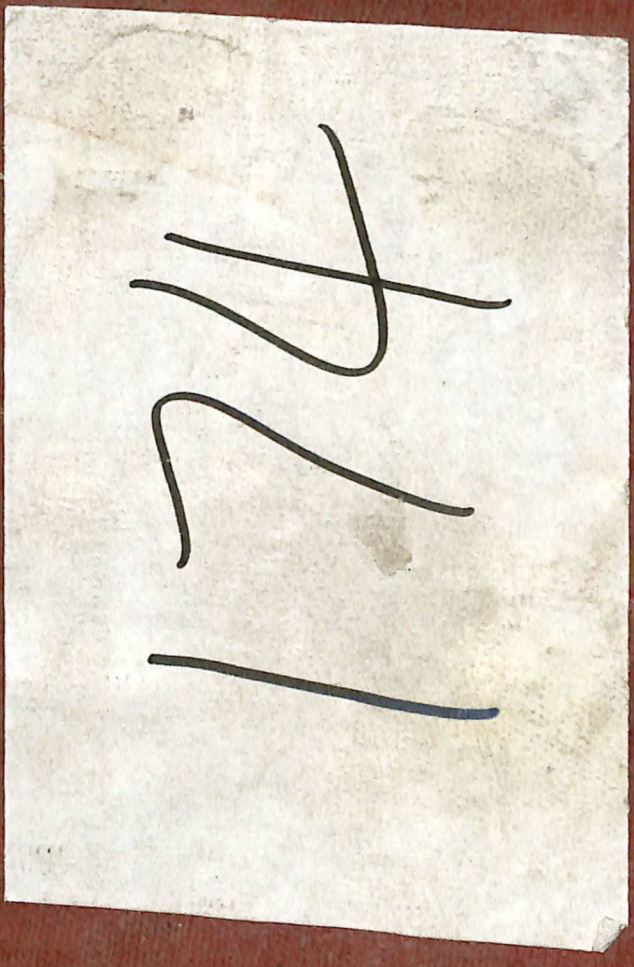
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A NEW AND GENERAL

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A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY;

CONTAINING

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OF THE

LIVES and WRITINGS

OF THE

Moſt Eminent Perſons

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

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AN

UNIVERSAL, HISTORICAL, and LITERARY

DICTIONARY.

MAIGNAN (EMANUEL), a religious minim, and one of the greateſt philoſophers of his age, was born at Toulouſe, of an ancient and noble family, in 1601. While he was a child, he diſcovered an inclination to letters and the ſciences; for nothing, ſays the writer of his life, had ſo great an effect in making him forbear ſquawling and crying, as the putting of ſome little book into his hands. He went through his courſe in the college of Jeſuits, and acquitted himſelf with great diligence in every part of the province of a good ſcholar, both with reſpect to literary and religious exerciſes. He was ſtrongly determined to a religious life, by an affront which he received when he was learning rhetoric. He had written a poem, in order to diſpute the prize of eloquence, and he believed the victory was unjuſtly adjudged to another. This made him reſolve to aſk the minim's habit, and he had no occaſion to aſk it long; for, having acquitted himſelf very well in the trials of his probation-time, he was received upon his taking the vow in 1619, when he was eighteen. He went through his courſe of philoſophy under a profeſſor who was very much attached to the doctrine of Ariſtotle; and he omitted no opportunity of diſputing loudly againſt all the parts of that philoſopher's ſcheme, which he ſuſpected of heterodoxy. His preceptor conſidered this as a good preſage; and, in a ſhort time, diſcovered, to his great aſtoniſhment, that his pupil was very well verſed in mathematics, without having had the help of a teacher. In this,

like the famous Paſcal, as we ſhall afterwards obſerve, he had been his own maſter; and what he ſays of himſelf upon this point is almoſt incredible. It is, that, "in his leiſure hours "of one year from the duties of the choir and ſchool, he "diſcovered of himſelf as many geometrical theorems, and "problems, as were to be found in the firſt ſix books of "Euclid's Elements." One is ready to think from this, that he could have reſtored Euclid's Elements, if they had happened to have been loſt.

But, as great a diſputant and ſevere an examiner as he was in philoſophy, he was far otherwiſe in divinity. Here, inſtead of ſhewing himſelf incredulous, and bringing every thing to the ſcrutiny of a diſpute, he humbly and implicitly ſubmitted to all theological tenets. But, as for the arguments of the Peripatetics, which were commonly applied to illuſtrate and confirm thoſe tenets, he did not think himſelf obliged to admit them implicitly; and therefore, where he did not, upon examination, find them ſolid and well-grounded, he rejected them, and made no ſcruple to prefer the aſſiſtance of Plato to that of Ariſtotle. His reputation was ſo great, that it ſpread beyond the Alps and Pyrenees; and the general of the minims cauſed him to come to Rome, in 1636, to fill a profeſſor's chair. His capacity in mathematical diſcoveries, and phyſical experiments, ſoon became known; eſpecially from a diſpute which aroſe between him and father Kircher, about the invention of a catoptrical work. In 1648, his book "De perſpectiva horaria" was printed at Rome, at the expence of cardinal Spada, to whom it was dedicated, and greatly eſteemed by all the curious. Baillet, in his "Life of Des Cartes," has the following paſſage upon this book: "Mr. Carcavi acquainted Des Cartes, "that there was at Rome one father Maignan, a minim, of "greater learning and more depth than father Merſenne, "who made him expect ſome objections againſt his princi-"ples. This father's proper name was Emanuel, and his "native place was Toulouſe: but he lived at that time at "Rome, where he taught divinity in the convent of the Trinity "upon Mount Pincio, which they otherwiſe call the con-"vent of the French minims." Tom. ii. P. 379.

He returned from Rome to Toulouſe in 1650, and was ſo well received by his countrymen, that they created him provincial the ſame year; though he paſſionately deſired that his ſtudies might not be interrupted by the cares of any poſt. If Maignan had been ambitious, he had a fine opportunity of gratifying his paſſion, when the king wanted to draw him

to Paris. It was in 1660, after his majeſty had been entertaining himſelf with an infinite number of machines and curioſities in the cell of this friar. Cardinal Mazarine, who had ſeen them at the ſame time, next day communicated to Maignan the king's intentions by the means of M. de Fieubet, firſt preſident of the parliament of Toulouſe; but the father humbly expreſſed his deſire to paſs the remainder of his days in the obſcurity of the cloyſter, where he had put on the habit of the order; ſo that the affair was puſhed no farther. We ſhould have mentioned before, that, in 1652, he publiſhed his "Courſe of Philoſophy," in 4 vols. 8vo. at Toulouſe, in which work he had reaſon to promiſe himſelf the title of reſtorer at leaſt: and if, under a pretence that he explained phyſics by the four elements, we ſhould conteſt with him the glory of the invention of that hypotheſis, to give it to Empedocles, yet it cannot be denied but he has done the ſame thing with regard to that hypotheſis, as Gaſſendus has done with regard to that of the atomiſts. He publiſhed a ſecond edition of it in folio, 1673, and added two treatiſes to it; the one againſt the vortices of Des Cartes, the other upon the ſpeaking-trumpet, invented by our ſir Samuel Moreland. We add farther, that he formed a machine, which ſhewed, by its movements, that Des Cartes's ſuppoſition concerning the manner in which the univerſe was formed, or might have been formed, and concerning the centrifugal force, was intirely without foundation.

Thus this great philoſopher and divine paſſed a life of tranquillity in writing books, making experiments, and reading lectures. He was perpetually conſulted by the moſt eminent philoſophers; and he had a thouſand anſwers to make, either by word of mouth, or by writing. Never was mortal leſs inclined to idleneſs. He is ſaid to have ſtudied even in his ſleep; for his very dreams employed him in theorems, which he purſued even till he came to a demonſtration; and he was frequently awaked out of his ſleep all of a ſudden, by the exquiſite pleaſure which he felt, upon the diſcovery of a demonſtration. The excellence of his manners, and his unſpotted virtues, rendered him no leſs worthy of eſteem than his genius and learning. He died at Toulouſe in 1676. It is ſaid of him, that he compoſed with great eaſe, and without any alterations at all. See a book intituled, "De vita, moribus, & ſcriptis R. patris Emanuelis Maignani Toloſatis, ordinis Minimorum, philoſophi atque mathematici præſtantiſſimi elogium," written by F. Saguens, and printed at Toulouſe in 1697.

MAIMBOURG (Lewis), a man celebrated in the republic of letters, was born at Nancy in Lorrain in 1610. He was very well deſcended, and his parents were people of conſiderable rank and fortune. He was admitted into the ſociety of the Jeſuits in 1626; but obliged afterwards to quit it, by the order of pope Innocent XI. in 1682, for having aſſerted too boldly the authority of the Gallican church againſt the court of Rome. However, Lewis XIV. made him ſufficient amends for this diſgrace, by ſettling on him a very honourable penſion, with which he retired into the abbey of St. Victor at Paris. Here he died in 1686; after having made a will by which it appears that he was extremely diſſatisfied with the Jeſuits. Bayle has given the ſubſtance of it, as far as relates to them; and he calls it a kind of a declaration of war. It ſets forth, "That a gentleman of Nancy "in Lorrain had been educated and ſettled in France from "twelve years of age, and by that means was become a very "faithful and loyal ſubject of that king; that he was now "almoſt ſeventy-ſix years old; that his father and mother "being very rich had founded a college for the Jeſuits at "Nancy, fifty years ago; and that for ten years before this "foundation they had ſupplied thoſe fathers with every thing "they wanted. He declares, that they did all this, in con"ſideration of his being admitted into that order; and yet "that now he was forcibly turned out of it. He wills, "therefore, by this teſtament, that all the lands, poſſeſſions, "&c. which the Jeſuits received of his father and mother, "do devolve, at his deceaſe, to the Carthuſian monaſtery "near Nancy; affirming, that his parents had never con"ferred ſuch large donations upon them, but upon condi"tion, that they would not baniſh their ſon from the ſo"ciety, after they had once admitted him: and that, there"fore, ſince theſe conditions had been violated on the part "of the Jeſuits, the poſſeſſions of his family ought to return "to him." And, ſays Bayle, if Marcus Aurelius had been appointed judge in this difference, it had certainly been determined in favour of the teſtator; for Julius Capitolinus relates, that, when the expediency of divorcing Fauſtina was repeſented to that emperor, he declared he could not do it, without giving up at the ſame time the empire, which he held by virtue of his marriage with her: "Si uxorem di"mittimus, reddamus et dotem." Some imagined, continues Bayle, that Maimbourg's will, which, in other reſpects, was drawn up with all the formalities of a man who died a good Catholic, would lay the foundation of a law-ſuit; but

Nouvell. de la republ. des lettre, Sept. 1686.

but others conjectured, and as it proved, more rightly, that the Carthuſians would not venture upon an affair ſo nice and difficult.

Maimbourg had a great reputation as a preacher, and publiſhed two volumes of ſermons. But what have made him moſt known, were the ſeveral hiſtories he publiſhed. He wrote the "Hiſtory of Arianiſm, of the Iconoclaſtes, of "the Croiſades, of the Schiſm of the Weſt, of the Schiſm of "the Greeks, of the Decay of the Empire, of the Ligue, of "Lutheraniſm, of Calviniſm, the Pontificate of St. Leo;" and he was compoſing the "Hiſtory of the Schiſm of Eng-"land" when he died. Proteſtant authors have charged him with paſſion and inſincerity, and pretend to have convicted him of great errors and miſrepreſentations, in their refutations of his "Hiſtory of Lutheraniſm and Calviniſm." The Janſeniſts criticized his "Hiſtory of Arianiſm," and that of the "Iconoclaſtes," leaving all the reſt untouched. The "Hiſtory of Calviniſm," which he publiſhed in 1681, ſtirred up a violent war againſt him; the operations whereof he left entirely to his enemies, without ever troubling himſelf in the leaſt about it, or acting either offenſively or defenſively. Bayle ſays of him, that "he had a particular talent "for the hiſtoric kind of writing. His hiſtories, ſays he, "are very agreeably written, contain many lively ſtrokes, "and a great variety of occaſional inſtructions. There are "few hiſtorians, even among thoſe who write better, and "are more learned and exact than he, that have the art of "engaging the reader ſo much as he does. I wiſh, that "they, who could exceed him in candour and knowledge, "would give us all the hiſtories he had undertaken to write, "if he had lived twenty years longer, and would ſet them "off to the ſame advantage. It would be no ſmall acquiſi-"tion to the republic of letters." Dict. art. MAIMBOURG, Note D.

MAIMONIDES (Moses), or Moſes the ſon of Maimon, a celebrated rabbi, called by the Jews, The eagle of the doctors, was born of an illuſtrious family at Cordova in Spain, 1131. He is commonly named Moſes Egyptius, becauſe he retired early, as it is ſuppoſed, into Egypt, where he ſpent his whole life in quality of phyſician to the Soldan. As ſoon as arrived there, he opened a ſchool, which was preſently filled with pupils from all parts, eſpecially from Alexandria and Damaſcus; who did ſuch credit to their maſter, by the progreſs they made under him, that they ſpread his name, as we may ſay, all over the world. Maimonides was

indeed, according to all accounts of him, a moſt uncommon and extraordinary man; ſkilled in all languages, and verſed in all arts and ſciences. As to languages, the Hebrew and Arabic were what he firſt acquired, and what he underſtood in the moſt perfect manner; but perceiving, that the knowledge of theſe would diſtinguiſh him only among his own people, the Jews, he applied himſelf alſo to the Chaldee, Turkiſh, &c. &c. of all which he became a maſter in a very few years. It is probable alſo, that he was not ignorant of the Greek, ſince in his writings he often quotes Ariſtotle, Plato, Galen, Themiſtius, and others; unleſs we can ſuppoſe him to have quoted thoſe authors from Hebrew and Arabic verſions, which, however, as far as we can find, there is no ſufficient reaſon for ſuppoſing.

Arts, as well as languages, he was likewiſe famous for. Philoſophy in all its branches, particularly mathematics, he was extremely well ſkilled in; and his experience in the art of healing was ſo very great, that, as we have already intimated, he was called to be phyſician in ordinary to the king. There is a letter of his extant, to rabbi Samuel Aben Tybbon, in which he has deſcribed the nature of this office, and related alſo what vaſt incumbrances and labours the practice of phyſic brought upon him; and it may not be amiſs to give a ſhort extract from it here, becauſe nothing can convey a clearer or a juſter idea of the man, and of the prodigious eſteem and veneration he was held in at Egypt. Tybbon had conſulted him by a letter upon ſome difficult points, and had told him in the concluſion of it, that, as ſoon as he could find leiſure, he would wait upon him in perſon, that they might canvaſs them more fully, in the freedom of converſation: to whom Maimonides replied, that "he "ſhould be extremely glad to ſee him, and that nothing "could give him higher pleaſure than the thoughts of con-"verſing with him; but yet that he muſt frankly confeſs to "him, that he durſt not encourage him to undertake ſo "long a voyage, or to think of viſiting him with any ſuch "views. I am, ſays he, ſo perpetually engaged, that it will "be impoſſible for you to reap any advantage from me, "or even to obtain a ſingle hour's private converſation with "me, in any part of the four-and-twenty. I live in Egypt, "the king in Alkaira; which places lie two ſabbath-days "journey aſunder. My common attendance upon the king "is once every morning; but when his majeſty, his con-"cubines, or any of the royal family, are the leaſt indiſ-"poſed, I am not ſuffered to ſtir a foot from them; ſo that

"my

" my whole time, you ſee, is almoſt ſpent at court. In " ſhort, I go to Alkaira every morning early, and, if all be " well there, return home about noon; where, however, " I no ſooner arrive, than I find my houſe ſurrounded with " many different ſorts of people, Jews and Gentiles, rich " men and poor, magiſtrates and mechanics, friends as " well as enemies, who have all been waiting impatiently " for me. As I am generally half famiſhed upon my return " from Alkaira, I prevail with this multitude, as well as I " can, to ſuffer me to regale myſelf with a bit of dinner; " and, as ſoon as I have done, attend this crowd of pa- " tients, with whom, what with examining into their par- " ticular maladies, and what with preſcribing for them, I " am often detained till it is dark night, and am always ſo " fatigued at the laſt, that I can ſcarcely ſpeak, or even " keep myſelf awake. And this is my conſtant way of " life, &c."

But however eminent Maimonides was as a phyſician, he was no leſs eminent as a divine. The Jews have this ſaying of him, " A Moſe ad Moſen non ſurrexit ſicut Moſes;" by which they would inſinuate, that of all their nation none ever ſo nearly approached to the wiſdom and learning of their great founder and lawgiver, as Moſes the ſon of Maimon. He was, ſays Iſaac Caſaubon, " a man of great " parts and ſound learning; of whom, I think, we may " truly ſay, as Pliny ſaid of old of Diodorus Siculus, that " he was the firſt of his tribe who ceaſed to be a trifler." He was ſo far from building upon, or paying an undue regard to, old wives fables and traditions, as his nation had always been accuſtomed to do, that, to his ſupreme praiſe be it ſaid, he diſſuaded others from it in the moſt expreſs terms. " Cave," ſays he, " ne tempus tuum teras in expo- " ſitione & operoſa conſideratione Gemaræ; ego enim in " illis multum temporis perdidi, & parum utilitatis hauſi:" that is, in plain Engliſh, " Take heed, and do not waſte " your time in attempting to draw ſenſe or meaning out of " that which has no ſenſe or meaning in it; I myſelf have " ſpent a great deal of time in commenting upon, and ex- " plaining the Gemara, from which I have reaped nothing, " but my labour for my pains." Where, by the way, we cannot help admiring the great candour and impartiality of this eminent doctor, who did not ſuffer himſelf to doat upon ſtudies, in which he had laboured more abundantly than them all (for this men are too apt to do, how trifling and contemptible ſoever ſuch ſtudies may be); but honeſtly pro-

Exercit. contra Baron. xvi. 77.

claimed their futility to the world, and cautioned his readers againſt mis-ſpending their time and pains upon them.

It would be endleſs to enumerate all the works of Maimonides. Some of them were written in Arabic originally, but are now extant in Hebrew tranſlations only. The moſt conſiderable are his Jad, which is likewiſe called "Miſchne "Terah," his "More Novochim," and his "Peruſchim, "or Commentaries upon the Miſna." His "Commentaries "upon the Miſna" he began at the age of three and twenty, and finiſhed in Egypt, when he was about thirty. It was tranſlated from the Arabic by rabbi Samuel Aben Tybbon. His "Jad" was publiſhed about twelve years after, written in Hebrew, in a very plain and eaſy ſtyle. This has always been eſteemed a great and uſeful work, and indeed with good reaſon; it being nothing leſs than a complete code, or pandect of Jewiſh law, digeſted into a clear and regular form, and illuſtrated throughout with an intelligible commentary of his own. "Thoſe," ſays Collier, "that deſire "to learn the doctrine and the canon law, contained in the "Talmud, may read Maimonides's compendium of it in "good Hebrew, in his book intituled Jad; wherein they "will find a great part of the fables and impertinences in the "Talmud intirely diſcarded." But of all his productions, the "More Nevochim" has been thought the moſt important, and valued the moſt, not only by others, but alſo by himſelf. This was written by him in Arabic, when he was about fifty years old; and afterwards tranſlated into Hebrew, under his own inſpection, by rabbi Samuel Aben Tybbon. The deſign of it was, to explain the meaning of ſeveral difficult and obſcure words, phraſes, metaphors, parables, allegories, &c. in Scripture; which, when interpreted literally, ſeemed to have no meaning at all, or at leaſt a very abſurd and irrational one. And hence the work, as Buxtorf ſays, took its title of "More Nevochim," that is, "Doctor per-"plexorum;" as being written for the uſe and benefit of thoſe who were perplexed and in doubt, whether they ſhould interpret ſuch paſſages according to the letter, or rather figuratively and metaphorically. It was aſſerted, it ſeems, by many at that time, but ſurely very raſhly, that the Moſaic rites and ſtatutes had no foundation in reaſon, but were the effects of mere will, and ordained by God upon a principle purely arbitrary. Againſt theſe Maimonides argues, ſhews the diſpenſation in general to be inſtituted with a wiſdom worthy of its divine author, and explains the cauſes and reaſons of each particular branch of it. This procedure however

even

ever drew upon him much ill-will, and gave offence to many of the Jews; thoſe eſpecially, who had long been attached to the fables of the Talmud, and loſt all ſight of common ſenſe. They could not conceive, any more than the fanatic Chriſtians of our own times, that the revelations of God were to be explained upon the principles of reaſon; but thought, like them, that every inſtitution muſt ceaſe to be divine, the moment it was diſcovered to have any thing in it rational. Hence, when the "More Nevochim" was tranſlated into Hebrew, and diſperſed among the Jews of every country, great outcries were raiſed, and great diſturbances occaſioned, about it. They reputed the author to be an heretic of the worſt kind; one who had contaminated the religion of the Bible, or rather the religion of the Talmud, with the vile allay of human reaſon, and would gladly have burnt both him and his book. In the mean time, the wiſer part of both Jews and Chriſtians have always conſidered the work in a very different light, as formed upon a moſt excellent and noble plan, and calculated in the beſt manner to procure the reverence due to the Bible, by ſhewing the diſpenſation it ſets forth to be perfectly conformable to all our notions of the greateſt wiſdom, juſtice, and goodneſs: for, as the learned Spencer, who has purſued the ſame plan, and executed it happily, obſerves very truly, "nothing contri- De leg. Heb. præfat.
"butes more to make men atheiſts, and unbelievers of the
"Bible, than their conſidering the rites and ceremonies of
"the law, as the effects only of caprice and arbitrary hu-
"mour in the Deity: yet thus they will always be apt to
"conſider them, while they remain ignorant of the cauſes
"and reaſons of their inſtitution."

But to go on with Maimonides. Theſe three works, which we have mentioned, although the principal, are not yet all that we have of him, and bear a very ſmall proportion to what we have not. Innumerable pieces are ſaid to have been written by him upon theology, philoſophy, logic, medicine, &c. and in various languages, as Arabic, Chaldee, and Greek. Indeed it may eaſily be conceived, that a man of his uncommon abilities might be qualified to write upon almoſt every ſubject, as there was hardly any thing to be found in the republic of letters, but what he had read. He had turned over not only all the Hebrew, but all the Arabian, Turkiſh, Greek, Egyptian, and Talmudic writers, as plainly appears by the uſe he has made of them in his works. He tells us in more places than one, that he had peruſed, with great attention, all the ancient authors upon

the

In epiſt. de aſtrolog. & Mor. Ner.

the riſe and progreſs of idolatry; with a view of explaining the reaſons of thoſe rites and ordinances in the law, which were inſtituted to aboliſh it: and, in the preface to his "Commentary upon the Miſna," he expreſly ſays, that there was no book written in any language, upon the ſubject of philoſophy, which he had not read entirely through.

This wonderful rabbi died in Egypt, when he was ſeventy years of age, and was buried with his nation in the land of Upper Galilee. The Jews and Egyptians bewailed his death for three whole days, and called the year he died in "Lamentum lamentabile," as the higheſt honour they could confer upon his name. See the preface of John Buxtorf the ſon, to his Latin tranſlation of the "More Nevochim," whence this account of the author is chiefly taken.

MAINTENON (MADAM DE), a moſt extraordinary French lady, who, from a low condition and many misfortunes, was raiſed at laſt to be the wife of Lewis XIV, was deſcended from the ancient family of Daubigné; her proper name being Frances Daubigné. M. Daubigné, her grandfather, was born in 1550, and died in 1630, in his 80th year. He was a man of great merit; and not only ſo, but a man of rank, a leading man among the Proteſtants in France, and much courted to come over to the oppoſite party. When he perceived that there was no ſafety for him any longer in his own country, he fled for refuge to Geneva, about 1619. The magiſtrates, and the clergy there, received him with great marks of honour and diſtinction; and he paſſed the remainder of his life among them in great eſteem. Mezeray ſays, that "he was a man of great "courage and boldneſs, of a ready wit, and of a fine taſte "in polite learning, as well as of good experience in mat-"ters of war."

The ſon of this Daubigné was the father of madam de Maintenon; her mother the daughter of Peter de Cardillac, lord of Lane, and of Louiſa de Montalembert. They were married at Bourdeaux, Dec. 27, 1627, not without ſome apprehenſions, it is ſaid, on the part of the lady, upon her being united, we know not how, to a man of a moſt infamous character, and who had actually murdered his firſt wife: for ſuch was Conſtance Daubigné. Going to Paris ſoon after his marriage, he was for ſome very groſs offence caſt into priſon; upon which madam Daubigné followed to ſolicit his pardon; but in vain: cardinal Richelieu was inflexible, and told her, that "to take ſuch a huſband from

"her,

"her, was to do her a friendly office." Madam Daubigné, more attached to her husband, in proportion as he became more miserable, obtained leave to shut herself up in prison with him. Here she had two sons, and becoming pregnant a third time, obtained leave from court to have her husband removed to the prison of Niort, that they might be nearer the assistance, which they derived from their relations.

In this prison madam de Maintenon was born, Nov. 27, 1635; from which miserable situation, however, she was taken a few days after by madam Villette, her aunt by her father's side, who, out of compassion to the child, gave her to the care of her daughter's nurse, with whom she was bred for some time, as a foster-sister. Madam Villette also sent the prisoners several necessaries, of which they were in extreme want. Madam Daubigné at length obtained her husband's enlargement; but it was upon condition, that he should turn Roman Catholic. Daubigné promised all; but, forgetting his promises, and fearing to be involved again in trouble, he was determined to decamp, and seek his fortune abroad. Accordingly in 1639, he embarked for America with his wife and family; and arriving safely there, settled in Martinico, where he acquired considerable plantations. Madam Daubigné returned in a little time with her children to France, to carry on some lawsuits, and recover some debts; but madam Villette persuaded her to desist from her pretensions; so she returned to America, where she found her husband ruined by gaming. In 1646, this hopeful spark died, when madam Daubigné was left, in the utmost distress, to support herself, and manage the education of her children, as she could. She returned to France, leaving her debts unpaid, and her daughter as a pledge in the hands of one of her principal creditors; who, however, soon sent her into France after her mother. Here neglected by her mother, who was indeed little able to support her, she fell into the hands of madam Villette at Poictou, who received her with great marks of affection; and told her, that she should be welcome, if she thought fit, to live with her, where at least she should never be reduced to want a subsistence. The niece accepted the offer which her aunt made her, and studied, by all means imaginable, to render herself necessary and agreeable to a person, upon whom she saw she must depend for every thing. More especially, she made it her business to insinuate herself into the affections of her cousin, with whom she had one common nurse: and to omit nothing that might please them, she expressed a great

desire

deſire to be inſtructed in the religion of her anceſtors. She was impatient to have ſome converſation with miniſters, and to frequent their ſermons; ſo that in a ſhort time ſhe became firmly attached to the Proteſtant religion. In the mean time madam de Nevillant, a relation by her mother's ſide, and a Papiſt, had been buſy in advertiſing ſome conſiderable perſons of the danger ſhe was in, as to her ſalvation; and had ſolicited an order, which was granted, from the court, to take her out of the hands of madam Villette, and to have her inſtructed in the Roman Catholic religion. She took her to herſelf, and made a convert of her: which however was not effected without many threats, artifices, and hardſhips inflicted: theſe drove her at length to a compliance with the ſolicitations of madam de Nevillant.

In 1651, ſhe was married to the abbé Scarron. Madam de Nevillant, being obliged to go to Paris, took her along with her; and there becoming known to this old famous buffoon, who admired her for her wit, ſhe preferred the marrying him to the dependant ſtate ſhe was in. Scarron was of an ancient and diſtinguiſhed family, but exceſſively deformed, infirm, impotent, and after all, in no very advantageous circumſtances to her; ſince he ſubſiſted only on a penſion, which was allowed him by the court, in conſideration of his wit and parts. She lived with him many years; and Voltaire makes no ſcruple to ſay, that this part of her life was undoubtedly the happieſt. Her beauty, but eſpecially her wit, for ſhe was never reckoned a complete beauty, diſtinguiſhed her greatly; and her converſation was eagerly ſought after by all the beſt company in Paris. Upon the death of her huſband, which happened in 1660, ſhe was reduced to the ſame indigent condition ſhe was in before her marriage; nay, to a worſe condition, ſince it is better to be poor in obſcurity, than poor and known to all the world. Her friends however did all they could, to prevail upon the court to continue to her the penſion which Scarron had enjoyed: in order to which, petitions were frequently given in, beginning always with, "The widow Scarron moſt humbly "prays your majeſty, &c." But all theſe petitions ſignified nothing; and the king was ſo weary of them, that he has been heard to ſay, "Muſt I always be peſtered with the "widow Scarron?" He ſettled however at laſt a much larger penſion on her, and ſaid to her at the ſame time, "Madam, I have made you wait a long time; but you "have ſo many friends, that I was reſolved to have this "merit with you on my own account." Voltaire tells us,

Le ſiècle de Louis XIV.

he had this fact from cardinal Fleury, who took a plea- Siècle de
ſure in often repeating it, becauſe he ſaid Lewis XIV. had Louis XIV.
made him the ſame compliment when he gave him the biſhop- c. 26.
ric of Frejus.

In 1671, the birth of the duke of Maine was not yet made public. This prince, who was now a year old, had a deformed foot: the firſt phyſician D'Aquin, who was in the ſecret, thought it neceſſary that the child ſhould be ſent to the waters of Barege. A perſon was ſought for to whom the charge of ſuch a truſt might ſafely be committed: the king thought of madam Scarron, and M. de Louvois went ſecretly to Paris to propoſe this journey to her. From this time ſhe had the care of the duke of Maine's education; and was named to this employment by the king, ſays Voltaire, and not by his mother M. de Monteſpan, as ſome have ſaid. She wrote to the king immediately; her letters charmed him, and this was the origin of her fortune; her own perſonal merit effected all the reſt. The king bought her the lands of Maintenon in 1679, which was the only eſtate ſhe ever had, though in a height of favour that afforded her the means of purchaſing immenſe ones. Here ſhe had a magnificent caſtle, in a moſt beautiful country, not more than fourteen leagues from Paris, and ten from Verſailles. The king, ſeeing her extremely pleaſed with the acquiſition of her eſtate, called her publicly madam de Maintenon; which change of name was of greater uſe to her, than ſhe herſelf could have foreſeen. She could not well be raiſed to the rank ſhe was afterwards ſeen in, with the name of Scarron, which muſt always have been accompanied with a mean and burleſque idea. A woman, whoſe very name was a jeſt, muſt have detracted from the reſpect and veneration, which was paid to the great and pompous Lewis; nor could all the reſerve and dignity of the widow efface the impreſſion made by the remembrance of a buffooniſh huſband. It was neceſſary, therefore, that madam de Maintenon ſhould make madam Scarron forgot.

In the mean time, her elevation was to her only a retreat. Shut up in her apartment, which was on the ſame floor with the king's, ſhe confined herſelf to the ſociety of two or three ladies, as retired as herſelf; and even theſe ſhe ſaw but ſeldom. The king came to her apartment every day after dinner, before and after ſupper, and continued there till midnight. Here he did buſineſs with his miniſters, while madam de Maintenon employed herſelf in reading or needle-work, never ſhewing any eagerneſs to talk of ſtate affairs, often

ſeeming

ſeeming wholly ignorant of them, and carefully avoiding whatever had the leaſt appearance of cabal and intrigue. She ſtudied more to pleaſe him who governed, than to govern; and preſerved her credit, by employing it with the utmoſt circumſpection. She did not make uſe of her power, to give the greateſt dignities and employments among her own relations. Her brother count Daubigné, a lieutenant-general of long ſtanding, was not even made a marſhal of France; a blue ribbon, and ſome appropriations in the farms of the revenue, were all his fortune: which made him once ſay to the marſhal de Vivone, the brother of madam de Monteſpan, that "he had received the ſtaff of marſhal in "ready money." It was rather high fortune for the daughter of this count, to marry the duke de Noailles, than an advantage to the duke. Two other nieces of madam de Maintenon, the one married to the marquis de Caylus, the other to the marquis de Villette, had ſcarcely any thing. A moderate penſion, which Lewis XIV. gave to madam de Caylus, was almoſt all her fortune; and madam de Villette had nothing but expectations. This lady, who was afterwards married to our celebrated lord Bolingbroke, often reproached her aunt for doing ſo little for her family; and once told her in ſome anger, that "ſhe took a pleaſure in "her moderation, and in ſeeing her family the victim of "it." This Voltaire relates as a fact, which he had from M. de Villette herſelf. It is certain, that M. de Maintenon ſubmitted every thing to her fears of doing what might be contrary to the king's ſentiments. She did not even dare to ſupport her relation the cardinal de Noailles, againſt father Le Tellier. She had a great friendſhip for the poet Racine, yet did not venture to protect him againſt a ſlight reſentment of the king's. One day, moved with the eloquence with which he had deſcribed to her the people's miſeries in 1698, ſhe engaged him to draw up a memorial, which might at once ſhew the evil and the remedy. The king read it; and, upon his expreſſing ſome diſpleaſure at it, ſhe had the weakneſs to tell the author, and not the courage to defend him. Racine, ſtill weaker, ſays Voltaire, felt an affliction for it which occaſioned his death. The ſame natural diſpoſition, which made her incapable of conferring benefits, made her alſo incapable of doing injuries. When the miniſter Louvois threw himſelf at the feet of Lewis XIV. to hinder his marriage with the widow Scarron, ſhe not only forgave him, but frequently pacified the king, whom the rough temper of this miniſter as frequently angered.

Siécle de Louis XIV. &c.

Ibid.

About the end of 1685, Lewis XIV. married madam de Maintenon; and, in ſo doing, acquired an agreeable and ſubmiſſive companion. He was then in his 48th year, ſhe in her 50th. The only public diſtinction, which made her ſenſible of her ſecret elevation (for nothing could be conducted more ſecretly then, or kept a greater ſecret afterwards, than this marriage) was, that at maſs ſhe ſat in one of the two little galleries, or gilt domes, which appeared only to be deſigned for the king and queen: beſides this, ſhe had not any exterior appearance of grandeur. That piety and devotion, with which ſhe had inſpired the king, and which ſhe had applied very ſucceſsfully to make herſelf a wife, inſtead of a miſtreſs, became by degrees a ſincere and ſettled diſpoſition of mind, which age and affliction confirmed. She had already, with the king and the whole court, given herſelf the merit of a foundreſs, by aſſembling at Noiſy a great number of women of quality; and the king had already deſtined the revenues of the abbey of St. Dennis, for the maintenance of this riſing community. St. Cyr was built at the end of the park at Verſailles, in 1686. She then gave the form to this eſtabliſhment; and, together with Deſmarets, biſhop of Chartres, made the rules, and was herſelf ſuperior of the convent. Thither ſhe often went to paſs away ſome hours; and when we ſay, that melancholy determined her to this employment, we only ſay what ſhe herſelf has ſaid. "Why "cannot I," ſays ſhe in a letter to madam de la Maiſonfort, "why cannot I give you my experience? Why cannot I "make you ſenſible of that uneaſineſs, which wears out the "great, and of the difficulties they labour under to employ "their time? Do not you ſee that I am dying with melan-"choly, in a height of fortune, which once my imagination "could ſcarcely have conceived? I have been young and "beautiful, have had a reliſh for pleaſures, and have been "the univerſal object of love. In a more advanced age, I "have ſpent my time in intellectual amuſements. I have at-"laſt riſen to favour; but I proteſt to you, my dear girl, "that every one of theſe conditions leaves in the mind a "diſmal vacuity." If any thing, ſays Voltaire, could ſhew the vanity of ambition, it would certainly be this letter. She could have no other uneaſineſs, than the uniformity of her manner of living with a great king; and this made her ſay once to the count Daubigné, her brother, "I can hold it no "longer; I wiſh I was dead." Siècle de Louis XIV. &c.

The court grew now every day leſs gay, and more ſerious, after the king began to live a retired life with madam de Maintenon.

Maintenon. It was the convent of St Cyr, which revived the taſte for works of genius. Madam de Maintenon intreated Racine, who had renounced the theatre for Janſeniſm and the court, to compoſe a tragedy, and to take the ſubject from the Bible. Racine compoſed "Eſther:" and this piece having been firſt repreſented at the houſe of St. Cyr, was afterwards acted ſeveral times at Verſailles, before the king, in the winter of 1689. At the death of the king, which happened Sept. 2, 1715, madam de Maintenon retired wholly to St. Cyr, where ſhe ſpent the remainder of her days in acts of devotion. What ſurpriſes is, that Lewis XIV. made no certain proviſion for her, but only recommended her to the duke of Orleans. She would accept of no more than an annual penſion of 80,000 livres; and this was punctually paid her till her death, which happened the 15th of April, 1719. In her epitaph they affected very much to obliterate the name of Scarron: but, ſays Voltaire, this name was no diſhonour, and the omitting of it only ſerved to make it thought ſo.

Anecdotes of Bowyer, by Nichols, p. 167.

MAITTAIRE (MICHAEL), an eminently learned writer, was born in 1668. Dr. South, canon of Chriſt Church, made him a canoneer [A] or ſtudent of that houſe, where he took the degree of M. A. March 23, 1696. From 1695 till 1699 he was ſecond maſter of Weſtminiſter ſchool; which was afterwards indebted to him for "Græcæ Linguæ Dia-"lecti, in uſum Scholæ Weſtmonaſterienſis, 1706," 8vo. (a work recommended in the warmeſt terms by Dr. Knipe to the ſchool over which he preſided, "cui ſe ſua omnia de-"bere fatetur ſedulus Author") and for "The Engliſh "Grammar, applied to, and exemplified in, the Engliſh "tongue, 1712." 8vo. In "Catalogus Librorum Manu-"ſcriptorum Angliæ & Hiberniæ, Oxon. 1697," t. ii. p. 27. is inſerted "Librorum Manuſcriptorum Eccleſiæ Weſtmo-"naſterienſis Catalogus. Accurante viro erudito Michaele "Mattærio." But before the volume was publiſhed, the whole collection amounting to 230, given by Biſhop Williams, except one, was deſtroyed by an accidental fire in 1694 [B]. In 1711, he publiſhed "Remarks on Mr. Whiſton's Ac-"count of the Convocation's proceedings with relation to "himſelf: in a Letter to the right reverend Father in God "George Lord Biſhop of Bath and Wells," 8vo; and alſo

[A] Commonly ſo called as being brought in by a canon, and not elected from Weſtminſter ſchool.

[B] Widmore's "Hiſtory of Weſt-"minſter Abbey," p. 164.

"An

"An Eſſay againſt Arianiſm, and ſome other Hereſies; or "a Reply to Mr. William Whiſton's Hiſtorical Preface and "Appendix to his Primitive Chriſtianity revived." 8vo. In 1709 he gave the firſt ſpecimen of his great ſkill in typographical antiquities, by publiſhing "Stephanorum Hiſtoria, "vitas ipſorum ac libros complectens," 8vo; which was followed in 1717 by "Hiſtoria Typographorum aliquot Pa-"riſienſium, vitas & libros complectens," 8vo. In 1719, "Annales Typographici ab artis inventæ origine ad annum "MD. Hagæ Com." 4to. To this volume is prefixed, "Epiſtolaris de antiquis Quintiliani editionibus Diſſertatio, "clariſſimo viro D. Johanni Clerico." The ſecond volume, divided into two parts, and continued to the year MDXXXVI, was publiſhed at the Hague in 1702; introduced by a letter of John Toland, under the title of "Conjectura veroſimilis "de prima Typographiæ Inventione." The third volume, from the ſame preſs, in two parts, continued to MDLVII, and, by an Appendix, to MDCLXIV, in 1725. In 1733 was publiſhed at Amſterdam what is uſually conſidered as the fourth volume, under the title of "Annales Typographici ab "artis inventæ origine, ad annum MDCLXIV, operâ Mich. "Maittaire, A. M. Editio nova, auctior & emendatior, "tomi primi pars poſterior [c]." In 1741 the work was cloſed at London, by "Annalium Typographicorum Tomus "Quintus & ultimus; indicem in tomos quatuor præeuntes "complectens;" divided (like the two preceding volumes) into two parts. In the intermediate years, Mr. Maittaire was diligently employed on various works of value. In 1713 he publiſhed by ſubſcription "Opera & Fragmenta Veterum "Poëtarum, 1713," two handſome volumes in folio: the title of ſome copies is dated 1721. In 1714, he was the editor of a "Greek Teſtament," in 2 vols. The Latin writers, which he publiſhed ſeparately, moſt of them with good indexes, came out in the following order: In 1713, "Chriſtus Patiens;" "Juſtin;" "Lucretius;" "Phæ-"drus;" "Salluſt;" "Terence." In 1715, "Catul-"lus;" "Tibullus;" "Propertius;" "Cornelius Nepos;" "Florus;" "Horace;" "Juvenal;" "Ovid," 3 vols. "Virgil." In 1711, "Cæſar's Commentaries;" "Mar-

[c] The awkwardneſs of this title has induced many collectors to diſpoſe of their firſt volume, as thinking it ſuperſeded by the ſecond edition; but this is by no means the caſe; the volume of 1719 being equally neceſſary to complete the ſet as that of 1732, which is a reviſion of all the former volumes. The whole work, when properly bound, conſiſts, *ad libitum*, either of five volumes, or of nine.

" tial;" " Quintus Curtius." In 1718 and 1725, " Vel-
" leius Paterculus." In 1719, " Lucan." In 1720, " Bo-
" nefonii Carmina." And here he appears to have ſtopped; all the other claſſics which are aſcribed to him having been thus diſclaimed, by a memorandum which Mr Nichols has preſerved under Maittaire's own hand, in the latter part of his life [D]. In 1711 he publiſhed " Batrachomyomachia Græcè
" ad veterum exemplarium fidem recuſa: Gloſſâ Græcâ;
" variantibus lectionibus; verſionibus Latinis; commen-
" tariis & indicibus illuſtrata," 8vo. At the end of this volume he added propoſals for printing by ſubſcription " Mu-
" ſæus" in Greek and Latin, for half a guinea; and " Ra-
" pin's Latin works," for a guinea, both in 4to; " Muſæus" to be compriſed in twelve ſheets, " Rapin" in fifty. But neither of theſe were ever committed to the preſs, from want probably of ſufficient encouragement. In 1722, " Miſcel-
" lanea Græcorum aliquot Scriptorum Carmina, cum ver-
" ſione Latina & Notis," 4to. In 1724 he compiled, at the requeſt of Dr. John Freind (at whoſe expence it was printed) an index to the works of " Aretæus," to accompany the ſplendid folio edition of that author in 1723. In 1725 he publiſhed an excellent edition of " Anacreon" in 4to, of which no more than 100 copies were printed, and the few errata in each copy corrected by his own hand. A ſecond edition of the like number was printed in 1741, with ſix copies on fine writing paper. In 1726 he publiſhed " Petri Petiti Medici Pariſienſis in tres priores Aretæi Cap-
" padocis Libros Commentarii, nunc primum editi," 4to. This learned Commentary was found among the papers of Grævius. From 1728 to 1732 he was employed in publiſhing " Marmorum Arundellianorum, Seldenianorum, aliorum-
" que Academiæ Oxonienſi donatorum, una cum Commen-
" tariis & Indice, editio ſecunda," folio; to which an " Ap-
" pendix" was printed in 1733. " Epiſtola D. Mich. Mait-
" taire ad D. P. Des Maizeaux, in qua Indicis in Annales
" Typographicos methodus explicatur," &c. is printed in " The Preſent State of the Republic of Letters," Auguſt

Anecdotes as above.

[D] " As the editor of ſeveral claſſics, " ſome years ago printed in 12mo. at " Meſſ. Tonſon and Watts' preſs, thinks " it ſufficient to be anſwerable for the " imperfections of thoſe editions, with-
" out being charged with the odium of " claiming what has been put out by " editors much abler than himſelf; he " therefore would acquaint the public, " that he had no hand in publiſhing the " following books, which in ſome news-papers have been advertiſed under his " name; viz. " Sophoclis Tragœdiæ;" " Homeri Ilias;" " Muſarum An-
" glicanarum Analecta;" " Livii Hiſ-
" toria;" " Plinii Epiſtolæ et Panegy-
" ricus;" " Conciones & Orationes ex " Hiſtoricis Latinis." M.

1733.

1733, p. 142. The life of Robert Stephens in Latin, revised and corrected by the author, with a new and complete list of his works, is prefixed to the improved edition of R. Stephens's Thesaurus, 4 volumes in folio, in 1734. In 1736 appeared "Antiquæ Inscriptiones duæ," folio; being a commentary on two large copper tables discovered near Heraclea, in the Bay of Tarentum, as before mentioned in p. 123. In 1738 were printed at the Hague, "Græcæ Linguæ Dialecti in Scholæ Regiæ Westmonasterienſis usum recogniti operâ Mich. Maittaire. Præfationem & Appendicem ex Apollonii Dyscoli fragmento inedito addidit J. F. Reitzius." Mr. Maittaire prefixed a dedication of this volume to the marquis of Granby, and the lords Robert and George Manners, his brothers; and a new Preface, dated 3 cal. Octob. 1737. This was again printed at London in 1742. In 1739 he addressed to the empress of Russia a small Latin poem, under the title of "Carmen Epinicium Augustissimæ Russorum Imperatrici sacrum." His name not having been printed in the title-page, it is not so generally known that he was editor of Plutarch's "Apophthegmata, 1741," 4to. The last publication of Mr. Maittaire was a volume of poems in 4to, 1742, under the title of "Senilia, sive Poëtica aliquot in argumentis varii generis tentamina." It may be worth mentioning, that Mr. Baxter's dedication to his "Glossarium Antiquitatum Britannicarum" was much altered by Mr. Maittaire; who died August 7, 1747, aged 79. There is a good mezzotinto print of him by Faber, from a painting by B. Dandridge, inscribed, "Michael Maittaire, A. M. Amicorum jussu." His valuable library, which had been 50 years collecting, was sold by auction, by Mess. Cock and Langford, at the close of the same year, and the beginning of the following, taking up in all 44 nights. Mr. Cock, in his prefatory advertisement, tells us, "In exhibiting thus to the public the entire library of Mr. Maittaire, I comply with the will of my deceased friend; and in printing the catalogue from his own copy just as he left it (though, by so doing, it is the more voluminous), I had an opportunity not only of doing the justice I owe to his memory, but also of gratifying the curious [E.]" Mr. Maittaire, it may be added, was patronized by

[E] Mr. Nichols has here taken an opportunity of observing, that "the present mode of compiling catalogues of celebrated libraries for sale, so much more laconic than that which obtained about 40 years ago, except when Mr. Samuel Paterson exerts that talent of cataloguing for which he

by the firſt earl of Oxford, both before and after that gentleman's elevation to the peerage, and continued a favourite with his ſon the ſecond earl. He was alſo Latin tutor to Mr. Stanhope, the earl of Cheſterfield's favourite ſon.

"he is particularly diſtinguiſhed, can-
"not poſſibly do equal juſtice with the
"antient mode, either in a literary or
"pecuniary view." This remark is quoted in the "Critical Review," with an additional obſervation, "that, as the catalogues of large libraries ſold by auction are generally preſerved by men of learning, for the ſake of aſcertaining the dates or titles of books, they might be rendered infinitely more uſeful, in ſaving expence, by ſubjoining an alphabetical index, containing the names of the authors whoſe works are promiſcuouſly introduced in the courſe of the ſale. With this improvement, Dr. Mead's Catalogue, which at preſent is confuſed and almoſt uſeleſs, would have been as valuable, in proportion to its extent, as the "Bibliotheca Mencke-
"niana," "Bultelliana," or any other publication of the ſame kind. The auctioneer would derive ſufficient advantage from ſuch catalogues."

MALDONAT (JOHN), a Spaniſh Jeſuit, was born at Fuente del Maeſtro, a ſmall village in the province of Eſtramadura, in 1534. He ſtudied under Dominicus Aſoto, a Dominican, and alſo under Francis Tolet, a Jeſuit, who was afterwards a cardinal. There was no better ſcholar in the univerſity of Salamanca in his time, than Maldonat. He taught philoſophy, divinity, and the Greek language there. He was made a Jeſuit there; but did not put on the habit of his order till 1562, when he was at Rome. In 1563, he was ſent by his ſuperiors to Paris, to teach philoſophy in the college which the Jeſuits had juſt obtained in that city: where, as the hiſtorians of his ſociety tell us, he was ſo crowded with hearers, that he was frequently obliged to read his lectures in the court or the ſtreet, becauſe the hall was not ſufficient to contain them. He was ſent with nine other Jeſuits to Poictiers, in 1570, where he read lectures in Latin, and preached in French. Afterwards he returned to Paris, and fell into ſome troubleſome affairs there: for they not only accuſed him of hereſy, but likewiſe of procuring a fraudulent will, in ſeducing the preſident de St. André, ſo as to make him leave his eſtate to the Jeſuits. "Nothing," ſays a certain writer, "returns from the Jeſuits, though they ſwallow every thing, "both from inteſtates, and by the teſtaments which they catch "every day; repreſenting, on the one hand, the terrors of "damnation to dying people, and, on the other, promiſing "the joys of heaven to ſuch as bequeath their eſtates to their "ſociety. It was, ſays he, in this manner that Maldonat "took an advantage of the preſident of Montbrun St. André, "to ſqueeze from him all his goods and acquiſitions, by a full "confeſſion of avarice and fraud." But the parliament declared

Arnauld, Plaidoié contre les Jeſuites, p. 37.

§

clared him innocent of this crime; and Peter de Gondi, biſhop of Paris, intirely acquitted him of the charge of hereſy. He afterwards thought proper to retire to Bourges, where the Jeſuits had a college, and continued there about a year and a half. Then he went to Rome, by the order of Pope Gregory XIII. to take care of the publication of the "Septuagint:" and there finiſhing his "Commentary upon "the Goſpels" in 1582, he died in the beginning of 1583. He had a dream, it ſeems, which gave him notice of his death. He dreamed, for ſome nights, that a man appeared to him, who exhorted him to continue his comment vigorouſly, and aſſured him that he ſhould finiſh it, but that he ſhould not live long after; and, in ſo ſaying, the man pointed to a certain part of his belly, in which Maldonat afterwards felt thoſe violent pains that put an end to his life. "It is "probable, ſays Bayle, that the great conformity betwixt "this Jeſuit's dream and the event, was owing to chance: "but, ſays he, facts of this kind frequently happen, and "embarraſs the Freethinkers more than they care to diſcover." Dict. art. MALDONAT, note G.

He compoſed ſeveral works, which ſhew great parts and learning; but publiſhed nothing in his life-time. The firſt of his performances which came abroad after his death, was his "Comment upon the four Goſpels;" which father Simon ſpeaks of in the following manner: "Among all the com- "mentators which we have mentioned hitherto, there are "few who have ſo happily explained the literal ſenſe of the "goſpels as John Maldonat the Spaniſh Jeſuit. After his "death, which happened at Rome before he had reached his "fiftieth year, Claudius Aquaviva, to whom he preſented "his 'Comment' while he was dying, gave orders to the "Jeſuits of Pont à Mouſſon to cauſe it to be printed, from "a copy which was ſent them. The Jeſuits, in the preface "to that work, declare that they had inſerted ſomething of "their own, according to their manner; and that they had "been obliged to correct the manuſcript copy, which was "defective in ſome places, becauſe they had no acceſs to the "original, which was at Rome. Beſides, as the author had "neglected to mark, upon the margin of his copy, the books "and places from whence he had taken a great part of his "quotations, they ſupplied that defect. It even appeared, "that Maldonat had not read at firſt hand all that great "number of writers which he quotes, but that he had made "uſe of the labours of former writers. Thus he is not at "all ſo exact, as if he had put the laſt hand to his Comment. Hiſt. des comment. du N. Teſt. p. 618.

" Notwithſtanding theſe imperfections, and ſome others,
" which are eaſily redreſſed, it appears plainly, that this
" Jeſuit had beſtowed abundance of pains upon that excel-
" lent work. He does not allow one difficulty to paſs with-
" out examining it to the bottom. When a great num-
" ber of literal interpretations preſent themſelves upon the
" ſame paſſage, he uſes to fix upon the beſt, without paying
" too great a deference to the ancient commentators, or
" even to the majority, regarding nothing but truth alone,
" ſtript of all authorities but her own." Cardinal Perron
Perroniana. ſaid, that he " was a very great man, and a true divine;
" that he had an excellent elocution as a ſpeaker, underſtood
" the learned languages well, was deeply verſed in ſcholaſtic
" divinity and theology, and that he had thoroughly read
" the fathers." His character has been as high among the
Proteſtants, for an interpreter of Scripture, as it was among
the Papiſts. Matthew Pole, in the preface to the fourth vo-
lume of his " Synopſis Criticorum," calls him a writer of
Works, great parts and learning. " He was," ſays Dr. Jackon,
vol. i. b. iii. " the moſt judicious expoſitor among the Jeſuits. His ſkill in
ch. 13—15. " expounding the Scriptures, ſave only where doting love
" unto their church hath made him blind, none of theirs,
" few of our church, hath ſurpaſſed." His " Commenta-
" ries upon Jeremiah, Baruch, Ezekiel, and Daniel," were
printed at Lyons in 1609, and at Cologne in 1611. To
theſe were added, his " Expoſition of the ſixth Pſalm," and
" A letter concerning a celebrated diſpute which he had with
" above twenty Proteſtant miniſters at Sedan." His trea-
tiſe " De fide" was printed at Maienne in 1600; and that
upon " Angels and Demons" at Paris, in 1605. In 1677,
they publiſhed at Paris ſome pieces which had never appear-
ed before; namely, his treatiſe " Of Grace," that upon
" Original Sin," upon " Providence," upon " Juſtice,"
upon " Juſtification," and that upon " The Merit of
" Works;" beſides " Prefaces, Harangues, and Letters,"
one volume, folio.

We will conclude our account of this celebrated Jeſuit,
with mentioning an high elogium of him, given by the im-
Lib. lxxviii. partial and excellent Thuanus; who, after obſerving how he
had " joined a ſingular piety and purity of manners, and an
" exquiſite judgement, to an exact knowledge of philoſophy
" and divinity," adds, that " it was owing to him alone,
" that the parliament of Paris, when they had the Jeſuits un-
" der their conſideration, did not pronounce any ſentence to
" their diſadvantage, though they were become ſuſpected

" by

" by the wiſeſt heads, and greatly hated by the univerſity." Nothing can ſet the importance of Maldonat in a ſtronger light, or better ſhew the high opinion that was had of his merit.

MALEBRANCHE (NICHOLAS), a French philoſopher, was born at Paris, Aug. 6, 1638, and was the youngeſt of ten children. He had a domeſtic tutor, who taught him Greek and Latin. He afterwards went through his courſe of philoſophy at the college de la Marche, and that of divinity in the Sorbonne; and was admitted into the congregation of the Oratory at Paris, in 1660. After he had ſpent ſome time there, he conſulted father le Cointe, in what manner he ſhould purſue his ſtudies; who adviſed him to apply himſelf to eccleſiaſtical hiſtory. Upon this he began to read Euſebius, Socrates, Sozomen, and Theodoret; but ſoon grew weary of this ſtudy, and next applied himſelf to father Simon, who talked to him of nothing but Hebrew, Arabic, Syriac, rabbinical learning, and critical enquiries into the ſenſe of the ſcriptures. But this kind of ſtudy was not at all more ſuitable to his genius, than the former. At laſt, in 1664, he met with Des Cartes's "Treatiſe upon Man," which he read over with great ſatisfaction, and gave himſelf up immediately to the ſtudy of his philoſophy; of which, in a few years, he became as perfect a maſter as Des Cartes himſelf. In 1699, he was admitted an honorary member of the royal academy of ſciences. He died Oct. 13, 1715, being then ſeventy-ſeven years of age. From the time that he began to read Des Cartes, he ſtudied only to enlighten his mind, and not to furniſh his memory; ſo that he knew a great deal, though he read but little. He avoided every thing that was mere erudition: an inſect pleaſed him much more than all the Greek and Roman hiſtory. He deſpiſed likewiſe that kind of learning, which conſiſts only in knowing the opinions of different philoſophers; ſince a perſon may eaſily know the hiſtory of other men's thoughts, without ever thinking at all himſelf. He could never read ten verſes together without diſguſt. He meditated with his windows ſhut, in order to keep out the light, which he found to be a diſturbance to him. His converſation turned upon the ſame ſubjects as his books, but was mixed with ſo much modeſty and deference to the judgement of others, that it was extremely and univerſally deſired. There were ſcarcely any foreigners, who were men of learning, but viſited him, when they came to Paris; and it is ſaid, that an Engliſh officer,

who was taken priſoner during the war between our William III. and the king of France, declared his ſatisfaction upon being brought to Paris, becauſe he had always had a deſire to ſee Lewis XIV. and father Malebranche.

He wrote ſeveral works. The firſt and principal, as indeed it gave riſe to almoſt all that followed, was his "De la "Recherche de la Verité," or his "Search after Truth," printed at Paris in 1674, and afterwards augmented in ſeveral ſucceſſive editions. His deſign in this book is to point out to us the errors, into which we are daily led by our ſenſes, imagination, and paſſions; and to preſcribe a method for diſcovering the truth, which he does, by ſtarting the notion of ſeeing all things in God. And hence he is led to think and ſpeak meanly of human knowledge, either as it lies in written books, or in the book of nature, compared with that light which diſplays itſelf from the ideal world; and by attending to which, with pure and defecate minds, he ſuppoſes knowledge to be moſt eaſily had. The fineneſs of this author's ſentiments, together with his fine manner of expreſſing them, made every body admire his genius and abilities; but he has generally paſſed for a viſionary philoſopher. Locke, in his "Examination of Malebranche's opinion of "ſeeing all things in God," ſtyles him an "acute and ingenious author;" and tells us, that there are "a great "many very fine thoughts, judicious reaſonings, and uncommon reflections, in his Recherche:" but in that piece, endeavours to refute the chief principles of his ſyſtem.

Reflections upon learning, ch. ix.

"There can be no doubt," ſays a certain author, "but God "can lead us into all truth, by diſplaying himſelf to us, and "perhaps may deal thus with us when we are in heaven; "yet this way ſeems too ſupernatural whilſt on earth, and "too clear for frail and weak men, who are not yet to know "by viſion. And it is withal ſo like the inward light of a "new ſect of men, as not to make it over reputable: to "which purpoſe it is remarkable, that Malebranche's opi"nion having been eſpouſed of late by an ingenious perſon "of our own (Mr. John Norris), the men of the new light "have taken ſuch hold of it, as to make it neceſſary for him to "write an Apology, to diſengage himſelf from the Quakers. "who would need have it thought that they had gained a "proſelyte: wherein, though he has diſtinguiſhed himſelf "from theſe people, yet thus much he owns, that if the "Quakers underſtood their own notion, and knew how to "explain it, and into what principles to reſolve it, it would "not very much differ from his." The next thing he publiſhed,

liſhed, was his "Converſations Chretiennes, dans leſquelles "ſont juſtifié la verité de la religion & de la morale de J. C. "Paris, 1676." He was moved, it is ſaid, to write this piece, at the deſire of the duke de Chevreuſe, to ſhew the conſiſtency and agreement between his philoſophy and religion. His "Traité de la nature & de la grace, 1680," was occaſioned by a conference he had with M. Arnaud, about thoſe peculiar notions of grace which Malebranche's ſyſtem had led him into. This was followed by other pieces, which were all the reſult of the philoſophical and theological diſpute our author had with M. Arnaud. In 1688, he publiſhed his "Entretien ſur la metaphyſique & la religion:" in which work he collected what he had written againſt M. Arnaud, but diſengaged it from that air of diſpute, which is not agreeable to every reader. In 1697, he publiſhed his "Traité de "l'amour de Dieu." When the doctrine of the new myſtics began to make a noiſe in France, father Lomy, a Benedictin, in his book "De la connoiſſance de ſoi-même," cited ſome paſſages out of our author's "Recherche de la "verité," as favourable to that party; upon this Malebranche thought proper to defend himſelf, which he did in this book, by ſhewing in what ſenſe it may be ſaid, without claſhing with the authority of the church and reaſon, that the love of God is diſintereſted. In 1708, he publiſhed his "Entretiens d'un philoſophe Chrétien, & d'un philoſophe "Chinois, ſur l'exiſtence & la nature de Dieu:" or, "Dia"logues between a Chriſtian philoſopher and a Chineſe phi"loſopher, upon the exiſtence and nature of God." The biſhop of Rozalie having remarked ſome conformity between the opinions of the Chineſe, and the notions laid down in the "Recherche de la verité," mentioned it to the author, who upon that account thought himſelf obliged to write this tract. Malebranche wrote many other pieces beſides what we have mentioned, all tending ſome way or other to confirm his main ſyſtem eſtabliſhed in the "Recherche," and to clear it from the objections which were brought againſt it, or from the conſequences which were deduced from it: and, if he has not attained what he aimed at in theſe ſeveral productions, he has certainly ſhewn great abilities, and a vaſt force of genius.

MALHERBE (FRANCIS DE), a celebrated French poet, who has always been conſidered by his countrymen as the father of their poetry; ſince, upon his appearance, all their former

former poets fell into diſgrace. Bayle looks upon him as one of the firſt and greateſt maſters, who formed the taſte and judgement of that nation in matters relating to polite literature. Balzac ſays, that the French poetry before Malherbe was perfectly Gothic; and Boileau obſerves to the ſame purpoſe, that he was the firſt in France who taught the Muſe harmonious numbers, a juſt cadence, purity of language, regularity of compoſition, and order; in ſhort, who laid down all thoſe rules for fine writing, which future poets were to follow, if they hoped to ſucceed. The poetical works of Malherbe, though divided into ſix books, yet make but a ſmall volume. They conſiſt of paraphraſes upon the Pſalms, odes, ſonnets, and epigrams: and they were publiſhed in ſeveral forms, to the year 1666, when a very complete edition of them came out at Paris, with the notes and obſervations of Menage. Malherbe has tranſlated alſo ſome works of Seneca, and ſome books of Livy; and if he was not ſucceſsful in tranſlation, yet he had the happineſs to be very well ſatisfied with his labour. His principal buſineſs was to criticiſe upon the French language; in which he was ſo well ſkilled, that ſome of his friends deſired him one day to make a grammar for the tongue. Malherbe replied, "that there was no "occaſion for him to take that pains, for they might read "his tranſlation of the thirty-third book of Livy, and he "would have them write after that manner." Every body, however, was not of his opinion. Madam de Gournay, a learned lady of that time, uſed to ſay, "that this book appeared to her like broth of fair water." And Huetius obſerves, "that the ſtrong deſire Malherbe had to pleaſe courtiers, made him invert the method of his author; that he "neither followed his pointing, nor his words; and that he "ſtudied only to purify and poliſh his language."

Malherbe was born at Caen, about 1555, of an ancient and illuſtrious family, who had formerly borne arms in England, under Robert duke of Normandy. He lived to be old; and, about 1601, became known to Henry the Great, from a very advantageous mention of him to that prince, by cardinal du Perron. The king aſked the cardinal one day, "If he "had made any more verſes?" To which the cardinal replied, that "he had totally laid aſide all ſuch amuſements, "ſince his majeſty had done him the honour to take him into his ſervice; and added, that every body muſt now "throw away their pens for ever, ſince a gentleman of Normandy, named Malherbe, had carried the French poetry "to ſuch a height, as none could hope to reach." About four

Diſt. art. Des Loges, Note D.

Art. of Poetry, cant i. ver. 131.

Sorel, Bibl. Franc. p. 259. edit. 1667.

Ib. p. 260.

Declaris interpretibus, lib. ii. verſ. fin.

Life of Malherbe, by Racan.

four years after, he was called to court, and enrolled among the penſioners of that monarch. After the death of Henry, queen Mary of Medicis became his patroneſs, and ſettled upon him a very handſome penſion. This he enjoyed to the time of his death, which happened at Paris in 1628. It was the misfortune of this poet, that he had no great ſhare in the affection of cardinal Richelieu. It was diſcovered, that, inſtead of taking more than ordinary pains, as he ſhould have done, to celebrate the glory of that great miniſter, he had only patched together old ſcraps, which he had found among his papers. This was not the way to pleaſe a perſon of ſo delicate a taſte, and ſo haughty a ſpirit; and therefore he received this homage from Malherbe very coldly, and not without diſguſt. "I learned from M. Racan," ſays, Menage, "that Malherbe wrote thoſe two ſtanzas above thirty "years before Richelieu, to whom he addreſſed them, was "made a cardinal; and that he changed only the four firſt "verſes of the firſt ſtanza, to accommodate them to his ſub-"ject. I learned alſo from the ſame Racan, that cardinal "Richelieu, who knew that theſe verſes had not been made "for him, did not receive them well, when Malherbe pre-"ſented them to him." His indolence upon ſuch an occaſion may be imputed to that extreme difficulty with which he always wrote. It is incredible, as many authors tell us, how much watching and application it coſt Malherbe to produce his poems. "They might," ſays Bayle, "have compared "his Muſe to certain women, who are ſeven or eight hours "in hard labour, before they can bring forth a child: upon "which account one is almoſt ready to ſay of him, what "was ſaid of another; The fine things he publiſhes coſt him "ſo dear, that, were I in his caſe, I would pitch upon ſome "other employment to ſerve my neighbours, and ſhould not "think that God required that from me."

Obſervat. ſur le fragment au card. Richelieu.

Dict. art. MALHERBE, and art. GUARINI, Note G.

This poet was a man of a very ſingular humour; and many ſtrange things are told of him by Racan, his friend, and the writer of his life. A gentleman of the law, and of ſome diſtinction, brought him one day ſome indifferent commendatory verſes on a lady; telling him at the ſame time, that ſome very particular conſiderations had induced him to compoſe them. Malherbe, having run them over with a ſupercilious air, aſked the gentleman bluntly, as his manner was, "whether he had been ſentenced to be hanged, or to "make thoſe verſes?" His manner of puniſhing his ſervant was pleaſant enough. Beſides twenty crowns a year, he allowed him ten-pence a day board wages, which in thoſe times

times was very conſiderable; when therefore the fellow had done any thing amiſs, and vexed him, Malherbe would very gravely ſay: "My friend, an offence againſt your maſter is "an offence againſt God, and muſt be expiated by prayer, "faſting, and giving of alms; wherefore I ſhall now re-"trench five-pence out of your allowance, and give them "to the poor on your account." Many anecdotes are to be found in this life of Malherbe by Racan, which make it probable that he had no religion. When the poor uſed to promiſe him that they would pray to God for him, he anſwered them, that "he did not believe they could have any "great intereſt in heaven, ſince they were left in ſo bad a "condition upon earth; and that he ſhould be better pleaſed "if the duke de Luyne, or ſome other favourite, had made "him the ſame promiſe." He would often ſay, that "the "religion of gentlemen was that of their prince." During his laſt ſickneſs, he had much ado to reſolve to confeſs to a prieſt; for which he gave this facetious reaſon, that "he "never uſed to confeſs but at Eaſter." And ſome few moments before his death, when he had been in a lethargy two hours, he awaked on a ſudden to reprove his landlady, who waited on him, for uſing a word that was not good French: ſaying to his confeſſor, who reprimanded him for it, that "he could not help it, and that he would defend the "purity of the French language, to the laſt moment of his "life."

La vie de Malherbe, par Racan, prefixed to Les œuvres de Malherbe, &c. Paris, 1723.

MALLET (DAVID), or MALLOCH, an Engliſh poet, but of Scotland, where he was born about 1700. By the penury of his parents, he was compelled to be janitor of the high ſchool at Edinburgh; but he ſurmounted the diſadvantages of his birth and fortune: for, when the duke of Montroſe applied to the college of Edinburgh, for a tutor to educats his ſons, Malloch was recommended. When his pupils went abroad, they were entruſted to his care; and having conducted them through their travels, he returned with them to London. Here, reſiding in their family, he naturally gained admiſſion to perſons of high rank and character; to wits, nobles, and ſtateſmen. In 1724, he began to give ſpecimens of his poetical talents; which, however, were far from being of the firſt claſs. In 1733, he publiſhed a poem on "Verbal Criticiſm," on purpoſe to make his court to Pope; "a ſubject which he either did not underſtand or wil-"lingly miſrepreſented; and on which he has ſhewn more "pertneſs than wit, more confidence than knowledge."

Johnſon's Lives of the Poets, vol. iv.

Ibid.

Some

Some time before this, having cleared his tongue from his native pronunciation, ſo as to be no longer diſtinguiſhed as a Scot, he took upon him to change his name from Scotch *Malloch* to Engliſh *Mallet*. What other proofs he gave of diſreſpect to his native country, we know not: "but it was "remarkable of him, that he was the only Scot whom "Scotchmen did not commend." In 1740, he wrote a Life of Lord Bacon, which was then prefixed to an edition of his works; but with ſo much more knowledge of hiſtory than of ſcience, that, when he afterwards undertook the Life of Marlborough, ſome were apprehenſive, leſt he ſhould forget that Marlborough was a general, as he had forgotten that Bacon was a philoſopher. The old ducheſs of Marlborough aſſigned, in her will, this taſk to Glover and Mallet, with a reward of 1000 l. and a prohibition to inſert any verſes. Glover is ſuppoſed to have rejected the legacy with diſdain, ſo that the work devolved upon Mallet; who had alſo a penſion from the late duke of Marlborough to promote his induſtry, and who was continually talking of the diſcoveries he made. Johnſon's Lives, &c.

When the prince of Wales was driven from the palace, and kept a ſeparate court by way of oppoſition, to increaſe his popularity by patronizing literature, he made Mallet his under-ſecretary, with a ſalary of 200 l. a year. Thomſon likewiſe had a penſion; and they were aſſociated in the compoſition of the "Maſque of Alfred," which in its original ſtate was played at Cliefden in 1740. It was afterwards almoſt wholly changed by Mallet, and brought upon the ſtage of Drury-Lane in 1751, but with no great ſucceſs. The movements, however, previous to its introduction, are amuſing enough. Mallet, according to my author, in a familiar converſation with Garrick, diſcourſing of the diligence he was then exerting upon the "Life of Marlborough," let him know, that in the ſeries of great men, quickly to be exhibited, he ſhould *find a nich* for the hero of the theatre. After wondering ſome little time, how he could be introduced, "Pray, Mr. Mallet," ſays Garrick, "have you left "off to write for the ſtage?" (for he had written a tragedy as well as a maſque.) Mallet then confeſſed, that he had a drama in his hands. Garrick promiſed to act it, and "Alfred" was produced: though, alas! when Mallet died, in 1765, no *nich*, not a line of hiſtory was left behind him.

The works of this author have been collected in three volumes 12mo. As a writer, he cannot be placed in any

any high claſs; there being no ſpecies of compoſition in which he was eminent. Lord Bolingbroke left him the property of his works, which he publiſhed in five vols. 4to.

See Malpighi's life, written by himſelf, and prefixed to his Opera poſthuma, Lond. 1697, folio.

MALPIGHI (MARCELLUS), an Italian phyſician and anatomiſt, was born March 10, 1628, at Crevalcuore, near Bologna, in Italy. He learned Latin and ſtudied philoſophy in that city; and, in 1649, loſing his parents, and being obliged to chooſe his own method of life, he determined to apply himſelf to phyſic. The univerſity of Bologna was then ſupplied with very learned profeſſors in that ſcience, the principal of whom were Bartholomew Maſſari, and Andrew Mariano. Malpighi put himſelf under their conduct, and in a ſhort time made a great progreſs in phyſic and anatomy. After he had finiſhed the uſual courſe, he was admitted doctor of phyſic, April 6, 1653. In 1655, Maſſari died, which was very grievous to Malpighi, as well becauſe he had loſt his maſter, as becauſe he had married his ſiſter. In 1656, the ſenate of Bologna gave him a profeſſorſhip, which he did not hold long; for the ſame year the grand duke of Tuſcany ſent for him to Piſa, to be profeſſor of phyſic there. It was in this city that he contracted a ſtrict friendſhip with Borelli, whom he afterwards owned for his maſter in philoſophy, and to whom he aſcribed all the diſcoveries which he afterwards made. They diſſected animals together, and it was in this employment that he found the heart to conſiſt of ſpiral fibres; a diſcovery, which has been aſcribed to Borelli in his poſthumous works. The air of Piſa not agreeing with him, he continued there but three years: and, in 1659, returned to Bologna to reſume his former poſts, notwithſtanding the advantageous offers which were made him to ſtay at Piſa. Mariano dying in 1661, Malpighi was now left to himſelf to purſue the bent of his genius. In 1662, he was ſent for to Meſſina, in order to ſucceed Peter Caſtello, firſt profeſſor of phyſic, who was juſt dead. It was with reluctance that he went thither, though the ſtipend was great; but he was prevailed on at laſt by his friend Borelli, and accepted it; nevertheleſs, he afterwards returned to Bologna. In 1669, he was elected a member of the royal ſociety of London, with which he ever after kept a correſpondence by letters, and communicated his diſcoveries in anatomy. Cardinal Pignatelli, who had known him while he was legate at Bologna, being choſen pope in 1691, under the name of Innocent XII. immediately ſent for him to Rome, and appointed him his

phyſician. In 1694, he was admitted into the academy of the Arcadians at Rome. July the 25th, of the ſame year, he had a fit, which ſtruck half his body with a paralyſis; and, Nov. the 29th following, he had another, of which he died the ſame day, in his 67th year.

His works, with his life before them, written by himſelf, were firſt collected, and printed together at London, 1697, in folio; but they were reprinted more correctly at Amſterdam, 1698, in 4to. This author's diſcoveries in anatomy were conſiderable. With regard to the liver, he diſcovered its texture by his glaſſes, and found out, 1. That the ſubſtance of it is framed of innumerable lobules, which are very often of a cubical figure, and conſiſt of ſeveral little glands, like the ſtones of raiſins, ſo that they look like bunches of grapes, and are each of them cloathed with a diſtinct membrane. 2. That the whole bulk of the liver conſiſts of theſe grape-ſtone-like glands, and of divers ſorts of veſſels. 3. That the ſmall branches of the cava porta, and porus biliaris, run through all, even the leaſt of theſe lobules, in an equal number; and that the branches of the porta are as arteries, which convey the blood to, and the branches of the cava are as veins, which carry the blood from, all theſe little grape-ſtone-like glands. From whence it is plain, that the liver is a glandulous body, with its proper excretory veſſels, which carry away the gall, that lay before in the maſs of the blood. As for the texture of the ſpleen, he diſcovered, that the ſubſtance of it, deducting from the numerous blood-veſſels and nerves, as alſo the fibres, which ariſe from its ſecond membrane, and which ſupport the other parts, is made of innumerable little cells, like honey-combs, in which there are vaſt numbers of ſmall glandules, which reſemble bunches of grapes; and that theſe hang upon the fibres, and are fed by twigs of arteries and nerves, and ſend forth the blood there purged into the ramus ſpleneticus, which carries it into the liver. The mechaniſm of the reins was wholly unknown, till Malpighi found it out; for he diſcovered, that the kidneys are not one uniform ſubſtance, but conſiſt of ſeveral ſmall globules, which are all like ſo many ſeveral kidneys, bound about with one common membrane, and that every globule has ſmall twigs from the emulgent arteries, that carry blood to it; glands, through which the urine is ſtrained from it; veins, by which the purified blood is carried off to the emulgent veins, thence to go into the cava; a pipe, to convey the urine into the great baſon in the middle of the kidney; and a nipple,

nipple, towards which ſeveral of thoſe ſmall pipes tend, and through which the urine oozes out of them, into the baſon.

MALVEZZI (VIRGIL), commonly called the marquis Malvezzi, an Italian writer of eminence, was born of a noble family at Bologna, in 1599. After having finiſhed his claſſical and philoſophical ſtudies, he applied to the law, and became a doctor in that faculty in 1616, although not quite ſeventeen years of age. After this he cultivated other ſciences, and ſpent ſome time and pains upon phyſic, mathematics, and divinity. He even did not neglect aſtrology; in favour of which he always entertained high prejudices, although he affected outwardly to deſpiſe it. Muſic and painting were alſo among the arts which he exerciſed himſelf in for his amuſement. He afterwards became a ſoldier, and ſerved under the duke Feria, governor of the Milaneſe. Philip the Fourth of Spain employed him in ſeveral affairs, and admitted him into his council of war. Letters, however, occupied a good part of his time, and he was member of the academy of the Gelati at Bologna. He was the author of ſeveral works in Spaniſh and Italian: among the latter were, "Diſcourſes upon the firſt book of Tacitus's annals," which he compoſed at the age of twenty-three, and dedicated to Ferdinand II. great duke of Tuſcany. There is a great ſhew of learning in it; too much indeed, for there are many quotations from the fathers and ſcripture, which have but little to do with Tacitus and modern politics. There are alſo in it certain logical diſtinctions, and ſubtile reaſonings, which ſavour of pedantry, and had better become a profeſſor of philoſophy, than a writer upon government and ſtate-affairs. He died at Bologna, Aug. 11, 1654. His diſcourſes upon Tacitus are tranſlated and publiſhed in Engliſh.

MAMBRUN (PETER), an ingenious and learned French jeſuit, who has written Latin poetry, was born in the dioceſe of Clermont, in 1581. He is one of the moſt perfect and accompliſhed among the imitators of Virgil; and has alſo written, in the ſame metre, the ſame number of books, and in the three different kinds, to which that illuſtrious poet applied himſelf. Thus we have of Mambrun, "Eclogues," "Georgics, or four books upon the culture of the ſoul and the "underſtanding;" and an heroic poem in twelve books, intituled, "Conſtantine, or idolatry overthrown." Happy, if he

he has imitated the genius and judgement of Virgil as well as he has his exterior form and œconomy. And, to say the truth, he is allowed to have had great talents for poetry, as well as great judgement, which last he has sufficiently shewn in a Latin Peripatetic dissertation upon an epic poem; so that it is not without some foundation, that Menage has called him "a great poet, as well as a great critic." His "Peripatetic dissertation" was published in 4to, at Paris, 1652; his "Constantine" in 12mo, at Amsterdam, 1659; his "Eclogues and Georgics" in 12mo, at Fleche, 1661; in which year also he died, aged 80.

MANDEVILE (Sir John), an Englishman, famous for his travels, was born at St. Albans, about the beginning of 1300. He was liberally educated, and applied himself to the study of physic, which he probably practised for some time; but being seized at length with an invincible desire of seeing distant parts of the globe, he left England in 1332, and did not return for four-and-thirty years. His friends, we are told, had supposed him long dead; and, when he appeared, did not know him again. During this long space of time, he had travelled through almost all countries, and made himself master of almost all languages; Scythia, Armenia the Greater and the Lesser, Egypt, Arabia, Syria, Media, Mesopotamia, Persia, Chaldea, Greece, Dalmatia, &c. The rambling disposition he had thus acquired, does not seem ever to have suffered him afterwards to rest; for he left his own country a second time, and died at Liege in the Low Countries, 1372. He wrote an "Itinerary," or account of his travels, in English, French, and Latin. Vossius says, that he has seen it in Italian; and adds, that he knows it to be in Belgic and German. He gives us also the inscription upon his monument at Liege, which runs thus: "Hic jacet vir nobilis, dominus "Joannes De Mandevile, alias dictus de Barbam, dominus "de Campoli, natus in Anglia, medicinæ professor, devotis- "simus orator, & bonorum suorum largissimus pauperibus "erogator, qui, toto quasi orbe lustrato, Leodii vitæ suæ "diem clausit, A. D. 1372. Nov. 17." Tanner, &c. Vossius de hist. Latin.

MANDEVILLE (Bernard de), a very celebrated writer in the eighteenth century, was born in Holland, where he studied physic, and took the degree of doctor in that faculty. He afterwards came over into England, and wrote several books, all of them ingenious and witty; but some, which are supposed to have had a very ill effect upon society. General Dictionary.

In 1709, he publiſhed his "Virgin unmaſk'd, or, A dia-"logue between an old maiden aunt and her niece, upon "love, marriage," &c. a piece not very conducing to virtue and innocence among his female readers. In 1711, came out his "Treatiſe of the hypocondriac and hyſteric paſſions, "vulgarly called the hyppo in men, and the vapours in "women." This work is divided into three dialogues, and may, we think, be read to good purpoſe; being interſperſed with inſtructive diſcourſes on the real art of phyſic itſelf, and entertaining remarks on the modern practice of phyſicians and apothecaries; and, therefore, as the author ſays, "very "uſeful to all, who have the misfortune to ſtand in need of "either." In 1714, he publiſhed a poem, intituled, "The "grumbling hive, or knaves turned honeſt;" upon which he afterwards wrote remarks, and publiſhed the whole at London in 1723, under the title of "The Fable of the Bees, "or private vices made public benefits; with an Eſſay on "charity and charity-ſchools, and a ſearch into the nature "of ſociety." In the preface to this book he obſerves, that ſince the firſt publiſhing of the poem itſelf, he had met with ſeveral, who, either wilfully or ignorantly miſtaking the deſign, would have it, that the ſcope of it was a ſatire upon virtue and morality, and the whole written for the encouragement of vice. This made him reſolve, whenever it ſhould be reprinted, ſome way or other to inform the reader of the real intent with which that little poem was written. The book however giving great offence, it was preſented by the grand jury of Middleſex in July the ſame year, and ſeverely animadverted upon, in "A letter to the right honourable lord "C. printed in the London Journal of July the 27th, 1723." The author wrote a vindication of his book from the imputations caſt upon it in that Letter, and in the preſentment of the grand jury; which vindication he publiſhed in the "London Journal" of Auguſt the 10th, 1723. However it was attacked by a vaſt number of writers, to whom Mandeville made no reply by way of defending himſelf; but ſtayed till the year 1728, when he publiſhed, in another octavo volume, a ſecond part of "The Fable of the Bees," in order to illuſtrate the ſcheme and deſign of the firſt. A very ſenſible and elegant writer, ſpeaking of the firſt part, obſerves, that "the falſe notion of confounding ſuperfluities and vices, is "what runs through Dr. Mandeville's whole book; other-"wiſe, as all that author's pieces are, very ingeniouſly "written." The dreadful tendency of that work ſeems to ariſe principally from the author's deſcription of human nature,

Philemon to Hydaſpes, upon the general lawfulneſs of pleaſure, p. 16. Lond. 1737.

ture, which is every where repreſented as low and vicious. Nothing, we think, contributes more to extinguiſh virtue in the breaſt of man, than degrading and odious pictures of the ſpecies. When men are perſuaded, and "The Fable of "the Bees" has a tendency to perſuade them, that they are naturally knaves, a noble incentive to virtue is extinguiſhed; that which ariſes from a conſciouſneſs of their being formed to it. Inſtead of growing better, they eaſily grow worſe, and gradually become vicious, merely through a perſuaſion that they were originally created ſo. In 1720, this author publiſhed "Free thoughts on religion." Theſe thoughts are built upon the rational ſyſtem; and there is nothing in this book, but what the bulk of Chriſtians would ſubſcribe to. Mandeville might be a very good believer, for any thing he has diſcovered to the contrary; yet nothing is more certain, than that he was very much otherwiſe, although he never gave the divines ſuch hold of him, that they could rank him fairly among the deiſtical writers. In 1732, he publiſhed "An enquiry into the origin of honour, and uſefulneſs of "chriſtianity in war;" and in January 1732-3, he died, aged between 60 and 70 years.

His books all paſſed unnoticed, as far as we can learn, except "The Fable of the Bees;" and this, as we have obſerved, was attacked by ſeveral writers. It was attacked particularly by Dr. Fiddes, in the preface to his "General "treatiſe of morality formed upon the principles of natural "religion only," printed in 1724: by Mr. John Dennis, in a piece intituled, "Vice and luxury public miſchiefs," in 1724: by Mr. William Law, in a book intituled, "Re-"marks upon the fable of the bees," in 1724: by Mr. Bluet, in his "Enquiry, whether the general practice of vir-"tue tends to the wealth or poverty, benefit or diſadvantage, "of a people? In which the pleas offered by the author of "The fable of the bees, for the uſefulneſs of vice and roguery, "are conſidered; with ſome thoughts concerning a tolera-"tion of public ſtews," in 1725: by Mr. Hutcheſon, author of the "Inquiry into the original of our ideas of beauty and "virtue, in ſeveral papers publiſhed at Dublin, and reprinted "in the firſt volume of Hibernicus's letters:" and by Mr. Archibald Campel, in his "ΑΡΗΤΟΗ-ΛΟΓΙΑ," firſt publiſhed by Alexander Innes, D. D. in his own name, but reclaimed afterwards by the true author. Mandeville's notions were likewiſe animadverted upon by Berkeley, biſhop of Cloyne in Ireland, and the celebrated promoter of tar-water, in his "Alciphron, or the Minute philoſopher," printed

in 1732; in anſwer to which Mandeville publiſhed the ſame year, "A letter to Dion, occaſioned by his book called
Page 2, 3. "Alciphron. In this letter he obſerves, that "whoever "will read the ſecond dialogue of the Minute philoſopher, "will not find in it any real quotations from my book, ſays "he, either ſtated or examined into; but that the wicked "tenets and vile aſſertions, there juſtly expoſed, are either "ſuch notions and ſentiments, as firſt my enemies, to render "me odious, and afterwards common fame, had fathered "upon me, though not to be met with in any part of my "book; or elſe, that they are ſpiteful inferences and invidi-"ous comments, which others before you, without juſtneſs "or neceſſity, had drawn from, and made upon what I had "innocently ſaid.—If Dion had read 'The Fable of the Bees,' "he would not have ſuffered ſuch lawleſs libertines, as Alci-"phron and Lycicles, to have ſheltered themſelves under my "wings; but he would have demonſtrated to them, that my "principles differed from theirs, as ſunſhine does from "darkneſs."

In the ſame year 1732, there was alſo publiſhed a pamphlet intituled, "Some remarks on the minute philoſopher, in "a letter from a country clergyman to his friend in London;" the anonymous author of which, ſuppoſed to have been the late lord Harvey, takes occaſion to interfere in the controverſy between Mandeville and Berkeley, in the following
Page 45. manner. "The ſecond dialogue in the Minute philoſopher, "ſays he, deſigned chiefly for an anſwer to the fable of the "bees, is as chicaning, as looſe, and as unfair, as any other "part of this incoherent medley; for, inſtead of anſwering "what the author of 'The Fable of the Bees' really ſays, he "ſuppoſes him to have ſaid things which he does not ſay, and "anſwers them.—The Letter to Dion amply ſets forth the "want of candour in the Minute philoſopher, with regard "to the author of The fable of the bees; who therein de-"fends himſelf with that life, wit, ſpirit, good-humour, and "pleaſantneſs, which every body muſt allow to be the cha-"racteriſtics of all his writings. But, at the ſame time that "this wanton author expoſes the ſophiſtry of his commen-"tator, I cannot ſay he makes uſe of none in the defence of "his own text. His explanation of the title of his book is "forced; and his apology for that part of it relating to pub-"lic ſtews very lame. There are many more inſtances "one might give of the ſame kind." The anonymous writer then propoſes a ſketch of an anſwer to "The Fable of "the Bees," than which nothing can be more ingenious and entertaining.

entertaining. "In the firſt place," ſays he, "I would Page p. 45.
"not have denied, that the author had told a great many
"truths; but I would have ſaid, and have proved too, that
"he had, like Rochefoucault, told a great many diſagree-
"able ones, and what are much leſs fit to be told, than if
"they were not truths. I would have ſaid, that his endea-
"vouring to ſhew, that people do actions they have reaſon
"to be proud of, from motives, which, if rightly ſcrutinized,
"they would have reaſon to be aſhamed of, will never con-
"tribute to the multiplying ſuch actions; and that if actions,
"which are beneficial to mankind and ſociety, often pro-
"ceed from the ſame principle with ſome that are detri-
"mental, it would be more for the benefit of the world to
"have ſuch ſources lie concealed: as the diſcovery of theſe
"two ſtreams, flowing from the ſame fountain, will take
"away one of the chief inducements many people have for
"doing what is good; which is the pride and vanity of being
"thought to act upon better, nobler, and more laudable
"principles than their neighbours. If it could be proved,
"that Heroſtratus, who fired the temple of Epheſus, and
"Decius, who threw himſelf, for the ſake of his country,
"into the gulph that opened in Rome, acted both from the
"ſame motive, and were equally influenced by the vanity
"of being mentioned in hiſtory, and perpetuating their
"names to poſterity; if this, I ſay, could be demonſtrated,
"I would be glad to aſk the author of 'The Fable of the
"Bees,' whether he thinks it would promote and encourage
"that virtue, called the love of one's country; thus to
"ſhew, that the moſt renowned patriot in antiquity, and
"the moſt infamous incendiary, were in the ſame way of
"thinking, and actuated by the ſame paſſion? If it would
"not, the concluſion is obvious; and he muſt either allow,
"that it would be an improper topic for ſpeculation to exa-
"mine ſuch a propoſition, and of diſſervice to any commu-
"nity to prove it; or he muſt deny, that the ſpirit of pa-
"triotiſm is of any uſe to that ſociety, where it is moſt in
"force. Neither can I agree with the author of 'The
"Fable of the Bees,' even in the fundamental principle of his
"whole book; which is, that private vices are public be-
"nefits. If he meant no farther than to ſay, that luxury is
"inſeparable from what is called a rich flouriſhing nation,
"and that a proſperous people are generally vicious in pro-
"portion to their proſperity, perhaps his aſſertion might be
"too well founded. But when he ſays, their vices and
"their luxury, in order to take off the odium of theſe two

"names, are the occaſion of their wealth and proſperity, I "think he miſtakes, and carries his encomiums on vice and "luxury too far. For though luxury is too often the con- "ſequence of proſperity, I cannot agree that it is always "the ſource of it. I think it is the child of proſperity, but "not the parent; and that the vices, which grow upon a "flouriſhing people, are not the means by which they be- "came ſo. The Romans were originally a hardy, rough, "robuſt, warlike, induſtrious people. From their induſtry "and hardineſs, they grew powerful; from being power- "ful, they grew rich; from their riches, they grew luxu- "rious and vicious; and from a long courſe of vice and "luxury, they degenerated ſtill farther into the moſt ſcan- "dalous corruption, and the moſt abandoned profligacy; "till at laſt this degeneracy, enervated as they were both "in body and mind, brought them to ſlavery, decay, and "ruin. But by this gradation it ſhould ſeem to me, not "that they were rich and flouriſhing, becauſe they were "vicious and luxurious; but that they were vicious and "luxurious, from being rich and flouriſhing: and this pro- "greſs from lowlineſs to grandeur, and from grandeur to "decay, ſhews, that though their vices proceeded from their "opulence, yet their opulence proceeded from their virtues; "and that luxury laid the foundation, not of their proſpe- "rity, but of their ruin. The ſame progreſs, that appears "in the revolution and viciſſitude of this great ſtate, may "be often ſeen too in the fortunes of particular people. A "laborious, ingenious, induſtrious man of low birth, grows "rich; his riches produce plenty; plenty, indulgence; in- "dulgence, repletion; and repletion, lazineſs and diſeaſes. "And it would be juſt as fair, and as well reaſoned, to ſay, "that this man's diſeaſes, which were the effect of his riches, "were the occaſion of them; as to ſay, that the luxury and "vices of a ſtate, which are the fruits of its proſperity, are "the ſeeds of it."

MANETHO, an ancient Egyptian hiſtorian, who, to make his ſtory the more probable, pretends to take all his accounts from thoſe ſacred inſcriptions on the pillars of Hermes Triſmegiſtus; for Hermes was the perſon to whom the Egyptians aſcribed the firſt invention of their learning, and all excellent arts, and from whom they derived their hiſtory: and the moſt ancient way of preſerving any monuments of learning in thoſe early times, eſpecially among the Egyptians, was by theſe inſcriptions on pillars. A poor foundation,

foundation, we ſee! and yet the great baſis, on which all the Egyptian hiſtory depends. Manetho, as Euſebius tells us, tranſlated the whole Egyptian hiſtory into Greek, beginning from their gods, and continuing his hiſtory down to near the time of Darius Codomannus, whom Alexander conquered; for in "Euſebius's Chronica," mention is made of Manetho's hiſtory, ending in the 16th year of Artaxerxes Ochus, which, ſaith Voſſius, was in the ſecond year of the 3d olympiad. This Manetho, called from his country Sebennyta, was high-prieſt of Heliopolis in the time of Ptolemeus Philadelphus, at whoſe requeſt he wrote his hiſtory, which he digeſted into three tomes; the firſt containing the eleven dynaſties of the gods and heroes, the ſecond eight dynaſties, the third twelve, and altogether, according to his fabulous computation, the ſum of 53,535 years. Theſe dynaſties are yet preſerved, being firſt epitomized by Julius Africanus, from him tranſcribed by Euſebius, and inſerted in his "Chronica;" from Euſebius by Georgius Syncellus, out of whom they are produced by Joſeph Scaliger, and may be ſeen both in his "Euſebius," and his "Canones Iſagogici." Now Manetho, as appears by Euſebius, voucheth this as the main teſtimony of the credibility of his hiſtory, that he took his relations "from ſome pillars in the land of Seriad, "on which they were inſcribed in the ſacred dialect by the "firſt Mercury Thoyth, and after the flood were tranſlated out of the ſacred dialect into the Greek tongue in "hieroglyphic characters, and are laid up in books among "the reveries of the Egyptian temples by Agathodæmon, "the ſecond Mercury, the father of Tat." "Certainly," ſays biſhop Stillingfleet, "this fabulous author could not "in fewer words have more manifeſted his own impoſtures, "or blaſted his own credit more, than he hath done in "theſe."

De Græcis hiſt. lib. i. c. 14.

Origines ſacræ, book i. c. ii. § ii.

MANFREDI (EUSTACHIO), a celebrated mathematician of Italy, was born in 1674, at Bologna, where he was elected mathematical profeſſor in 1698. He was choſen a member of the academy of ſciences at Paris in 1726, and was alſo a member of ſeveral other academies. He acquired great reputation by his "Ephemerides" in four volumes 4to, and by his other works. He died Feb. 15, 1739. We muſt not confound him with Bartholomew Manfredi, an ingenious painter of Mantua, who imitated his maſter Michael Angelo of Caravaggio ſo well, that it is difficult to know their pieces one from another.

MANGETUS (JOHN JAMES), a diſtinguiſhed phyſician, was born at Geneva in 1652, and at firſt deſigned for divinity, but quitted it for phyſic. In 1699, the elector of Brandenburg made him his firſt phyſician. He died at Geneva in 1742, aged 90, after having gone through prodigious labours. He publiſhed abundance of works: but the principal are, 1. "Bibliotheca Anatomica," 2 vols. fol. 2. "A Collection of Pharmacopeias," fol. 3. "Bibliotheca "Pharmaceutico-Medica." fol. 4. "Bibliotheca Chy-"mica." 2 vols. fol. 5. "Bibliotheca Chirurgica." 4 vols. fol. 6. "Bibliotheca Scriptorum Medicorum." 4 vols. fol. All in Latin. It will eaſily be conceived, that the author of ſuch works could not be much of an original thinker, they being rather works of the body than the mind; nor will it be ſurpriſing, if errors and inaccuracies are found in ſuch ſtupendous compilations: ſuch collections, however, are uſeful, and eſpecially to thoſe who have not libraries to recur to. Daniel le Clerc, author of the "Hiſtory of Phyſic," is ſaid to have aſſiſted him much.

Anecdotes of Bowyer, by Nichols, p. 164.

MANGEY (THOMAS), M. A. chaplain at Whitehall, and fellow of St. John's college, Cambridge [afterwards L. L. and D. D. F. S. A. and rector of St. Mildred's, Bread Street], was early diſtinguiſhed by his "Practical Diſcourſes "upon the Lord's Prayer, preached before the Honourable "Society of Lincolns Inn; publiſhed by the ſpecial order of "the Bench, 1716," 8vo. Theſe Diſcourſes were again printed in 1717, and again, in 1721; and in 1718 "Re-"marks upon Nazarenus; wherein the Falſity of Mr. "Toland's Mahometan Goſpel, and his Miſrepreſentations "of Mahometan ſentiments in reſpect of Chriſtianity, are "ſet forth; the Hiſtory of the old Nazaræans cleared up, "and the whole conduct of the firſt Chriſtians in reſpect of "the Jewiſh Laws explained and deſcribed." The author then ſtyled himſelf "Rector of St. Nicholas's in Guilford." In Jan. 1718-19, he publiſhed "Plain Notions of our Lord's "Divinity," a Sermon preached on Chriſtmas-day; in June, 1719, "The eternal Exiſtence of our Lord Jeſus "Chriſt," a Viſitation Sermon; in October that year, "The Holineſs of Chriſtian Churches," a ſermon preached at Sunderland, on conſecrating a new church there; and in 1719-20, "The providential Sufferings of good men," a 30th of January ſermon before the houſe of commons. In 1719 Dr. Mangey wrote "A Defence of the Biſhop of Lon-"don's Letter," 8vo; and, beſides the ſermons already mentioned,

mentioned, publiſhed five ſingle ones, in 1716, 1726, 1729, 1731, and 1733. On May 11, 1721, he was preſented to a prebend [A] [the fifth ſtall] in the cathedral church of Durham, being at that time ſtyled "LL. D. chaplain to Dr. "Robinſon Biſhop of London, and vicar of Yealing, in the "county of Middleſex." He was advanced to the firſt ſtall of Durham, Dec. 22, 1722; and was one of the ſeven doctors in divinity created July 6, 1725, when Dr. Bentley delivered the famous oration prefixed to his "Terence;" and at the end of 1726 he circulated propoſals for an edition of "Philo Judæus," which he completed in 1742, under the title of "Philonis Judæi Opera omnia quæ reperiri potue-"runt," 2 vols. folio. He died March 11, 1754-5. His MS. remarks on the New Teſtament came into the poſſeſſion of Mr. Bowyer, who extracted from them many ſhort notes, which are printed in his "Conjectures." Dr. Taylor's very elegant inſcription to Dr. Mangey, prefixed to "Lyſiæ "Fragmenta," may here be not improperly mentioned.

[A] Mr. Granger, in his account of biſhop Crew (Biog. Hiſt. 8vo. vol. IV. p. 285.) ſays, "He gave Dr. Man-"gey a prebend of Durham for a flat-"tering dedication prefixed to a Ser-"mon, which, as Dr. Richard Grey, "then his domeſtic chaplain, aſſured "Mr. George Aſhby, he never read. "He was fully ſatisfied with the dedi-"cation."

MANICHEES, a very famous, or rather infamous ſect of heretics, founded by one Manes, who flouriſhed towards the concluſion of the third century, and began to propagate his doctrines about the year 277, which doctrines he had taken from the books of one Scythian. Scythian was an Arabian, educated upon the borders of Paleſtine, and extremely well ſkilled in all the learning of the Greeks. Afterwards he went to Alexandria, where he ſtudied philoſophy, and acquainted himſelf alſo with the learning of the Egyptians. Here he eſpouſed the opinion of Empedocles, concerning two co-eternal principles, a good one and a bad one: the former of which he called god and light, the latter matter and darkneſs; to which he joined many dogmas of the Pythagoric ſchool. Theſe he faſhioned into a ſyſtem, compriſed in four books; one of which was called "Evangelium," another "Capita," a third "Myſteria," and a fourth "Theſauri:" and after this went to Jeruſalem, where he diſputed with the Jews, and taught openly his opinions. Upon the death of Scythian, his books and effects devolved by will to Terebinthus his diſciple: who however ſoon quitted Paleſtine, and fled into Perſia; where, for the ſake of being ſafe, and free

Cyril. Hieroſ. catech. p. 142. Epiphan. Hæreſ. 66. n. 1, 2, 3. Socrat. l. i. c. 22.

free from thoſe continual perſecutions, to which his doctrines expoſed him, he took up his abode with a certain rich widow. Here he died; and the manner of his death, as it is commonly related, was very tragical. For when, according to his uſual way, he had aſcended to the top of the houſe, in order to invoke the demons of the air, which cuſtom the Manichees afterwards practiſed in their execrable ceremonies, he was in a moment ſtruck with a blow from heaven, which threw him headlong down to the pavement, and fractured his ſkull ſo, that he died immediately. St. Epiphanius ſays, that Scythian had alſo met with the ſame fate before him. Here however it was, that Manes became acquainted with the writings of Scythian; for, having a handſome perſon and a ready wit, this widow, who had bought him, adopted him for her ſon, and took care to have him inſtructed by the magi in the diſcipline and philoſophy of the Perſians, in which he made ſo conſiderable a progreſs, that he acquired the reputation of a very ſubtile and learned philoſopher. When this lady died, the writings of Terebinthus to whom ſhe had been heir, or rather of Scythian, from whom Terebinthus had received them, fell of courſe into the hands of Manes.

Adv. Hæreſ. p. 620.

Hiſt. Eccl. lib. i. c. 22.

And now Manes began to aſſume, and to think of founding his ſyſtem. He made what uſe he could of the writings of Scythian; he ſelected from the heathen philoſophy whatever was for his purpoſe, and he wrought it all up together with ſome inſtitutes of Chriſtianity; which made Socrates call his hereſy, Ελληνιζων Χριστιανισμος, Græcanicus Chriſtianiſmus, i. e. a motley mixture of Chriſtianity and Paganiſm. In forming his ſect, he affected to imitate Jeſus Chriſt in many particulars. Jeſus Chriſt choſe twelve apoſtles, to whom he committed the care of propagating his doctrines; Manes choſe the ſame number, and aſſigned to each his particular province. Jeſus admitted three into a greater intimacy with him than he reſt; Manes did the ſame. Chriſtianity has its trinity of perſons, Father, Son, and Holy Ghoſt; Manicheiſm has the ſame, Scythian calling himſelf the Father, Terebinthus pretending to be the Son, and born of a virgin like him, and Manes declaring himſelf to be the Holy Ghoſt, or Comforter. He taught, that "there were "two principles of all things co-eternal, and co-equal, "namely, God and the devil; that all good proceeded from "the former, and all evil from the latter; that the good being "was the author of the New Teſtament, and the bad of "the Old; that this created the body, that the ſoul." He taught the doctrine of fate and neceſſity, denied the exiſt-

See Hiſt. Manich. a Petro Siculo, p. 22.

ence of Chriſt in the fleſh, with innumerable other falſe and fantaſtic notions, which may be found, by thoſe who ſhall think it worth their while to ſeek for them, in "Ephi- "phanius adverſus hæreſes." For although Manes wrote a great many pieces himſelf, yet we have nothing remaining of him, except a few fragments preſerved in the writings of that father. However, as divines, as well as philoſophers, are always moſt admired by the vulgar when they are the leaſt reaſonable, ſo Manes became famous all over Perſia. His merit engaged at length the attention of the court; and as he pretended to the gift of working miracles, he was called by king Sapores to cure his ſon, who was dangerouſly ill. This he undertook at the hazard of his life, and the undertaking in the end proved fatal to him. This bold impoſtor was no ſooner called, than he diſmiſſed all the phyſicians who were about the young prince; and promiſed the king, that he would recover him preſently by the help of a few medicines, accompanied with his prayers: but the child dying in his arms, the king, enraged to the laſt degree, cauſed him to be thrown into priſon; whence by the force of bribes he made his eſcape, and fled into Meſopotamia. There he was taken again by perſons ſent in queſt of him, and carried to Sapores, who cauſed him to be flead alive, and after that his body to be given to the dogs, and his ſkin to be ſtuffed with chaff, and hung before the city gates, where, Epiphanius tells you, it was remaining to his time.

Manicheiſm, as we have ſeen, is a great deal older than Manes. The Gnoſtics, the Cordonians, the Marcionites, and ſeveral other ſectaries, who introduced this wicked doctrine into Chriſtianity before Manes occaſioned any noiſe about it, were by no means its inventors, but found it in the books of the heathen philoſophers. Thus Plutarch gives an account of the antiquity and univerſal reception of this doctrine, not merely as an hiſtorian, but as one who ſtrenuouſly adhered to it himſelf. It is impoſſible," ſays he, "that one cauſe alone, whether good or bad, ſhould be the "principle of all things, becauſe God is not the cauſe of "evil; that the harmony of this world is compoſed of "contraries, like a harp, whoſe muſic conſiſts of high and "low notes, as Heraclitus ſaid, and to the ſame purpoſe "Euripides alſo:

Iſis & Oſiris, p. 369. Franc. 1599.

"The good was never ſeparated from the evil.
"The one is always mixed with the other,
"That all things in the world may go on better.

"Wherefore

" Wherefore this opinion is very ancient, being deſcended " from divines and lawgivers in times paſt, to the poets and " philoſophers, but without its being known who was the " firſt authors of it; although it is ſo firmly imprinted in the " minds of men, that it can by no means be defaced or " rooted out. It is frequently taught, not only in private " diſcourſe, and common reports, but at the ſacrifices and " divine ceremonies of the gods, as well in the barbarous " nations, as among the Greeks in many places, that nei- " ther does this world float in uncertainty, without being " governed by providence and reaſon, nor is it one reaſon " alone that governs it.—To ſpeak openly, there is nothing " here below, which nature brings forth and produces, that " is in itſelf pure and ſimple; nor is there one only diſ- " penſer of the two veſſels, who diſtributes to us all affairs, " as a vintner does his wines, by mingling and brewing " them one with another. Thus this life is governed by two " principles and two powers, contrary to one another; " one of which directs and conducts us to the right hand " by a right way, and the other on the contrary diverts us " from it, and turns us back. Thus this life is mixed, " and this world—is unequal and variable, ſubject to all " the changes that are poſſible. For nothing can be with- " out a cauſe, and what is good in itſelf can never be the " cauſe of evil; and therefore nature muſt have a principle " and cauſe, from which evil proceeds, as well as another, " from which good proceeds. This is the opinion of the " greateſt part, and the wiſeſt, among the ancients. For " ſome think there are two gods acting in an oppoſite man- " ner; the one the author of all good, and the other of all " evil. Others call him god, who is the author of all " good, and him a demon, who is the author of all evil. " Thus Zoroaſter the magician, who is ſaid to have lived " five hundred years before the Trojan war, called the good " god Oromazes, and the evil god Arimanius. He ſaid, " moreover, that the one reſembled light more than any " other thing, and the other darkneſs and ignorance;— " and he taught men to ſacrifice to the one, to deſire of " him all good things, and to thank him for them; and to " the other to divert and keep off all unfortunate things." Here is a full and explicit account, we ſee, of the doctrine of the two principles, laid down by one who died long before Manes was born, though he has ſince had the honour of having it called after him.

' As

As abſurd and horrid as the doctrine of two co-eternal principles independent on each other is, not to mention their other doctrines equally abſurd, and many impious and abominable rites which they practiſed in their religious aſſemblies, it is almoſt incredible how the Manichean ſect ſpread. There were Manichees at Rome, when St. Auſtin came thither in 383; for he lodged in the houſe of a Manichee, and converſed very often with thoſe of that ſect. But after Carthage had been taken and deſtroyed by Genſeric king of the Vandals in 439, the greateſt part of the Manichees in Africa fled, as well as the Catholics, into Italy, and chiefly to Rome. Pope Leo I. acted vigorouſly againſt them. He obliged the people to make an exact ſearch after them, and ſhewed by what marks they might be found: and he admoniſhed all the biſhops, that they ſhould not ſuffer thoſe heretics, condemned to baniſhment by the imperial laws, to find any place of refuge. Yet this hereſy ſupported itſelf; and it was thought neceſſary to perſecute it with laws more ſevere, and to condemn to death all thoſe who ſhould make profeſſion of it. Nevertheleſs it continued and ſpread; the emperor Anaſtaſius, and Theodora, the wife of Juſtinian, favoured it; and the followers of it appeared under the children of Heraclius, that is, in the 7th century, in Armenia. The Manichees in Armenia were called Paulicians, from one Paul, who became their head; and they arrived at ſo great power, either by the weakneſs of the government, or by the protection of the Saracens, or even by the favour of the emperor Nicephorus, who was a friend to that ſect, that at laſt, being perſecuted by the empreſs Theodora, the wife of Baſil, they were in a condition to build towns, and to take up arms againſt their princes. Theſe wars were long and bloody, under the empire of Baſil the Macedonian, that is, at the end of the ninth century; and yet there was ſo great a ſlaughter of thoſe heretics under the empreſs Theodora, that it ſeemed they would never be able to riſe again. "Theodora," ſays Maimbourg, "reſolved effectually to bring "about the converſion of thoſe Paulicians, or to rid the "empire of them, if they obſtinately oppoſed their true "happineſs.—It is true that thoſe, to whom ſhe gave a "commiſſion and forces to compaſs this deſign, uſed them "with too much rigour and cruelty; for inſtead of endeavouring to bring them by mild and gentle means, and "with a ſpirit of charity, to the knowledge of the truth, "they ſeized thoſe wretched people, that were ſcattered in "the cities and boroughs, and, as is ſaid, they killed near

Biſhop of Meaux, Hiſt. of the variations, &c. book xi. n. 13.

Biſhop of Meaux, ibid.

Hiſt. of the Iconoclaſts, book vi.

"100,000

" 100,000 of them all over Aſia, by all kinds of deaths. " This obliged the reſt to go and yield themſelves up to the " Saracens, who knew very well how to make uſe of them " ſome time after againſt the Greeks. But the empreſs, " who had no hand in this inhumanity of her lieutenants, " did nevertheleſs reap this advantage from it, that the em- " pire at leaſt was purged from this vermin, during her " reign of fourteen years." This maſſacre however did not hinder the ſpreading of this hereſy in Thrace and Bulgaria; and it afterwards infected great numbers of perſons in ſeveral provinces of France, and was there in the time of the Albigenſes. It was ſaid that the Albigenſes were Manichees; but this is generally believed to be a falſehood, and nothing but a calumny foſtered upon that much injured people, to juſtify the unheard-of cruelties and perſecutions which were exerciſed againſt them.

Baſnage's hiſt. of the religion of the reformed churches, part i. ch. 18. &c.

MANILIUS (MARCUS), a Latin poet, who had the ill luck to lie buried in the German libraries, and never to be heard of in the world, till Poggius publiſhed him from ſome old manuſcripts found there about two centuries ago. There is as dead a ſilence concerning him among the ancients, as if he had never been; and the moderns are ſo little able to fix the time when he lived, that while ſome place him as high as the age of Auguſtus, others bring him down to the reign of Theodoſius the Great. Indeed the only account to be had of him muſt be drawn from his "Poem;" and from this his tranſlator Creech thinks, that the following particulars may, with ſome degree of probability, be collected. Manilius was born a Roman, and lived in Rome when Rome was in her glory. This may eaſily be made appear from ſeveral paſſages in the "Poem." In the beginning of it, he invokes the emperor; that very emperor, who was the adopted ſon of Julius Cæſar, who beat Brutus and Caſſius at Philippi, overthrew Pompey the Great's ſon, ſent Tiberius to Rhodes, loſt three legions in Germany under the command of Varus, routed Antony and Cleopatra at Actium, and ſaved the Roman empire, by turning that overgrown diſſolute republic into a well-regulated monarchy. "Here," ſays Creech, "are ſo many characters, that the perſon of " the emperor cannot well be miſtaken, ſince not one of " them agree to any but the great Auguſtus Cæſar. And " therefore, if Manilius did not live in that age, to which he " pretends by ſo many very particular circumſtances, he is a " notorious cheat, and one of the greateſt impoſtors among " the

Lib. i. v. 10.
Lib. i. v. 906.
Lib. i. v. 918.
Lib iv. v. 763.
Lib. i. v. 896.
Lib. i. v. 912.

the ſophiſts." But Manilius not only lived under the reign of Auguſtus; there is great reaſon to ſuſpect farther, that he was of illuſtrious extraction, and a branch of that noble family the Manilii, who ſo often filled the conſuls chair, and ſupplied the greateſt offices in the commonwealth. Some indeed have thought, that he was a Tyrian ſlave, and that being made free he took, according to cuſtom, the name of his patron. But this ſeems very improbable; and he almoſt expreſsly declares the contrary in the 40th verſe of his 4th book, where he ſhews a concern for the intereſt of the Roman commonwealth, down as low as the age of Hannibal:

"Speratum Hannibalem noſtris cecidiſſe catenis:
"Hannibal then deſtined to our chains:"

which he could not have done with propriety, had his relation to that ſtate commenced ſo lately, or had his anceſtors had no intereſt in the then loſſes and victories at Rome. If we reflect farther, that he was converſant at court, and acquainted with the modiſh and niceſt flattery of the palace, and that he made his compliments in the ſame phraſe that was uſed by the moſt finiſhed courtier of his time, we ſhall have another probable argument that his quality was great. Now this reflection may be ſupported by one obſervation, made on the compliment he pays Tiberius when at Rhodes. He ſtyles him "magni mundi lumen," uſing the very ſame word which we find in Velleius Paterculus, who wrote the ſame language upon the ſame occaſion, "alterum reipub-"licæ lumen Tiberius;" and retired to Rhodes, "ne ful-"gor ſuus orientium juvenum C. & L. Cæſaris obſtaret "initiis," ſays that hiſtorian. Hiſtor. Rh. ii. c. 99.

The Aſtronomicon of Manilius, which is at length come to light, contains a ſyſtem of the ancient aſtronomy and aſtrology, together with the philoſophy of the Stoics. It conſiſts of five books, and he alſo wrote a ſixth, which has not been recovered. That he was young when he compoſed this work, his tranſlator thinks demonſtrable from almoſt every page of it. "He is too fierce and fiery," he ſays, "for "an advanced age, and bounds in every ſtep he takes. "When he is obliged to give rules, and is tied in a manner "to a certain form of words, he ſtruggles againſt thoſe ne-"ceſſary fetters, he reaches after the ſtrongeſt metaphors, "uſes the boldeſt catachreſes, and, againſt all the rules of de-"cency, labours after an obſcure ſublime, when he ſhould "endeavour to be plain, intelligible, and eaſy." From this circumſtance

circumſtance of Manilius's having written his "Poem" in his youth, and not living to finiſh it, as it is agreed on all hands that he did not, his tranſlator would account for the ſeeming difficulty of his never being mentioned by the ancient writers.

Creech's Preface, &c. "Manilius," ſays he, "having left an unfiniſhed piece, "his family, ſtudious of his credit and their own, carefully "preſerved the orphan, but would not expoſe it. In that "age, when poetry was raiſed to its greateſt height, it had "argued the utmoſt fondneſs, or the extremeſt folly in a "noble family, to have publiſhed a crude unfiniſhed poem, "and thereby engaged their honours to defend it." But to go on. Had he lived to reviſe it all, as he ſeems to have done the firſt book, we had certainly had a more beautiful and correct piece. He had a genius equal to his undertaking; his fancy was bold and daring; his ſkill in mathematics great enough for his deſign; and his knowledge of the hiſtory and mythology of the ancients general. As he is now, ſome critics have placed him among the judicious and elegant; and all allow him to be uſeful, inſtructive, and entertaining. He hints at ſome opinions, which later ages have been ready to glory in as their own diſcoveries. Thus he defends the fluidity of the heavens againſt the hypotheſis of Ariſtotle: he aſſerts, that the fixed ſtars are not all in the ſame concave ſuperficies of the heavens, and equally diſtant from the center of the world: he maintains, that they are all of the ſame nature and ſubſtance with the ſun, and that each of them hath a particular vortex of its own; and laſtly, he ſays, that the milky way is only the undiſtinguiſhed luſtre of a great many ſmall ſtars, which the moderns now ſee to be ſuch through their teleſcopes. So that perhaps, upon the whole, and notwithſtanding all his defects, one may venture to ſay, that he is one of the moſt diſcerning philoſophers antiquity can ſhew. The beſt editions of Manilius are that of Joſeph Scaliger, printed at L. Bat. 1600, 4to. that of Bentley at Lond. 1738, 4to; and that of Edmund Burton, Eſq. "cum notis variorum," Lond. 1783, 8vo; for in regard to the Delphin edition, publiſhed at Paris in 1679, by Mich. Fayus, Creech ſays, that "there ought to be a new edition, "with a pure genuine text, free from many of his interpre- "ters comments, eſpecially from the notes of the miſerable, "wretched Fayus."

Preface, p. 15.

MANLEY (Mrs), the celebrated authoreſs of "The "Atalantis," was the daughter of ſir Roger Manley, and born in one of the iſlands of Hampſhire, of which her father

governor, and which once belonged to France. Sir Roger Manley, is ſaid to have been the author of the firſt volume of that famous work, "The Turkiſh Spy." Mrs. Manley received an education ſuitable to her birth; and gave early diſcoveries of a genius, not only above her years, but above what is uſually found among her ſex. She had the misfortune to loſe her mother while ſhe was yet an infant, and her father before ſhe was grown up; circumſtances, that laid the foundation of many calamities, which afterwards befell her: for ſhe was cheated into a falſe marriage by a near relation of the ſame name, to whom her father ſir Roger had bequeathed the care of her; we call it a falſe marriage, becauſe the gentleman had a wife already, and affected to marry her only to gratify a carnal paſſion. She was brought to London, and ſoon deſerted by him; and thus in the very morning of her life, when all things ſhould have been gay and promiſing, ſhe wore away three wretched years in ſolitude. When ſhe appeared in the world again, ſhe fell, by mere accident, under the patronage of the ducheſs of Cleveland, a miſtreſs of Charles II. She was introduced to her by an acquaintance of her grace's, to whom ſhe was paying a viſit; but the ducheſs, being a woman of a very fickle temper, grew tired of Mrs. Manley in ſix months time, and diſcharged her upon a pretence that ſhe intrigued with her ſon. When our authoreſs was diſmiſſed by the ducheſs, ſhe was ſolicited by general Tidcomb, to paſs ſome time with him at his country-ſeat: but ſhe excuſed herſelf by ſaying, "that her love of ſolitude was improved by her diſguſt of the "world; and ſince it was impoſſible for her to be in public "with reputation, ſhe was reſolved to remain concealed." In this ſolitude ſhe wrote her firſt tragedy called, "The Royal "Miſchief," which was acted at the Theatre in Lincoln's-Inn Fields in 1696. This play ſucceeded, and ſhe received ſuch unbounded incenſe from admirers, that her apartment was crowded with men of wit and gaiety: but it proved in the end very fatal to her virtue; and ſhe afterwards engaged in intrigues, and was taken into keeping. In her retired hours ſhe wrote her four volumes of the "Memoirs of the "New Atalantis," in which ſhe was not only very free with her own ſex, in her wanton deſcription of love adventures, but alſo with the characters of many high and diſtinguiſhed perſonages. Her father had always been attached to the cauſe of Charles I. and ſhe herſelf had a confirmed averſion to the Whig miniſtry; ſo that the repreſentation of many characters in her "Atalantis" are nothing elſe but

ſatires upon thoſe who had brought about the Revolution. Upon this a warrant was granted, from the ſecretary of ſtate's office, to ſeize the printer and publiſher of thoſe volumes. Mrs. Manley had too much generoſity in her nature, to let innocent perſons ſuffer on her account; and therefore voluntarily preſented herſelf before the court of King's-bench, as the author of the "Atalantis." When ſhe was examined before lord Sunderland, then the ſecretary, he was curious to know, from whom ſhe got information of ſome particulars, which they imagined to be above her own intelligence. She replied with great humility, that ſhe had no deſign in writing, farther than her own amuſement and diverſion in the country, without intending particular reflections and characters; and did aſſure them, that nobody was concerned with her. When this was not believed, and the contrary urged againſt her by ſeveral circumſtances, ſhe ſaid, "then it muſt be by inſpiration, becauſe, knowing "her own innocence, ſhe could account for it no other "way." The ſecretary replied, that "inſpiration uſed to "be upon a good account; but that her writings were "ſtark naught." She acknowledged, that "his lordſhip's "obſervation might be true; but, as there were evil angels "as well as good, that what ſhe had wrote might ſtill be "by inſpiration." The conſequence of this examination was, that Mrs. Manley was cloſe ſhut up in a meſſenger's houſe, without being allowed pen, ink, and paper. However, her counſel ſued out her habeas corpus at the King's-bench bar, and ſhe was admitted to bail. Whether thoſe in power were aſhamed to bring a woman to a trial for writing a few amorous trifles, or whether the laws could not reach her, becauſe ſhe had diſguiſed her ſatire under romantic names, and a feigned ſcene of action, ſhe was diſcharged, after ſeveral times expoſing herſelf in perſon, to croſs the court before the bench of judges, with her three attendants, the printer, and two publiſhers. Not long after, a total change of the miniſtry enſued, when ſhe lived in high reputation and gaiety, and amuſed herſelf in writing poems and letters, and converſing with wits. A ſecond edition of a volume of her "Letters" was publiſhed in 1713. "Lucius," the firſt Chriſtian king of Britain, a tragedy, was written by her, and acted in Drury-lane, in 1717. She dedicated it to Sir Richard Steele, whom ſhe had abuſed in her "New "Atalantis;" but was now upon ſuch friendly terms with him, that he wrote the prologue to this play, as Mr. Prior did the epilogue. This, with the tragedy before mentioned, and

find a comedy called the "Loſt Lover, or the Jealous Huſband," acted in 1696, make up her dramatic works. She was alſo employed in writing for queen Anne's miniſtry, certainly with the conſent and privity, if not under the direction, of Dr. Swift; during which ſeaſon ſhe formed a connection with Mr. John Barber, alderman of London, with whom ſhe lived in a ſtate of concubinage as is ſuppoſed, and at whoſe houſe ſhe died July 11, 1724. The ſaid John Barber died alſo Jan. 2. 1740-41. For more of this man, ſee Swift's Works, vol. XVII. p. 433. 8vo.

MANTUAN (BAPTIST), a famous Italian poet, was born at Mantua, whence he took his name, in 1448, and not in 1444, as Cardan and others have ſaid; for Mantuan himſelf relates, in a ſhort account of his own life, that he was born under the pontificate of Nicholas V. and Nicholas was only made pope in March 1447. He was of the illuſtrious family of the Spagnoli, being a natural ſon of Peter Spagnolo, as we learn from Paul Jovius; who for many reaſons ought to be credited. For theſe in particular; that he was his countryman, and thirty-three years old when Mantuan died, and therefore might eaſily be well informed; that Mantuan ſpeaks frequently and highly, in his works, of his father Peter Spagnolo, to whom he aſcribes the care of his education; and that the family ſhewed him all imaginable affection. In his youth, he applied himſelf ardently to books, and began early with Latin poetry, which he cultivated all his life; for it does not appear that he wrote any thing in Italian. He entered himſelf, we do not know exactly when, among the Carmelites, and came at length to be general of his order; which dignity, upon ſome diſguſt or other, he quitted in 1515, and devoted himſelf entirely to the purſuit of the belles lettres. He did not enjoy his retirement long, for he died in March, 1516. The duke of Mantua, ſome years after, erected to his memory a marble ſtatue crowned with laurel, and placed it next that of Virgil; as if Mantuan had equalled this great poet in his talent for poetry. We may wonder, however, that he ſhould come even ſo near him as he did, when we conſider that, in the age in which he lived, barbariſm prevailed among the moſt civiliſed geniuſes, and that no ſuch thing as good taſte had yet emerged. Lilius Gyraldus, in his "Dialogues upon the poets of his own times," ſays, "that the verſes which "Mantuan wrote in his youth are very well; but that, his "imagination afterwards growing colder, his latter pro-

Niceron, tom. xxvii.

"ductions have not the force or vigour of his earlier." We may add, that judgement and taſte are generally wanting in the works of Mantuan, who was indeed more ſolicitous about the number than the goodneſs of his poems; yet, conſidering that he lived when letters were but juſt reviving, it muſt be owned, that he was a very extraordinary perſon.

His works were firſt printed, as they were written, ſeparately; but afterwards collected and publiſhed at Paris, 1513, in three vols. folio, with the Commentaries of S. Murrhon, S. Brant, and J. Badius. A more complete and ample edition of them was publiſhed at Antwerp, 1576, in four vols. 8vo, under this title, "J. Baptiſtæ Mantuani, "Carmelitæ, theologi, philoſophi, poëtæ, & oratoris clariſ-"ſimi, opera omnia, pluribus libris aucta & reſtituta." The Commentaries of the Paris edition are omitted in this; but the editors have added, it does not appear on what account, the name of John to Baptiſt Mantuan.

MANUTIUS (ALDUS), the firſt of thoſe celebrated printers at Venice, who were as illuſtrious for their learning, as for uncommon ſkill in their profeſſion, was born at Baſſano in Italy, about the middle of the 15th century; and thence is ſometimes called Baſſianus. He was the firſt who printed Greek neatly and correctly: and he acquired ſo much reputation in his art, that whatever was finely printed, was proverbially ſaid to come from the preſs of Aldus. In ſhort, he carried it to ſuch perfection, that all improvements afterwards were greatly indebted to his previous advancements. Julius Scaliger, in his firſt invective againſt Eraſmus, accuſes him of having let himſelf out for hire, to correct Aldus's preſs. It would be a great compliment to Aldus's editions of authors, to ſuppoſe them corrected by ſo eminent a man; but there ſeems not the leaſt reaſon to believe this, eſpecially when Eraſmus declares, that, all the while he lived with Aldus, he corrected no books but his own. Eraſmus indeed has given this teſtimony in favour of Aldus, that his editions were not only correcter, but cheaper than thoſe of other printers; and he commends him for his diſintereſtedneſs, as well as for his induſtry and ſkill. Aldus was learned, but not ſo learned as his ſon and his grandſon. We have a kind of a Greek grammar of his, Notes upon Homer and Horace, &c. He died at Venice, where he had exerciſed his occupation, in 1516. A ſingle copy of all their capital books was printed upon vellum.

MANUTIUS

MANUTIUS (PAUL), the ſon of Aldus, and brought up to his father's profeſſion. He had for ſome time the care of the Vatican library committed to him by Pius IV. who alſo called him to Rome to ſuperintend the apoſtolic preſs. That pope conceived a deſign, which indeed he ſupported with great liberality, of having the Fathers printed by Manutius; and for that purpoſe got together a great number of ingenious operators, and had a new ſet of very beautiful types caſt: but the event did not anſwer in the manner that was expected. Paul Manutius was much more learned than his father; and he acquired, by a continual reading of Tully, ſuch perfection in writing Latin, that even Scaliger allows, a Roman could not have done it better. His "Epiſtles" are infinitely laboured, and very correct; but then, as may be ſaid of the writings of moſt of the Ciceronians, they contain ſcarce any thing but words. This conſtant reading of Tully however, together with his profound knowledge of antiquity, qualified him extremely well for an editor of Tully, whoſe works were accordingly publiſhed, with his Commentaries upon them, in four vols. folio, at Venice, 1523. Muretus ſays, that he has corrected Tully in ſome thouſands of places very happily, and that it may juſtly be doubted, whether he be more obliged to Tully, or Tully to him; while others think, that he has taken too great liberties. Paul Manutius publiſhed ſeveral works of his own——as, "Adagiorum "Græcorum accurata editio," "Antiquitatum Romanarum "liber," "De legibus," "De ſenatu," "Annotationes in "Virgilium," &c. Some will have his "De legibus Ro-"manorum" to be the beſt of his works; but Scaliger ſays, that all he wrote is excellent, particularly his "Commenta-"ries upon Tully's epiſtles ad Familiares," and to Atticus. He died in 1574; and his days are ſaid to have been ſhortened by domeſtic troubles, and by the exceſſes he was guilty of in his youth.

Variæ lectiones, l. i. c. 6.

MANUTIUS (ALDUS), the ſon of Paul, was alſo a learned man and a printer; and, at his firſt ſetting out, bid fair to be a greater man than either his father or grandfather. He aſtoniſhed the learned by the rapid progreſs he made in letters under the direction of his father; and he was no more than fourteen, when he wrote a "Treatiſe upon or-"thography;" nor then nineteen, when he compoſed a book of "Notes upon the ancient writers." He afterwards, however, managed ſo ill, as, inſtead of carrying up his reputation agreeably to this good beginning, to fall into contempt,

and even miſery: for Tollius, the continuator of "Pierius "Valerianus de infelicitate literatorum," has thought him very deſerving of a place among that unhappy tribe. Pope Clement VIII. gave him the direction of the Vatican preſs, a place, as it ſhould ſeem, of no great profit; ſince, to keep himſelf from ſtarving, he was not only obliged to teach rhetoric, but even to ſell that noble library, conſiſting, as is ſaid, of 80,000 volumes, which his father and grandfather had collected with great care and expence. He died at Rome in 1597, leaving behind him "Commentaries upon Cicero," three books of epiſtles, and other works in Italian as well as Latin.

Ward's lives of the profeſſors of Greſham college, p. 274.

MAPLETOFT (DR. JOHN), a very learned Engliſhman, was deſcended from a good family in Huntingdonſhire, and born at Margaret-Inge, June 1631. He was educated under the famous Buſby at Weſtminſter-ſchool, where being king's ſcholar, he was elected thence to Trinity-college, Cambridge, in 1648. He took his degree in arts at the regular time, and was made fellow of his college in 1653. In 1658, he left the college, in order to be tutor to Joſcelin, ſon of Algernon, the laſt earl of Northumberland, with whom he continued till 1660, and then travelled, at his own expence, to qualify himſelf for the profeſſion of phyſic, which he had reſolved upon ſome years before. He paſſed through France to Rome, where he lived near a year in the houſe of the honourable Algernon Sidney, to whom he was recommended by his uncle the earl of Northumberland. In 1663, he returned to England, and to the ſaid earl's family: and, taking his doctor of phyſic's degree at Cambridge in 1667, he practiſed in London. Here he contracted an acquaintance with many eminent perſons in his own faculty, as Willis, Sydenham, Locke; and with ſeveral of the moſt diſtinguiſhed divines, as Wichcote, Tillotſon, Patrick, Sherlock, Stillingfleet, Sharp, and Clagget. In 1670, he attended lord Eſſex in his embaſſy to Denmark; and, in 1672, waited on the lady dowager Northumberland into France. March 1675, he was choſen profeſſor of phyſic in Greſham-college, London; and, in 1676, attended the lord embaſſador Montague, and lady Northumberland, to France. The ſame year Dr. Sydenham publiſhed his "Obſervationes medicæ "circa morborum acutorum hiſtoriam & curationem," which he dedicated to Dr. Mapletoft; who, at the deſire of the author, had tranſlated them into Latin. He held his profeſſor-

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ſhip at Greſham till October 1679, and married the month following.

Soon after his marriage, he left the practice of phyſic, and retired, in order to turn his ſtudies to divinity. March 1682, he took both deacon's and prieſt's orders, and was ſoon after preſented to the rectory of Braybrooke in Northamptonſhire, by lord Griffin. In 1684, he was choſen lecturer of Ipſwich, and that time twelve months vicar of St. Lawrence Jewry, and lecturer of St. Chriſtopher's in London. In 1689, he accumulated his doctor's degree in divinity, while king William was at Cambridge. In 1707, he was choſen preſident of Sion-college, having been a benefactor to their building and library. He continued to preach in his church of St. Lawrence Jewry, till he was turned of eighty: and, when he was thinking to leave off, he printed a book, intituled, "The principles and duties of the Chriſtian "religion, &c. 1710," 8vo, a copy of which he ſent to every houſe in his pariſh. He lived the laſt ten years of his life with his only daughter Elizabeth, the wife of Dr. Gaſtrell, biſhop of Cheſter, ſometimes at Oxford, and in the winter at Weſtminſter, where he died, 1721, in his 91ſt year. He was a very polite ſcholar, wrote Latin elegantly, was a great maſter of the Greek, and underſtood well the French, Spaniſh and Italian languages.

Beſides his Latin tranſlation of Sydenham's "Obſervationes medicæ," and "The principles and duties of the "Chriſtian religion," he publiſhed other pieces upon moral and theological ſubjects; and, in the appendix to "Ward's "Lives of the profeſſors of Greſham-college," from which this account is extracted, there are inſerted three Latin lectures of his, read at Greſham in 1675, upon the Origin of the art of medicine, and the hiſtory of its invention.

MARCA (PETER DE), one the greateſt ornaments of the Gallican church, was born in 1594, at Gart in Bearn, of a very ancient family in that principality. He went through his courſe of philoſophy among the Jeſuits, and then ſtudied the law for three years; after which he was received a counſellor in 1615, in the ſupreme council at Pau. In 1621, he was made preſident of the parliament of Bearn; and going to Paris in 1639, about the affairs of his province, was made a counſellor of ſtate. In 1640, he publiſhed "The hiſtory "of Bearn," which extremely confirmed the good opinion that was conceived of his knowledge and parts. He was thought therefore a very proper perſon to undertake a deli-

cate and important ſubject, which offered itſelf about that time. The court of France was then at variance with the court of Rome, and the book which Peter de Puy publiſhed, concerning the liberties of the Gallican church, greatly alarmed the partiſans of the court of Rome; ſome of whom endeavoured to perſuade the world, that they were the preliminaries of a ſchiſm contrived by cardinal Richelieu: as if his eminency had it in his head to erect a patriarchate in that kingdom, in order to render the Gallican church independent of the pope. A French divine, who took the name of Optatus Gallus, addreſſed a book to the clergy upon the ſubject; and inſinuated, that the cardinal had brought over to his party a great perſonage, who was ready to defend this conduct of the cardinal, and apologiſe for that erection: this great perſonage was no other than Peter de Marca. But an inſinuation of this nature tending to make the cardinal odious, as it occaſioned a rumour that he aſpired to the patriarchate, the king laid his commands on de Marca to refute this Optatus Gallus, and at the ſame time to obſerve a certain medium; that is, not to ſhake the liberties of the Gallican church on the one hand, and to make it appear on the other that theſe liberties did not in the leaſt diminiſh the reverence due to the holy ſee. He accepted of this commiſſion, and executed it by his book "De concordia ſacerdotii & imperii, "ſive, de libertatibus eccleſiæ Gallicæ," which he publiſhed in 1641. He declared in his preface, that he did not enter upon the diſcuſſion of right, but confined himſelf to the ſettling of facts: that is, he only attempted to ſhew, what deference the Weſtern churches had always paid to the biſhop of Rome on the one ſide; and, on the other, what rights and privileges the Gallican church had always been poſſeſſed of. But though he had collected an infinite number of teſtimonies in favour of the pope's power, that did not hinder his book from giving offence: and the court of Rome made a great many difficulties in diſpatching the bulls which were demanded in favour of de Marca, who had, in the end of 1641, been preſented to the biſhopric of Conſerans. That court gave him to underſtand, that it was neceſſary he ſhould ſoften ſome things he had advanced; and ſhe cauſed his book to paſs a very ſtrict examination. After the death of Urban VIII. cardinal Bichi warmly ſolicited Innocent X. to grant the bulls in favour of the biſhop of Conſerans; but the aſſeſſor of the holy office awakened the remembrance of the complaints which had been made againſt the book "De "concordia ſacerdotii & imperii;" which occaſioned this

pope to order the examination of it anew. De Marca, ſeeing how affairs were protracted, and deſpairing of ſucceſs except he gave ſatisfaction to the court of Rome, publiſhed a book in 1646, in which he explained the deſign of his "De "concordia," &c. ſubmitted himſelf to the cenſure of the apoſtolic ſee, and ſhewed, that kings were not the authors, but the guardians, of the canon laws. "I own," ſays he, "that I favoured the ſide of my prince too much, and acted "the part of a preſident rather than that of a biſhop. I re-"nounce my errors, and promiſe for the future to be a "ſtrenuous advocate for the authority of the holy ſee." And he was very ſoon as good as his word; for, in 1647, he wrote a book, intituled, "De ſingulari primatu Petri;" in which he proved, that St. Peter was the only head of the church, againſt ſome who had a mind to join St. Paul with him. This he did not publiſh, but ſent to the pope, who was ſo pleaſed with it, that he immediately granted his bulls, and he was made biſhop of Conſerans in 1648. This conduct of de Marca has provoked a late eminent and noble writer of our own, to paſs a very ſevere cenſure upon him. He calls him "a time-ſerving prieſt, intereſted, and a great "flatterer, if ever there was one;" and adds, that, "when "he could not get his bulls diſpatched, he made no ſcruple "to explain away all that he had ſaid in favour of the ſtate, "and to limit the papal power." Boling-broke's Philoſophical works, eſſay iv. ſect. 31.

But to go a little back. In 1644, de Marca was ſent into Catalonia, there to perform the office of viſitor-general, and counſellor of the viceroy. This he executed to 1651, and gained the affections of the Catalonians to that degree, that, in 1647, when he was dangerouſly ill, they put up their prayers, and made public vows for his recovery. The city of Barcelona made a public vow to our lady of Montſerrat, and ſent thither, in their name, twelve capuchins, and twelve nuns: theſe performed their journey with their hair hanging looſe, and barefooted. De Marca was perſuaded, or rather ſeemed to be perſuaded, that his recovery was entirely owing to ſo many vows and prayers; and he did not leave Catalonia without going to pay his devotions at Montſerrat. He went thither in the beginning of 1651, and there wrote a ſmall treatiſe, "De origine & progreſſu cultûs beatæ Mariæ "Virginis in Monteſerato," which he left in the archives of the monaſtery: where we may obſerve by the way, that the political prelate, though a great man, and a counſellor of ſtate, yet did not diſdain to employ his pen upon ſubjects that better ſuited the character of a monk, when it ſerved to confirm

confirm the vulgar in their errors and ſuperſtitions, and raiſe a reputation of piety to himſelf. In Auguſt of the ſame year, he went to take poſſeſſion of his biſhopric; and the year after was nominated to the archbiſhopric of Toulouſe, of which he did not take poſſeſſion till 1655. The year following, he aſſiſted at the general aſſembly of the French clergy, and appeared in oppoſition to the Janſeniſts. It was a great misfortune to them, that this prelate met with ſuch difficulties at Rome, when he had occaſion for a bull, in order to his being made biſhop of Conſerans. This made him ſenſible, that he ought to loſe no opportunity of repairing the loſs which he had ſuſtained there, by his "De concordia," &c. and what more favourable opportunity could he expect, than this of ſeconding the court of Rome in its procedures againſt the diſciples of Janſenius? Add to this, that they had made him ſuſpected of Janſeniſm beyond the mountains; and that this ill office had for a long time retarded the expedition of the bull, which was neceſſary to eſtabliſh him in the archbiſhopric of Toulouſe. He was made a miniſter of ſtate in 1658, and went to Toulouſe in 1659. In the following year, he went to Rouſſillon, there to determine the marches with the commiſſaries of the king of Spain. Theſe conferences were of a very particular kind; for there was occaſion in them for a great deal of criticiſm upon ſome words of Pomponius Mela and Strabo. It was ſaid in the Pyrenean treaty, that the limits of France and Spain were the ſame with thoſe which anciently ſeparated the Gauls from Spain. This obliged them to examine whereabouts, according to the ancient geographers, the Gauls terminated here; ſo that the learning of the archbiſhop was of great uſe at this juncture. He took a journey to Paris the ſame year, and died there in June 1662, a ſhort time after he had obtained the bulls for the archbiſhopric of that city.

He left the care of his manuſcripts to Mr. Baluze, who had lived with him ever ſince June 1656, and who has written his life, whence this account is taken. Le Clerc, in a ſhort account which he has given of de Marca in his "Bibliotheque choiſée," ſays, it ought rather to be called a panegyric, or an apology, than an hiſtory or life. However, let Baluze or Le Clerc ſay what they will, de Marca was certainly a very extraordinary man. He is ſaid to have renounced all the pleaſures of youth, while he was at ſchool, for the love of books; and to have foretold to his ſchool fellows, who ſpent their time in vain amuſements, the difference which would one day appear between their glory and [illegible].

Tom. xxiii. p. 270.

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It was at Toulouſe that he laid the ground-work of his great learning; and he did not neglect to make himſelf a complete maſter of the Greek tongue, which greatly diſtinguiſhed him from other learned men. He was early married to a young lady of the ancient family of the viſcounts of Lavedan, who bore him ſeveral children; but ſhe dying in 1632, he choſe to paſs the reſt of his life in widowhood.

MARCELLINUS (AMMIANUS), an ancient Roman hiſtorian of great merit, flouriſhed in the latter ages of the empire, under Gratian, Valentinian, and Theodoſius the Great, and compoſed a hiſtory of one-and thirty-books. What countryman he was, of what profeſſion, from what period he began his hiſtory, and how far he carried it, are circumſtances all related by himſelf in this ſhort ſentence, at the concluſion of his work. "Hæc ut miles quondam "& Græcus, a principatu Cæſaris Nervæ exorſus ad uſque "Valentis interitum, pro virium explicavi menſura." The firſt thirteen books are loſt, in which he brought his narration down to the time of Conſtantius; and we can bear the loſs of them the better, becauſe he did not ſo much enlarge upon the hiſtory of thoſe reigns, which he knew only at ſecond hand, and therefore ran curſorily over. The faults of this hiſtorian are to be found in his ſtyle and his digreſſions. His ſtyle is harſh, like the language of his times, and tending frequently to the bombaſt. We muſt remember, however, that he was by nation a Greek, and, as may be gathered from a letter of Libanius the ſophiſt, a native of Antioch; and this, together with the military life which he followed, ought to ſtand as a reaſonable excuſe. He ſeems indeed, in the words we have cited above, to excuſe himſelf by theſe conſiderations. "I have related theſe things," ſays he, "from the beginning of Nerva's reign, to the death of Va-"lens, according to the meaſure of my abilities, as a Grecian "and a ſoldier." He has been cenſured alſo for his digreſſions, for acting too much the part of a philoſopher, and affecting to appear learned, beyond what the laws of hiſtory permit. Thus, in his 17th book, he deſcribes the earthquakes which happened in Pontus, and many parts of Aſia Minor, and the terrible ruins which Nicomedia, the capital city of Bythinia, ſuffered by them; and this was very well, but he does not ſtop here. He takes occaſion from hence, to ſearch into the phyſical cauſes of ſuch ſhakings, and relates firſt, what the prieſts of his religion ſaid of them; then examines the reaſons of Ariſtotle, Anaxagoras, and Anaximander;

Præfat. Henr. Valeſii ad Amm. Marcellin.

mander; and afterwards enumerates the new iſles, which appeared in divers places after ſuch ſhocks, together with thoſe that were ſwallowed up by them: all which, however uſeful and entertaining, yet is not ſuppoſed to belong to hiſtory. So again, in his 30th book, he inveighs ſeverely againſt the profeſſion of advocates and lawyers, which, he ſays, Epicurus named the Κακοτεχνία, or the art of knavery. He had been engaged in law-ſuits, and ſuffered by them, which provoked him ſo much againſt the profeſſors of law, that he could not refrain from making a long digreſſion, for the ſake of expoſing their evil practices.

Theſe imperfections, however, have not hindered him from attaining the character of an impartial, faithful, and accurate hiſtorian, who ſays nothing but what he was ſure of, and who informs us of many things, of which, without him, we ſhould have been ignorant. He is of the number of thoſe who relate things which they ſaw, and tranſactions in which they bore a part; and theſe advantages he had in common with Cæſar and Xenophon. He was bred a ſoldier, and enliſted betimes among thoſe whom they call "Protectores domeſtici;" which gives us ground to think that he was come of a good family. He had orders to follow Urſicinus, general of the horſe, to the eaſt, when the emperor Conſtantius ſent him thither in 350. In 354, he returned with him into Italy, and the year following marched with him into Gaul, then to Simium, and then back to the eaſt again: nor did he leave the ſervice, when Urſicinus was diſgraced in 360; but it is not known, whether he was advanced to any higher poſt, or remained ſtill in his firſt office of domeſtic protector, even when he followed Julian in his war againſt the Perſians. We may gather from ſome paſſages in his writings, that he lived at Antioch, under the emperor Valens. Thus, in the firſt chapter of the 29th book, he ſays, that "he had been witneſs to the execution of ſeveral perſons, whom Valens had put to death in the year 371." After that, he came to ſettle at Rome, and wrote his hiſtory. "One great point, ſays La Mothe le Veyer, which ought to make us Frenchmen value the hiſtory of Ammianus Marcellinus, is, that we have none which teaches us more concerning the antiquities of the Gauls, or ſo well explains the originals of the firſt French, Germans, and Burgundians." And the military men of all countries muſt have a particular pleaſure in reading him, ſince, as Valeſius obſerves, he far exceeds the generality of hiſtorians in his deſcriptions of battles and ſieges.

Valeſ. in præfat.

Jugemens ſur les principaux hiſt. p. 247. of vol. iii. 12mo.

Præfat.

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† We muſt not conclude our account of this hiſtorian, without noting his great moderation and impartiality, when he ſpeaks of the Chriſtian religion, and its profeſſors. Thus, in the 11th chapter of the 22d book, mentioning a biſhop, who became an informer, he ſays, that "he had forgot his "profeſſion, which inculcated nothing but what was juſt and "humane;" "profeſſionis ſuæ oblitus, quæ nihil niſi juſtum "ſuadet & lene." And, in the following page, he deſcribes the Chriſtian martyrs as men, "qui, deviare a religione com-"pulſi, pertulere cruciabiles pœnas, ad uſque glorioſam mor-"tem intemerata fide progreſſi:" that is, "who, rather than "depart from their religion, choſe to ſuffer the moſt afflicting "tortures, maintaining their faith inviolate to a glorious "death." Theſe, and other paſſages of a ſimilar kind, have made many apt to think that Marcellinus was a Chriſtian: but, as Bayle very well aſks, "Would a Chriſtian, who "wrote his hiſtory under emperors who had almoſt demo-"liſhed paganiſm, have contented himſelf with barely ſpeak-"ing well of the Chriſtian religion? Would he never have "carried the matter ſo far, as to declare ſometimes, that it "was the only good and true religion, and that the worſhip "of the Pagan deities was no other than idolatry? Would "a Chriſtian, under ſuch emperors, have praiſed Julian the "apoſtate to the ſkies, without ever declaring againſt his "apoſtacy, and inveterate hatred of Jeſus Chriſt? Would he "have ſpoken of Mercury, and of the goddeſs Nemeſis, and "the goddeſs Themis, and the ſuperſtitions of the heathen "auguries, as Marcellinus ſpeaks of them?" But, beſides his great impartiality and moderation, there is another particular which has highly recommended him to the notice of the Chriſtians; and that is, his furniſhing them with arms againſt the Jews, by his famous paſſage concerning the rebuilding of their temple, and confirming at the ſame time the truth and divinity of the Chriſtian religion. Several texts are cited from the Old and New Teſtament to prove, that the temple of Jeruſalem, after it was deſtroyed by Titus, ſhould not be built again: "Behold your houſe is left unto "you deſolate, Matt. xxiii. 37." "The event," ſays Hue-tius, "has confirmed the prediction; for when the Jews aſ-"ſembled in the reigns of Hadrian and Conſtantine, in or-"der to rebuild their temple, they were prohibited by thoſe "emperors. But when they attempted it a third time "under Julian the apoſtate, and by his encouragement, a "divine power miraculouſly interpoſed, which obliged them "to deſiſt; for the work was no ſooner begun, than dread-"ful

Dict. art. MARCEL-LINUS, Note B.

Demonſtr. Evang. Prop. ix. cap. viii. 13.

" ful globes of fire burſt forth from the foundation, and " devoured all the Jews who were concerned in it. The " truth of this is confirmed by the Chriſtian writers of thoſe " times, who have almoſt all of them given an account of " it: but what puts the fact beyond all diſpute, is the teſti- " mony of Ammianus Marcellinus, a pagan hiſtorian, and " of undoubted credit, who was then ſerving under Julian, " in his expedition againſt the Perſians. His words are
Lib. xxiii. " theſe: Ambitioſum quondam apud Hieroſolyma templum, " quod poſt multa & interneciva certamina, obſidente Veſ- " paſiano poſteaque Tito, ægre eſt oppugnatum, inſtaurare " ſumptibus cogitabat immodicis, negotiumque maturandum " Alypio dederat Antiochenſi, qui olim Britannias curaverat " pro præfectis. Cum itaque rei idem inſtaret Alypius, " juvaretque provinciæ rector, metuendi globi flammarum " prope fundamenta crebris aſſultibus erumpentes fecere " locum, exuſtis aliquoties operantibus, inacceſſum: hocque " modo elemento deſtinatius repellente, ceſſavit inceptum."

We do not know when Marcellinus died, but it is certain that he was alive in 390, ſince he makes mention of a
Lib. xxvi. conſulſhip which happened that year. " Neotherium poſtea
c. 5. " conſulem tunc notarium ad eandem tuendam ire diſpoſuit."
Valeſ. præf. This perſon was conſul with Valentinian II. 390.

MARCHAND (PROSPER), was one of thoſe uſeful perſons, who, if not great authors themſelves, are often greatly ſerviceable in the republic of letters. His youth was ſpent in the library at Paris, and in acquainting himſelf with books. He entered early into a correſpondence with many of the learned, and particularly M. Bernard, for whoſe " Nouvelles de la Republique des Lettres" he furniſhed literary anecdotes: he did the ſame for other journals. He afterwards, for the ſake of profeſſing the Proteſtant religion, which he had embraced, went to Holland; where he was the principal author of a " Journal Littéraire," which was reckoned excellent in its kind. He died very old in 1756. He was a very reſpectable, as well as very learned man; and was occaſionally conſulted from every part of Europe. His library he left to the univerſity of Leyden, together with his manuſcripts. He compoſed " l'Hiſtoire de l'Imprimerie;" and, in 1758, was printed at the Hague, in two ſmall vols. folio, " Dictionnaire Hiſtorique, ou Memoires critiques & " litteraires." He gave alſo a new edition of the " Dic- " tionary and Letters of Bayle."

MARCILIUS

MARCILIUS (THEODORE), a learned German critic, was born at Arnheim, a town of Gueldres, in 1548. His father, who was a man of rank, and learned withal, obſerving in him a more than ordinary inclination for books, took particular care of his education. He had him taught at home the elements of the Latin tongue, and then ſent him to a ſchool at Deventer, where he learned the Greek under Noviomagus. Marcilius, having made a great progreſs in both languages, was removed thence to the univerſity of Louvain, where he applied himſelf to philoſophy and civil law; and, having finiſhed his ſtudies, went to Paris, and then to Toulouſe, where he taught polite literature many years. Returning to Paris, he taught rhetoric in 1578, in the college of Graſſins, and afterwards read lectures in ſeveral other colleges ſucceſſively. In 1602, he was made royal profeſſor of the Latin tongue, and the belles lettres: and, in 1617, he died. Though he was not a critic of the firſt rank, yet he did not deſerve the contemptuous treatment which Scaliger has given him. He publiſhed an edition in Greek and Latin of "Pythagoras's Golden verſes," at Paris, 1585, with commentaries, which John Albert Fabricius has called learned; and he wrote notes upon many of the ancient authors, which are to be found in ſeveral editions of their works. He was alſo the author of ſome little Latin works. Niceron, tom. xxvii.

MARCIONITES, a ſect of heretics, ſo called from Marcion their founder, who lived in the 2d century of the church. Marcion was born at Sinope, a city of Paphlagonia, upon the Euxine ſea, and had for his father the biſhop of that city. Euſebius calls him ὁ ναυτης, the mariner; and Tertullian, more than once, Ponticus Nauclerus. Whether he acquired this name from having learned the art of ſailing in his youth, or from being born in a ſea-port town, eccleſiaſtical antiquity has not told us. At firſt he profeſſed continency, and betook himſelf to an aſcetic life; but, having the misfortune to debauch a young lady, he was excommunicated by his father, who was ſo rigid an obſerver of the diſcipline of the church, that he could never be prevailed on, by all his prayers and vows of repentance, to re-admit him into the communion of the faithful. This expoſed him ſo much to the ſcoffs and inſults of his countrymen, that he privily withdrew himſelf, and went to Rome, hoping to gain admittance there. But, his caſe being known, he was likewiſe refuſed here; which irritated him to that degree, that he became a diſciple of Cerdo, and eſpouſed the opinions of that famous heretic. Eccl. hiſt. l. v. c. 13.

It has puzzled the moſt accurate chronologers, to ſettle the preciſe time of Marcion's coming to Rome; but the learned Cave, after conſidering their reaſons, determines it, and with the greateſt appearance of probability, to the year 127; and ſuppoſes farther, that he began to appear at the head of his ſect, and to propagate his doctrines publicly, about 130. Indeed it could not well be later, becauſe his opinions were diſperſed far and wide in the reign of Adrian. Thus Clemens Alexandrinus, ſpeaking of the heretics who lived under that emperor, mentions Baſilides, Valentinus, and Marcion, who, he ſays, "converſed along with them, as a junior among ſeniors:" and Baſilides died in 134.

Hiſt. literar. tom. i.

Strom. lib. vii. p. 764. Cave's Hiſt. lit.

The doctrines of this heretic were, many of them, the ſame with thoſe which were afterwards adopted by Manes and his followers; that, for inſtance, of two co-eternal, independent principles, one the author of all good, the other of all evil. In order to ſupport and propagate this principle more ſucceſsfully, he is ſaid to have applied himſelf to the ſtudy of philoſophy, that of the Stoics eſpecially. Thus Tertullian, "ubi tunc Marcion, ponticus nauclerus, Stoicæ ſtudioſus?" whence this father inveighs againſt philoſophy and logic, as apt to engender hereſies. Prudentius alſo upbraids him with an oſtentation of logic:

De Præſcript. Hæret. c. 30. Ibid. c. 3. In Hamart.

"Hæc tua, Marcion, gravis & dialectica vox eſt:
"This, Marcion, is thy grave and logical diſcourſe."

And logic, as is well known, was invented by the Stoics; who alſo held the doctrine of the two principles. Marcion likewiſe taught, as Manes did after him, that the God of the Old Teſtament was the evil principle; that he was an imperious tyrannical being, who impoſed the hardeſt laws upon the Jews, and injuriouſly reſtrained Adam from touching the beſt tree in paradiſe; and that the ſerpent was a nobler being than he, for encouraging him to eat of its fruit: on which account, as Theodoret tells us upon his own knowledge, the Marcionites worſhipped a brazen ſerpent, which they always kept ſhut up in an ark. He taught, that Chriſt came down from heaven to free us from the yoke, which this being had put upon us; that Chriſt however was not cloathed with real fleſh and blood, but only appeared to the ſenſes to be ſo, and that his ſufferings were nothing more than appearance: that when Chriſt deſcended into hell, and preached the goſpel there, he brought the followers of Cain, the inhabitants of Sodom, and other wicked people, who were

Hær. lib. i. c. 24.

were converted from the error of their ways, back with him to heaven; but that he left Noah, Abraham, and the other patriarch, who would not liſten to his preaching, but truſted too much to their own righteouſneſs, faſt bound in that horrible dungeon; that there would be no reſurrection of the body, but only of the ſoul, &c. &c. He rejected the law and the prophets, as being written under the inſpiration of the evil god. He rejected alſo four epiſtles of St. Paul, together with all the goſpels, except that of St. Luke; out of which, and the reſt of St. Paul's epiſtles, he compoſed, for the uſe of his followers, two books, which he perſuaded them were of divine authority; calling one "Evangelium," and the other "Apoſtolicon." All this, and much more, may be found, by thoſe who are willing to ſeek it, in Irenæus, in Tertullian's five books againſt Marcion, and in Epiphanius. Lib i. c. 29. Hæreſ. 24.

While Marcion was at Rome, he happened to meet Polycarp of Smyrna; and upon aſking that biſhop, "whether he "acknowledged him for a brother?" "I acknowledge you," ſays Polycarp, "for the firſt-born of Satan." Tertullian relates, that Marcion at length repented of all his errors, and would have teſtified his repentance in public, provided they would have admitted him again into the church. This was agreed to, upon condition that he would bring back all thoſe whom he had ſeduced from it; which before he could effect, he died. The preciſe time of his death cannot be collected from antiquity, any more than that of his coming to Rome. It is certain, that he lived after Antoninus Pius began to reign; for, although his hereſy had ſpread a great way under Adrian, yet, by his extraordinary vigilance and activity, it ſpread much farther under Antoninus Pius. Thus, ſays Irenæus, "Cerdo's ſucceſſor, Marcion, "flouriſhed under Anicetus:" now, Anicetus was pope in the reign of Antoninus Pius; whence Tertullian calls Marcion "Antoninianus;" and elſewhere, "Antoninianus "hereticus ſub Pio (Antonino) impius." But Juſtin Martyr has put it out of diſpute. His firſt apology for the Chriſtians was preſented to Antoninus Pius about the year 140; and he tells us there, in expreſs terms, that "Marcion of Pontus was then living, and taught his diſciples at "Rome." Iren. lib. iii. c. 3. De Præſcr. c. 30. Lib. iii. c. 4. Adverſ. Marc. lib. v. c. 19. & lib. i. c. 19. Page 43. edit. Lond. 1722.

MARETS (JOHN DE), was a fine genius of the 17th century, and a favourite of cardinal Richelieu, who uſed to receive him at his retired hours, and unbend his mind in converſing with him upon gay and delicate ſubjects; which

made Bayle ſay, that "he poſſeſſed an employment of genius "under his eminence." He has left us himſelf a picture of his morals, which is by no means an advantageous one; for he owns that, in order to triumph over the virtue of ſuch women as objected to him the intereſt of their ſalvation, he made no ſcruple to lead them into atheiſtical principles. "I "ought," ſays he, "to weep tears of blood, conſidering "the bad uſe I have made of my addreſs among the ladies; "for I have uſed nothing but ſpecious falſehoods, malicious "ſubtleties, and infamous treacheries, endeavouring to ruin "the ſouls of thoſe I pretended to love. I ſtudied artful "ſpeeches to ſhake, blind, and ſeduce them; and ſtrove to "perſuade them, that vice was virtue, or at leaſt a thing "natural and indifferent." But as the paſſion of love, when it is intemperate, is naturally convertible into devotion, ſo it is remarkable, that this ſame Marets, as great a ſinner as he was in his youth, was changed afterwards into as great a ſaint. In ſhort, he became at laſt a viſionary and fanatic; dealt in nothing but inward lights and revelations; and promiſed the king of France, upon the ſtrength of ſome prophecies, whoſe meaning he tells us was imparted to him from above, that he ſhould have the honour of overthrowing the Mahometan empire. "This valiant prince," ſays he, "ſhall deſtroy and expel from their dominions impiety "and hereſy, and reform the eccleſiaſtics, the courts of "juſtice, and the finances. After this, in common agree-"ment with the king of Spain, he ſhall ſummon together "all the princes of Europe, with the Pope, in order to re-"unite all the Chriſtians to the true and only Catholic reli-"gion. After all the heretics are reunited to the holy ſee, "the king, as eldeſt ſon of the church, ſhall be declared "generaliſſimo of all the Chriſtians, and, with the joint "forces of Chriſtendom, ſhall deſtroy by ſea and land the "Turkiſh empire, and law of Mahomet, and propagate the "faith and dominion of Jeſus Chriſt over the whole earth:" that is to ſay, over Perſia, the empire of the great Mogul, Tartary, and China. What can one deſire more? Nothing, certainly, but that all theſe great events ſhould be particularly ſpecified in the prophecies. And for this Marets poſitively aſſerts that they are: "All this," ſays he, "is particularly "marked by the prophecies, as I ſhall plainly make appear "to the king, &c."

Delices de l'eſprit, p. 73.

Yet, as great a madman and fanatic as this man appears to have been, it is ſaid, that his madneſs was only "quoad "hoc;" viz. that his ſenſe and reaſon were only over-thrown

thrown in this one province, while they maintained their ſuperiority in all the reſt. His countrymen, it is plain, conſidered him in this light; for he was not only allowed to manage his own private eſtate, but, what is ſtill ſtranger, the charge of inquiſitor was alſo beſtowed upon him: and it is ſaid, that nobody intrigued more than he, or was more active in bringing about the extirpation of Janſeniſm. He had been a member of the French academy from its firſt erection, and was always eſteemed one of its principal ornaments. He wrote ſeveral dramatic pieces, which were received with great applauſe, eſpecially that intituled, "Les "Viſionaires." He attempted an epic poem, which coſt him ſeveral years labour; and he was of opinion, that it would have coſt him a good many more to have finiſhed it, if Providence had not deſtined his pen for works of devotion, and on that account afforded him ſupernatural aſſiſtance. This we learn from the preface of his "Delices de "l'eſprit," where he acquaints us "with a kind of prodigy, "which he pretends to have happened to him." It is, as he ſays, that he was "ſo ſenſibly aſſiſted by God Almighty "in finiſhing the great work of his "Clovis," for the ſake "of attaching him the ſooner to ſubjects much more uſeful, "delicate, and exalted, that he durſt not ſay, in how "ſhort a time he had finiſhed the nine remaining books of "that poem, and retouched the reſt." Again, he very ſeriouſly boaſts in that work, that "God, in his infinite "goodneſs, had ſent him the key of the treaſures, contained "in the Apocalypſe, which was known but to few before "him;" and that, "by the command of God, he was to "levy an army of 144,000 men, part of which he had al-"ready enliſted, to make war upon the impious and the Jan-"ſeniſts."

We ſee, in this inſtance, what fine work religion makes with men even of the beſt parts, when it has once ſubdued the powers of reaſon; it degenerates into madneſs, and becomes fanaticiſm. Marets died in 1676, ſomewhat about 80.

MARETS (SAMUEL DES), a celebrated divine of the Reformed church, was born at Oiſemond in Picardy, 1599. At thirteen he was ſent to Paris, where he made great advances in the belles lettres and philoſophy; and three years after to Saumur, where he ſtudied divinity under Gomarus, and Hebrew under Ludovicus Capellus. He returned to his father in 1618, and afterwards went to Geneva, to finiſh

his courſe of divinity there. The year following he went to Paris, and, by the advice of Mr. Durand, applied immediately for admiſſion to the holy miniſtry. His youth and ſtature made this advice at firſt diſagreeable to him; for, it ſeems, he was a true Zaccheus, as Bayle calls him, at the age of 21, and always went by the name of the Little Preacher; though, what is remarkable, he grew from that to his 25th year, and acquired at length a very reaſonable ſize. However, he followed Durand's advice, and offered himſelf to the ſynod of Charenton, March 1620, who received him, and ſettled him in the church of Laon. But his miniſterial functions were toilſome to him here; for, the governor of La Fere's wife having changed her religion, ſhe wrote him a letter in vindication of her conduct, and ſent him a pamphlet containing the hiſtory of her converſion. His anſwer to this lady's letter provoked his adverſaries to ſuch a degree, that father d'Aubigni a Jeſuit was believed to have ſuborned an aſſaſſin, who ſtabbed him deeply, but, as it happened, not mortally, with a knife into his breaſt. The Jeſuits had been employed in converting this lady: they thought the miniſter's anſwer too bold, and threatened to puniſh him for it. Hence people imagined, that the wound which he received was the effect of this menace; and if father d'Aubigni was chiefly ſuſpected of it, it was becauſe he had been the converter of that lady, and [illegible] that time preached at Laon during the advent, 1623. Marets however did not continue at Laon, but went to Falaiſe in 1624, and afterwards accepted a call to the church of Sedan; of which he obtained leave to go to Holland, in order to take the degree of doctor in divinity, which he did at Leyden, July, 1625. Having made a ſmall tour into England, he returned to Sedan, where he met with freſh troubles; but is ſaid to have appeaſed his enemies, ſome how or other, by marrying a widow. His nuptials were ſolemnized, May 1628; and it was in this year, that he publiſhed his firſt book, which was followed by an infinite number of others. In 1640, he had an invitation to a profeſſorſhip at Franeker; and to another at Groningen, in 1642. This laſt he accepted; and, from that time to his death, did ſuch great ſervices to that univerſity, that it was reckoned one of the moſt flouriſhing in the Netherlands. The magiſtrates of Bearn, well informed of his abilities and learning, offered him, in 1661, the profeſſor of divinity's chair at Lauſanne; and, in 1663, the univerſity of Leyden invited him to a like profeſſorſhip there. He accepted of this laſt, but had not time

to

to take poſſeſſion of it; for he died at Groningen May 18, the ſame year.

He wrote, as we have ſaid, a great number of books, and was engaged in almoſt as many diſputes. None continued longer, or was kept up with more warmth, than that which he maintained againſt Voetius, the Utrecht profeſſor, about tolerating, in the town of Boiſleduc, a ſociety inſtituted in honour of the bleſſed Virgin. It laſted eighteen years, and would not have ceaſed then, if a common intereſt had not put an end to it. The moſt remarkable circumſtance of it was, that on one ſide the curators of the academy of Groningen, and on the other the magiſtrates of Utrecht, offered their mediation to the contending parties; which being accepted, they preſently brought about a ceſſation from all acts of hoſtility, while the treaty of peace was carrying on. After this, they applied themſelves to ſettling the preliminaries. The mediators on both ſides diſpatched one courier after another, in order to fix the time and place of their conferences, and the choice of their plenipotentiary deputies. But all this came to nothing; becauſe during the ſettling of theſe preliminaries, the party of Utrecht broke the truce, by publiſhing a very injurious book againſt Marets. "The "carrying off the prince of Furſtemberg," ſays Bayle, "did "not more fruſtrate the conferences held at Cologne in "1674, in order to a general peace, than this book fruſtrated "the project of a peace between theſe two profeſſors." Marets had a controverſy with the celebrated Proteſtant miniſter Daille, a very hot one, but it did not laſt long. He attacked alſo Grotius, and the explication he had given of ſeveral texts in Scripture, upon the ſubject of Antichriſt, for a very vain and fooliſh reaſon, if indeed it was the true one; ſince it is ſaid to have been no other, than purely to undeceive thoſe who, from a paſſage in the "Acta Eruditorum," imagined that he did not dare to do it openly. But of all his works, there are none in which he ſhewed more good ſenſe, and perhaps did more ſervice, than in thoſe which he levelled againſt enthuſiaſts, and ſuch as employed themſelves in foretelling great revolutions. He pelted Comenius heartily on this account, and gave as little quarter to Labadie, and the Millenarian Peter Serrarius. Serrarius publiſhed a book, in 1663, in which he aſſerted, that the conjunction of planets, in the ſign Sagittarius, preſaged great revolutions. The ſame was affirmed in ſeveral other books, both in Latin and Flemiſh. Marets refuted theſe pretences in ſome theſes, which Serrarius wrote againſt. Marets then publiſhed a work inti-

tuled, "Chiliaſmus enervatus," which he dedicated to Serrarius; and prudently repreſented to him, that "the doctrine "of the Millenarians rendered the Reformed religion odious "to the ſecular powers: for, as theſe ſectaries pretend that "the proſperity of the church depends upon the deſtruction "of all temporal ſovereignties, they are apt to ſtir up the "mob to inſurrections, that they may bring about the golden "age of Chriſtianity, or the millennium." He repreſented the ſeditions with which England had been agitated, after the doctrine of the fifth monarchy; and the mortification which the Millenarians had lately ſuffered, when the peace of Piſa diſperſed the hopes which they had conceived from the quarrels between France and the Pope. His moſt Chriſtian majeſty was greatly provoked at the affront done the duke of Crequi at Rome, in 1662. He marched an army into Italy to revenge it; upon which the Millenarians concluded, that the beaſt in the Revelations was going to receive the fatal blow. But their hopes were all blaſted by the treaty of Piſa, and Marets inſulted Serrarius upon it. He took notice alſo, that at London, in 1656, they had publiſhed, that Rome ſhould be deſtroyed in 1666, and that the day of judgement ſhould come in 1711. Some aſſerted at that time, that the conjunction in Sagittarius was to produce the general conflagration; but Marets laughed at this, ſaying, that "Sagit"tarius could not be reckoned a fiery ſign in any other ſen"but as it obliged people to make great fires at home, to "ſecure them from the cold; and he obſerves, that, at the "time of that conjunction, it froze prodigiouſly for ſeveral "weeks." Upon the whole, Marets dealt admirably well with the Millenarians, and contented himſelf with refuting them by the beſt way of refutation, viz. by appealing to facts, which proved the falſeneſs and vanity of their predictions.

A chronological table of the works of this celebrated divine may be found at the end of his "Syſtem of Divinity." Their number is prodigious; and the variety of their ſubjects ſhew an unbounded genius. He was a perſon of vaſt application, wrote eaſily, and with abundance of fire and erudition. He deſigned to collect all his works into a body, as well thoſe which had been already publiſhed, as thoſe which were in manuſcript. He reviſed and augmented them for that purpoſe, and had materials for four volumes in folio; but his death prevented the execution of that project. The firſt volume was to have contained all thoſe works which he had publiſhed before his being ſettled at Groningen. The

ſecond,

ſecond, his "Opera theologica didactica." The third, his "Opera theologica polemica." The title of the fourth was to have been "Impietas triumphata." Its contents were to have been the "Hydra Socinianiſmi expugnata," the "Biga "fanaticorum everſa," and the "Fabula Præadamitarum "refutata;" three works, which had been printed at different times. Marets's ſyſtem of divinity was found to be ſo methodical, that they made uſe of it at other academies; and indeed this author's reputation procured him ſo much authority in foreign countries as well as his own, that a perſon in Germany, who publiſhed ſome very diſobliging things againſt him, received orders to ſuppreſs his book.

MARGARET, counteſs of Richmond and Derby, a lady as illuſtrious for her perſonal endowments as for her birth, was born at Bletſhoe in Bedfordſhire, 1441. When very young, and a rich heireſs, the great duke of Suffolk, miniſter to Henry the VIth, ſolicited her in marriage for his ſon; while the king wooed her for his half-brother Edmund, then earl of Richmond. On ſo nice a point the good young lady adviſed with an elderly gentlewoman; who, thinking it too great a deciſion to take upon herſelf, recommended her to St. Nicholas, the patron of virgins. She followed her inſtructions, and poured forth her ſupplications and prayers with ſuch effect, that one morning, whether ſleeping or waking ſhe could not tell, there appeared unto her ſomebody in the habit of a biſhop, and deſired ſhe would accept of Edmund for her huſband. Whereupon ſhe married Edmund earl of Richmond; and by him had an only ſon, who was afterwards king Henry the VIIth. Edmund died, Nov. 3, 1456, leaving Henry his ſon and heir, but fifteen weeks old: after which Margaret married Sir Henry Stafford, knight, ſecond ſon to the duke of Buckingham, by whom ſhe had no iſſue. Soon after the death of Sir Henry Stafford, which happened about 1482, ſhe was married again to Thomas lord Stanley, who was created earl of Derby, Oct. 27, 1485, which was the firſt year of her ſon's reign; and this noble lord died alſo before her in 1504. Bacon's Life of Henry VII.—Margaret's Funeral ſermon by biſhop Fiſher.

The virtues of this lady are exceedingly celebrated. Her humility was ſuch, that ſhe would often ſay, "on condi- "tion that the princes of Chriſtendom would combine them- "ſelves, and march againſt the common enemy the Turks, "ſhe would moſt willingly attend them, and be their laund- "reſs in the camp." For her chaſtity, the rev. Mr. Baker, who republiſhed bp. Fiſher's "Funeral Sermon" on her in Camden's Remains, p. 271, edit. 1651.

1708, informs us in a preface, that, as it was unſpotted in her marriage, ſo in her laſt huſband's days, and long before his death, ſhe obtained a licence of him to live chaſte: upon which ſhe took upon her the vow of celibacy from Fiſher's hands, in a form yet extant in the regiſters of St. John's-college in Cambridge; and for this reaſon Baker ſuppoſes, that her pourtraiture is uſually taken in the habit of a nun. Her education had qualified her tolerably well for a ſtudious and retired way of life. She underſtood the French language perfectly, and had ſome ſkill in the Latin; but would often lament, that in her youth ſhe did not make herſelf a perfect miſtreſs of it. This her affection for literature no doubt induced her mother-in-law, the ducheſs of Buckingham, to give her the following legacy in her laſt will: "To her "daughter Richmond, a book of Engliſh, being a legend "of ſaints; a book of French, called Lucun; another book "of French, of the epiſtles and goſpels; and a primer "with claſps of ſilver gilt, covered with purple velvet." This was a conſiderable legacy of its kind at that time, when few of her ſex were taught letters; for it has often been mentioned as an extraordinary accompliſhment in Jane Shore, the darling miſtreſs of Edward IV. that ſhe could write and read.

Dugdale's Baronage, vol. I.

Lady Margaret however could do both; and there are ſome of her performances in the literary way ſtill extant. She publiſhed, "The mirroure of golde for the ſinfull ſoule," tranſlated from a French tranſlation of a book called, "Speculum aureum peccatorum," very ſcarce. She alſo tranſlated out of French into Engliſh, the 4th book of Gerſon's treatiſe "Of the imitation and following the bleſſed life of our "moſt merciful Saviour Chriſt," printed at the end of Dr. William Atkinſon's Engliſh tranſlation of the three firſt books, 1504. A letter to her ſon is printed in Howard's "Collection of letters." She alſo made, by her ſon's command and authority, the orders, yet extant, for great eſtates of ladies and noble women, for their precedence, &c. She was not only a lover of learning, but a great patroneſs of learned men; and did more acts of real goodneſs for the advancement of literature in general, than could reaſonably have been expected from ſo much ſuperſtition. Eraſmus has ſpoken great things of her, for the munificence ſhewn in her foundations and donations of ſeveral kinds; a large account of which is given by Mr. Baker, in the preface prefixed to the "Funeral ſermon." And what adds greatly to the merit of theſe donations is, that ſome of the moſt conſiderable

ſiderable of them were performed in her life-time; as the foundation of two colleges in Cambridge.

Her life was chequered with a variety of good and bad fortune: but ſhe had a greatneſs of ſoul, which ſeems to have placed her above the reach of either; ſo that ſhe was neither elated with the former, nor depreſſed with the latter. She was moſt affected with what regarded her only child, for whom ſhe had the moſt tender affection. She underwent ſome hardſhips on his account. She ſaw him from an exile, by a wonderful turn of fortune, advanced to the crown of England, which yet he could not keep without many ſtruggles and difficulties; and when he had reigned twenty-three years, and lived fifty-two, ſhe ſaw him carried to his grave. Whether this might not prove too great a ſhock for her, is uncertain; but ſhe ſurvived him only three months, dying at Weſtminſter the 29th of June, 1509. She was buried in his chapel, and had a beautiful monument erected to her memory, adorned with gilded braſs, arms, and an epitaph round the verge, drawn up by Eraſmus, at the requeſt of bp. Fiſher, for which he had 20s. given him by the univerſity of Cambridge. Upon this altar-tomb, which is incloſed with a grate, is placed the ſtatue of Margaret, counteſs of Richmond and Derby, in her robes, all of ſolid braſs, with two pillars on each ſide of her, and a Latin inſcription, of which the following is a tranſlation. "To Margaret of Richmond, the mother of Henry VII. and grandmother of Henry VIII; who founded ſalaries for three monks in this convent, for a grammar-ſchool at Wymborn, and a preacher of God's word throughout England; as alſo for two divinity-lecturers, the one at Oxford, the other at Cambridge; in which laſt place ſhe likewiſe built two colleges, in honour of Chriſt and his diſciple St. John. She died in the year of our Lord 1500, June the 29th." This lady was the daughter and ſole heireſs of John Beaufort, duke of Somerſet, who was grandſon to John of Gaunt, duke of Lancaſter, fourth ſon of Edward the IIId. Her mother, Margaret Beauchamp, was daughter and heireſs of the lord Beauchamp of Powick. Bp. Fiſher obſerves, "that by her marriage with the earl of Richmond, and by her birth, ſhe was allied to thirty kings and queens, within the fourth degree either of blood or affinity; beſides earls, marquiſſes, dukes, and princes: and ſince her death," as Mr. Baker ſays, "ſhe has been allied in her poſterity to thirty more." Her will, which is remarkably curious, is printed at length in the "Collection of Royal and Noble wills, 1780," 4to, p. 376.

MARGARET

MARGARET, dutcheſs of Newcaſtle, famous for voluminous productions, was born at St. John's near Colcheſter, in Eſſex, about the end of the reign of James the Firſt; and was the youngeſt daughter of Sir Charles, afterwards lord Lucas, who died when ſhe was very young. Her mother was remarkably careful in the education of her, and had her inſtructed in all the polite accompliſhments; and the young lady was remarkable, from her infancy, for her turn to books and ſtudy. In 1643, ſhe obtained leave of her mother to go to Oxford, where the court then reſided; and was made one of the maids of honour to Henrietta-Maria, the royal conſort of Charles the Firſt. When the queen was forced into France by the troubles, Margaret attended her thither; and at Paris met with the marquis of Newcaſtle, then a widower, who, admiring her perſon, diſpoſition, and ingenuity, married her in 1645. She continued abroad with her lord, till the reſtoration of Charles II. after which, coming over into England, ſhe ſpent much of the remaining part of her life in writing letters, plays, poems, philoſophical diſcourſes, and orations, which amounted in all to about a dozen folios, if we include "The life of her huſband, William Cavendiſh, duke of Newcaſtle;" which work Langbaine ſtyles the crown of her labours. Giles Jacob ſays, ſhe "was the moſt voluminous dramatic writer of our female poets; that ſhe had a great deal of wit, and a more than ordinary propenſity to dramatic poetry:" and Langbaine tells us, "that all the language and plots of her plays were her own."

Account of dramatic poets.

Lives of the poets.

The duke was himſelf the author of ſeveral comedies and poems, and alſo had frequently a hand in the productions of the dutcheſs. Let us tranſcribe what an elegant writer has obſerved upon the author-characters of this duke and dutcheſs.

"The duke," ſays he, "as an author, is familiar to thoſe who ſcarce know any other author, viz. from his book of Horſemanſhip. Though amorous in poetry and muſic, as my lord Clarendon ſays, he was fitter to break Pegaſus for a manage, than to mount him on the ſteeps of Parnaſſus. Of all the riders of that ſteed, perhaps there have not been a more fantaſtic couple, than his grace and his faithful dutcheſs, who was never off her pillion. One of the noble hiſtorian's fineſt pourtraits is of this duke. The dutcheſs has left another, more diffuſe indeed, but not leſs entertaining. It was equally amuſing to hear her ſometimes compare her lord to Julius Cæſar, and oftener to acquaint you with ſuch anecdotes, as in what ſort of coach

Catalogue of royal and noble authors, &c. vol. ii. p. 12.

" coach he went to Amſterdam. The touches on her own " character are inimitable. She ſays, that it pleaſed God " to command his ſervant Nature to indue her with a poeti- " cal and philoſophical genius, even from her birth: for " ſhe did write ſome books of that kind, before ſhe was " twelve years of age.—But what gives one the beſt idea " of her unbounded paſſion for ſcribbling, was her ſeldom " reviſing the copies of her works, leſt, as ſhe ſaid, it ſhould " diſturb her following conceptions. What a picture of " fooliſh nobility was this ſtately poetic couple, retired to " their own little domain, and intoxicating one another " with circumſtantial flattery, on what was of conſequence " to no mortal but themſelves!" He calls the ducheſs in another place, " a moſt fertile pedant."

She died at London in 1673, and was buried at Weſtminſter, where the duke cauſed a moſt ſtately monument to be erected to her memory; but dying himſelf in 1676, it ſerved for them both, and the epitaph is as follows: " Here " lies the loyal duke of Newcaſtle, and his ducheſs his ſe- " cond wife, by whom he had no iſſue. Her name was " Margaret Lucas, youngeſt ſiſter to the lord Lucas of " Colcheſter, a noble family; for all the brothers were va- " liant, and all the ſiſters virtuous. This ducheſs was a " wife, witty, and learned lady, which her many books do " well teſtify. She was a moſt virtuous, and loving, and " careful wife, and was with her lord all the time of his " baniſhment and miſeries; and when ſhe came home, never " parted from him in his ſolitary retirements."

MARIANA (JOHN), a Spaniſh hiſtorian, was born at Talavera in Caſtile, 1537; and entered into the Jeſuits order when he was ſeventeen. He was one of the moſt learned men of his age, a great divine, a conſiderable maſter of polite literature, admirably ſkilled in ſacred and profane hiſtory, and a good linguiſt. In 1561, he went to Rome, and profeſſed divinity there; and at the end of four years to Sicily, where he continued the ſame profeſſion two years more. He came to Paris in 1569, and read lectures publicly upon Thomas Aquinas for five years; then returned into Spain, and paſſed the remainder of his life at Toledo. He wrote many books in Latin. His piece " De monetæ mutatione" gave him a great deal of trouble in the court of Spain; for Philip III. having altered and embaſed the coin, by the advice of the duke of Lerma, Mariana ſhewed, with great freedom, the injuſtice and diſadvantage of this project; for which he was put

put into priſon, and kept there about a year by that miniſter. But what made more noiſe ſtill was his tract "De rege & "regis inſtitutione," conſiſting of three books; which he publiſhed to juſtify James Clement, a young monk, for aſſaſſinating Henry III. of France. In this he argues againſt paſſive obedience and non-reſiſtance; aſſerts the lawfulneſs of reſiſting "the powers that be," where the adminiſtration is tyrannical; and founds his whole argument upon this principle, "that the authority of the people is ſuperior to that of "kings." This book of Mariana, though it paſſed without cenſure in Spain and Italy, was burnt at Paris, by an arret of parliament, on account of the ſeditious and wicked doctrine it was ſuppoſed to maintain. The whole order of Jeſuits have been terribly mauled about it. The Catholics and Proteſtants thundered upon them, outvying one another, upon occaſion of theſe doctrines of Mariana, and chiefly after the execrable attempt of Ravilliac: for it was ſaid, though very untruly, as the Jeſuits (to do them juſtice) have ſince fully proved, that the reading of Mariana had inſpired this aſſaſſin with the deſign of ſtabbing Henry IV. of France.

But the moſt conſiderable by far of all his performances is his "Hiſtory of Spain," divided into thirty books. This he wrote at firſt in Latin; but, fearing leſt ſome unſkilful pen ſhould ſully the reputation of his work by a bad tranſlation of it into Spaniſh, he undertook that taſk himſelf, not as a tranſlator, but as an author, who might aſſume the liberty of adding and altering, as he found it requiſite, upon farther inquiry into records and ancient writers. Yet neither the Latin nor the Spaniſh came lower down than the end of the reign of king Ferdinand, grandfather to the emperor Charles V. where Mariana concluded his thirty books; not caring to venture nearer his own times, becauſe he could not ſpeak, with the freedom and impartiality of a juſt hiſtorian, of perſons, who were either alive themſelves, or whoſe immediate deſcendants were. However, at the inſtigation of friends, he afterwards drew up a ſhort ſupplement, in which he brought his Hiſtory down to 1621, when king Philip III. died, and Philip IV. came to the crown. Thus far went Mariana; after whoſe death, F. Ferdinand Camargory Salcedo, of the order of St. Auguſtin, carried on another ſupplement from 1621, where Mariana left off, to 1649, incluſive; where F. Baſil Voren de Soto, of the regular clergy, took it up, and went on to 1669, being the fifth year of the reign of Charles II. king of Spain. F. Rapin ſays, "that Mariana is one of the moſt accompliſhed "among

Reflections on hiſtory, &c.

"among the modern hiſtorians, both for the greatneſs of "his deſign, and the nobleneſs of his ſtyle. He had the ta- "lent of thinking, and expreſſing nobly any thing he con- "ſidered. "Nothing," adds this critic, "gives the "Hiſtory of Mariana ſo much of that air of grandeur which "it hath, as the art of this author in bringing into it, by "way of digreſſion, all the conſiderable things that have "paſſed in the world, all that is admirable in the fabulous "times, all that was remarkable in Greece, Sicily, and the "Roman empire; a particular account of the republic of "Carthage, which is no where better done than there; the "ſieges of Saguntum and Numantia; the paſſage of Hanni- "bal into Italy; the ſucceſſion of the emperors; the birth "of Chriſtianity; the preaching of the Goſpel; the conqueſt "of the Arabians, and many other great tranſactions." But, how excellent ſoever this work of Mariana may be, it did not want cenſurers. A ſecretary of the conſtable of Caſtile, who calls himſelf Pedro Mantuana, publiſhed "Critical re- "marks" upon it at Milan in 1611, which were anſwered by Thomas Tamaius de Vorgas. The latter has left us this wonderful anecdote; which is, "that Mariana would never "caſt his eyes upon the work of his cenſurer, or on that of "his apologiſt; though this latter offered him his manu- "ſcript before he gave it to the printer, and deſired him to "correct it." Some have aſſerted, that Mariana compoſed "this "Hiſtory of Spain" during the impriſonment which he ſuffered for his book intituled, "De rege & regis inſtitu- "tione;" as our Sir Walter Raleigh compoſed his "Hiſtory "of the World" in the Tower of London: but this is a groundleſs and manifeſtly falſe aſſertion. Mariana returned to Spain in 1574, whence we do not find that he ever after departed; and his book "De rege, &c." was printed at To- ledo in 1598, with the king's licence and the uſual appro- bations: which makes it very improbable that the author ſhould ſuffer any inconveniences about it from his own countrymen, how obnoxious ſoever it might render him, as we have before obſerved it did, among the French.

Nicol. Anton. Bibliioth. Script. Hiſpan. vol. i. p. 561.

Beſides theſe already mentioned, he publiſhed ſeveral other pieces in Latin, theological and hiſtorical; among the reſt, one intituled, "Notes upon the Old Teſtament;" of which father Simon, in his "Critical hiſtory" of it, ſpeaks thus: "The ſcholia, or notes of Mariana upon the Old Teſta- "ment, may alſo be very uſeful for underſtanding the literal "ſenſe of the Scripture, becauſe he chiefly applies himſelf "to find out the proper ſignification of the Hebrew words.—

Book iii. chap. 12.

"We may ſay, that Mariana is one of the ableſt and moſt "judicious ſcholiaſts that we have upon the Bible. It is "true, that he had but a moderate knowledge of the Greek "and Hebrew tongues; but the penetration of his wit, and "his great application, ſupplied, in ſome meaſure, this "want." He died at Toledo in 1624, being 87: and after his death, was publiſhed in Italian, Latin, and French, another treatiſe of his, wherein he diſcovers the faults in the government of his ſociety; though the Jeſuits put a good face upon the matter, and flatly diſowned that Mariana was the author of any ſuch book.

MARINELLA (LUCRETIA), an ingenious Venetian lady, who lived in the 17th century, and in 1601 publiſhed a book at Venice with this title, "La nobilite é le eccellenza delle "donne con dettetti é mancamenti de gli huomini;" in which ſhe was not content with making her ſex equal to the other, but pretended to prove even a ſuperiority. The learned mademoiſelle de Schurman, though ſhe could not but admire the wit and elegance with which this piece was drawn up, did not at all approve the deſign of it. "I am ſo far," ſays ſhe, "from thinking this treatiſe of Lucretia Marinella's con- "ſiſtent with the modeſty of a virgin, or at leaſt with that "ſenſe of modeſty which was born with me, that I cannot "read it without diſguſt." "Tantum abeſt ut hoc cum vir- "ginali modeſtia, aut ſaltem innato mihi pudore, congruere "arbitrer, ut vel perlegere pigeat tractatum cætera inſignem "Lucretiæ Marinellæ." She would therefore have been much more diſguſted at mademoiſelle Jaquette Guillaume, who, in 1665, publiſhed a book at Paris, intituled, "Les "dames illuſtres;" in which ſhe undertakes to prove, by good and ſtrong reaſons, "par bonnes & fortes raiſons," that the female ſex ſurpaſſes the other in all kinds of valuable qualifications. There was alſo another book of the ſame nature publiſhed in 1643, at Paris, called "La femme genereuſe, "&c. or, A demonſtration that the women are more noble, "more politic, more courageous, more knowing, more vir- "tuous, and better managers than the men, by L. S. D. L. L." Marinella publiſhed ſome other books; among which was one with this title, "La Colomba ſacra, The life of the "Holy Virgin, and that of St. Francis."

Anna Maria à Schurman in opuſcul. p. 85.

Bayle's Dict.

MARINO (JOHN BAPTIST), a celebrated Italian poet, was born at Naples in 1569; and made ſo great a progreſs in his juvenile ſtudies, that he was thought qualified for that

Niceron, &c. Bailler, &c. tom. v.

§ of

of the civil law at thirteen. His father, who was a lawyer, intended him for this profeſſion, as the propereſt means of advancing him: but Marino had already contracted a taſte for poetry, and was ſo far from reliſhing the ſcience he was put to, that he really ſold his law-books, in order to purchaſe books of polite literature. This irritated his father to that degree, that he actually diſcarded him, and turned him out of doors: ſo that he was driven to ſeek for protectors and ſupporters abroad; and, having acquired a reputation for poetry, he happily found them. Inico de Guevara, duke of Bovino, had conceived an affection for him, and ſupported him for three years in his own houſe. Then the prince of Conca, grand admiral of the kingdom of Naples, took him into his ſervice, in quality of ſecretary; and in this ſituation he continued five or ſix years: but having aſſiſted a friend in a very delicate intrigue, he was thrown into priſon, and very hardly eſcaped with his life. Thence he retired to Rome, and grew ſick with chagrin and diſtreſs; but ſoon after became known to Melchior Creſcentio, a prelate of great diſtinction, who patroniſed him, and provided him with every thing he wanted.

In 1601, he went to Venice, to print ſome poems, which he dedicated to Creſcentio; and, after making the tour of that part of Italy, returned to Rome. His reputation increaſed greatly, ſo as to engage the attention of the cardinal Peter Aldobrandini, who made him his gentleman, and ſettled a conſiderable penſion upon him. After the election of Pope Paul V. which was in 1605, he accompanied this cardinal to Ravenna, which was his archbiſhopric, and lived with him ſeveral years. He attended him then to Turin, at which court he did himſelf great credit, by a panegyric he made upon the duke Charles Emmanuel; for which this prince recompenſed him with honours, and kept him with him, when his patron the cardinal left Piedmont. Here he fell into a terrible conflict with Gaſpar Murtola, the duke's ſecretary, which had like to have coſt him his life. Murtola was a poet as well as he; and, not able to bear the honours done Marino by the duke his maſter, took all occaſions to ſpeak ill of him. Marino, by way of revenge, publiſhed a ſharp ſonnet upon him at Venice, in 1608, under the title of "Il nuovo mondo:" to which Murtola oppoſed a ſatire, containing an abridged life of Marino. Marino anſwered in eighty-one ſonnets, named the "Murtoleide:" to which Murtola replied in a "Marineide," conſiſting of thirty ſonnets. But the latter, perceiving that his poems were inferior

in

force as well as number to thoſe of his adverſary, reſolved to put an end to the quarrel, by deſtroying him. Accordingly he levelled a charged piſtol at him, but the ball luckily miſſed him. Murtola was caſt into priſon, but ſaved from puniſhment at the interceſſion of Marino: who nevertheleſs ſoon found it expedient to quit his preſent ſtation.

He went afterwards to France, upon an invitation from queen Margaret, Henry the IVth's firſt wife. He did not ſee this princeſs, who died in 1615; but found a patroneſs in Mary de Medicis, who ſettled a handſome penſion upon him. In 1621, he ſent a nephew he had with him at Paris, to Rome about buſineſs, and conveyed by him his compliments to cardinal Louis Ludoviſio, nephew to Gregory XV. the then reigning Pope; which compliments were ſo well received by the cardinal, that he wrote to him immediately to return to Rome. Marino complied, and quitted France about the end of 1622; and his arrival at Rome was ſo agreeable there, that he was ſoon after made prince of the academy of the Humoriſti. Upon the advancement of Urban VIII. to the pontificate, in 1623, he went to Naples, and was choſen prince of one of the academies in that city; but ſoon after conceived an inclination to return to Rome. He was meditating this, when he was ſeized with a retention of urine, which carried him off in 1625.

Marino had a very lively imagination, but little judgement; and abandoned himſelf to the way of writing in thoſe times, which conſiſted in points and conceits: ſo that his authority, which from his genius was great, inſtead of correcting the falſe taſte of the Italians, as it might have done, ſerved rather to corrupt it more, at leaſt to keep it ſtill farther from a reformation. His works are numerous, and have been often printed.

MARIVAUX (PETER CARLET DE), a French writer in the dramatic way and in romance, was born of a good family at Paris in 1688. A fine underſtanding, well improved by education, diſtinguiſhed him early. His firſt object was the theatre, where he met with the higheſt ſucceſs in comic productions; and theſe, with the merit of his other works, procured him a place in the French academy. The great characteriſtic of both his comedies and romance was, to convey an uſeful moral under the veil of wit and ſentiment: "my only object," ſays he, "is to make men more juſt and "more humane;" and he was as amiable in his life and converſation, as he was in his writings. He died at Paris in 1763,

1763, aged 75. His works conſiſt of, 1. "Pieces de Thé-"âtre," 4 vols. 12mo. 2. "Homère traveſti," 12mo. This is not ſuppoſed to have done much honour to his taſte; and it ſeems, in general, as if Traveſties were not reliſhed, except by the loweſt buffoons: 3. "Le Spectateur "François," 2 vols. 12mo. 4. "Le Philoſophe Indigent," 12mo. 5. "Vie de Marianne," 2 vols. 12mo; one of the beſt romances in the French language. 6. "Le Payſan "Parvenu," 12mo. 7. "Pharſamon;" inferior to the former.

MARKHAM (Gervase), an Engliſh author, who lived in the reigns of James I. and Charles I. He was ſon of Robert Markham, of Gotham, in the county of Nottingham, eſquire. He bore a captain's commiſſion under Charles I. in the civil wars, and was accounted a good ſoldier, as well as a good ſcholar. One piece of dramatic poetry which he has publiſhed, will ſhew, ſays Langbaine, that he ſacrificed to Apollo and the Muſes, as well as to Mars and Pallas. This play is extant under the title of "Herod and Antipater," a tragedy, printed in 1622. He publiſhed a great many volumes upon huſbandry and horſemanſhip: one upon the latter, printed in quarto, without date, he dedicated to prince Henry, eldeſt ſon to James I. In huſbandry, he publiſhed "Lie-"bault's Le maiſon ruſtique, or the Country-farm," in 1616. This treatiſe, which was at firſt tranſlated by Mr. Richard Surfleit, a phyſician, our author enlarged with ſeveral additions from the French books of Serris and Vinet, the Spaniſh of Albiterio, and the Italian of Grilli. He publiſhed other books of huſbandry, and alſo a piece upon the "Art of fowling." In military diſcipline, he publiſhed "The "ſoldier's accidence and grammar," in 1635. And beſides theſe, the ſecond book of the firſt part of the Engliſh "Ar-"cadia" is ſaid to have been written by him; "ſo that he "may be accounted," ſays Langbaine, "if not *unus in* "*omnibus*, at leaſt a benefactor to the public, by thoſe "works he left behind him, which without doubt will per-"petuate his memory." Langbaine is very laviſh in his praiſe, and indeed not undeſervedly. To have lived a military life, which too often engages its profeſſors in a courſe of diſſipation and pleaſure, and at the ſame time to have furniſhed himſelf with ſuch various knowledge, and to be ſkilled in ſo many languages, for he is ſaid to have been a maſter of the French, Italian, and Spaniſh, entitles him to hold no ſmall rank among the profeſſors of literature. Lives of the poets, p. 340.

Anecdotes of Bowyer, by Nichols, p. 19. & ſeq.

MARKLAND (JEREMIAH), a very acute and learned Engliſh critic, was one of the twelve children of the rev. Ralph Markland, author of "The art of ſhooting flying;" and born the 29th of Oct. 1693. He was educated in Chriſt's hoſpital, London; and thence ſent to Peter-houſe, Cambridge, of which, at his death, he was ſenior fellow. A Latin copy of verſes by him appeared in the "Cambridge "Gratulations," 1714; and, in 1717, he attempted to vindicate Addiſon, againſt Pope's ſatire, in an Engliſh copy of verſes inſcribed to the counteſs of Warwick. But he became firſt diſtinguiſhed by his "Epiſtola Critica, 1723," addreſſed to Bp. Hare; which diſtinction he ſupported by many publications afterwards. He publiſhed an edition of "Statius's Sylvæ, 1728," 4to; "Notes on Maximus Tyrius, "1740; and, in 1745, "Remarks on the Epiſtles of "Cicero to Brutus, and of Brutus to Cicero. In a letter "to a friend. With a diſſertation upon Four Orations aſcribed "to M. T. Cicero; viz. 1. Ad Quirites poſt Reditum, 2. "Poſt Reditum in Senatu, 3. Pro Domo ſuâ ad Pontifices, "4. De Haruſpicum Reſponſis. To which are added, "ſome extracts out of the notes of learned men upon thoſe "Orations, and Obſervations on them." 8vo: attempting to prove them all ſpurious and the works of ſome Sophiſt. Theſe Remarks, though excellent, being ridiculed, rather than confuted, and particularly in an anonymous piece by Dr. Roſs, then a young man of St. John's college, but now the right rev. Bp. of Exeter, Mr. Markland contented himſelf with his own conviction upon the ſubject, and with ſhewing only ſome contempt of what was offered: "I believe," ſays he in a letter to Mr. Bowyer, "I ſhall drop the affair of "theſe ſpurious letters, and the orations I mentioned; for, "though I am as certain that Cicero was not the author of "them, as I am that you were not, yet I conſider that it "muſt be judged of by thoſe who are already prejudiced on "the other ſide. And how far prejudice will go, is evident "from the ſubject itſelf: for nothing elſe could have ſuffered "ſuch ſilly and barbarous ſtuff, as theſe Epiſtles and thoſe "Orations, to paſs ſo long and through ſo many learned men's "hands for the writings of Cicero; in which view, I con-"feſs, I cannot read them without aſtoniſhment and in-"dignation."

See TUNSTALL.

In 1761, an excellent little treatiſe of his appeared, under the title of "De Græcorum quintâ declinatione imparisyllabicâ, et inde formatâ Latinorum tertiâ, quæſtio Grammatica," 4to. No more than forty copies having been printed,

printed; which were all given away, it was annexed, in 1763; to an edition of "Euripides's Supplices Mulieres," 4to. This book was publiſhed without his name; a good deal from the diſcouragement ſhewn to critical learning; as appears probable from a memorandum of his own hand-writing in a copy of it: "There were only 250 copies printed, "this kind of ſtudy being at that time greatly neglected in "England. The writer of the notes was then old and infirm; and, having by him ſeveral things of the ſame ſort, "written many years before, he did not think it worth while "to reviſe them; and was unwilling to leave them behind "him as they were, in many places not legible to any body "but himſelf; for which reaſon he deſtroyed them. Probably it will be a long time, if ever, before this ſort of learning will revive in England; in which it is eaſy to "foreſee, that there muſt be a diſturbance in a few years, "and all public diſorders are enemies to this ſort of literature." In the ſame dejected tone he ſpeaks, in 1772, of the edition of Euripides lately publiſhed: "The Oxonians, "I hear, are about to publiſh Euripides in 4to; two volumes, I ſuppoſe. Dr. Muſgrave helps them with his "collections, and perhaps conjectures. In my opinion, this is "no time for ſuch works; I mean for the undertakers."

Fortunately, however, the notes on the two "Iphigeniæ" were preſerved, and preſented, Feb. 1768, to Dr. Heberden, either to be burned or publiſhed as he the ſaid doctor ſhould think fit. They were in conſequence given to the world in 8vo, 1771 *; and the "Supplices Mulieres" with the "Quæſtio Grammatica" were reprinted in that ſize for Eton ſchool in 1775. Mr. Markland aſſiſted Dr. Taylor in his editions of "Lyſias" and "Demoſthenes;" Dr. Muſgrave in his "Hippolytus, 1755;" and Mr. Bowyer in an edition of "Sophocles, 1758;" by the notes which he communicated to the reſpective editors. The like ſervice he did for Arnald, in his "Commentary on the book of Wiſdom," 2d edit.; and many paſſages in the "New Teſtament" of his clearing up may be found in "Bowyer's Conjectures," marked in the 8vo edition with an R. In 1746, he talked at a diſtance of publiſhing the reſt of "Statius;" and, in a letter dated 1771, he mentioned a work, as being in forwardneſs, intituled "Quæſtiones Venuſinæ ad Horatii Carmina," which Mr. Nichols "believes to be completed, and ſtill in "being:" however, about 1774, he deſtroyed almoſt all his MSS. He began at Cambridge an edition of part of "Apuleius," of which ſeven ſheets were printed off from Mo-

* Reprinted in 1783.

Anecdotes, p. 22.

rell's French edition; but, on Dr. Bentley's ſending him a rude meſſage, upon his having left out a line extant in one of the MSS. he ſtopped ſhort, and proceeded no further.

Of the early part of Mr. Markland's life very little is known. He loved whiſt, as well as Dr. Clarke; and from a letter to Mr. Bowyer, dated Sept. 19, 1748, one would ſuſpect that he had more than a ſufficient reliſh for it. "The Paralytic "you mention," ſays he, "to whoſe caſe that of Horace is ap- "plicable, *mergas profundo, fortior exſilit*, was formerly my "acquaintance and great benefactor; for I won an hundred "pounds of him at whiſt, and got it every farthing." After he obtained a fellowſhip, he became a tutor at Peter-houſe; and Bp. Hare would have provided for him, if he would have taken orders: but *non ſaxa nudis ſurdiora navitis*. In 1743, he reſided at Twyford; and talks that year of the gout, as an old companion: he had a great opinion of the gout, which he held to be "one of the greateſt prolongers of mortality in "Nature's ſtore-room, as being ſo great an abſorbent of all "other maladies." From 1744 to 1752, he reſided at Uckfield in Suſſex; and from that year till his death he boarded in a farm-houſe at Milton, near Dorking, in Surrey. In this ſequeſtered ſituation, he ſaw as little company as poſſibly he could; and his walks were almoſt confined to the limits of his garden. What firſt induced him to retire from the world, is not known. His circumſtances, as may be imagined, were not ſuperabundant; yet he hurt them very capitally in his latter days, by eſpouſing the cauſe of the widow with whom he lodged, againſt the injuſtice and oppreſſion of her ſon. The conſequence was a law-ſuit, which, after a vaſt expence to Mr. Markland, was terminated againſt the widow. His whole ſubſtance after that event was conſumed in relieving the diſtreſſes of this family: yet it was with difficulty he could be prevailed on to accept the pecuniary aſſiſtance, which many of his friends were deſirous to afford him.

In June 1767, he had an attack of the St. Anthony's fire; in Auguſt was afflicted with the yellow jaundice; in April 1772, had a fit of the ſtone in the kidney; and, in Oct. 1773, he thus deſcribes himſelf: "My complaints are the "ſame as yours, owing to the ſame cauſe, much ſitting ſtill. "Forty years ago, I drank nothing but water for ſeveral "years; but Dr. Boerhaave told me, that when I grew old "I muſt come to wine, which I find to be true: ſo that now "I have bid adieu to water and all its works, except choco- "late, which with eggs and milk are my chief ſupport.

"One

« One bottle of wine ſerves me four or five days." This to Mr. Bowyer, with whom he continued to correſpond, till within a few weeks of his death: when he was impeded by a ſevere attack of the gout, attended with a fever, which carried him off, July 7, 1776, in his 83d year. He was buried in Dorking church, where, upon a braſs-plate, there is an inſcription over him.

MARLOE (CHRISTOPHER), an Engliſh dramatic author, was bred a ſtudent at the univerſity of Cambridge; and, afterwards becoming a player, trod the ſame ſtage with the incomparable Shakſpeare. He was accounted, ſays Langbaine, an excellent poet in his time, even by Ben Jonſon himſelf; and Heywood, his fellow actor, ſtyles him the beſt of poets. In a copy of verſes, called "The Cenſure of the "poets," he was thus characteriſed: Langbaine's Account of dramatic poets.

"Next Marloe bathed in Theſpian ſprings,
"Had in him thoſe brave ſublunary things,
"That your firſt poets had; his raptures were
"All air and fire, which made his verſes clear:
"For that fine madneſs ſtill he did retain,
"Which rightly ſhould poſſeſs a poet's brain."

His genius led him wholly to tragedy, and he wrote ſix plays; one of which, called "Luſt's dominion, or The laſcivious "queen," was afterwards altered by Mrs. Behn, and acted under the title of "Abdelazer, or The Moor's revenge."

Marloe ſeems to have been a freethinker; and, not having prudence enough to conceal his heterodoxy, laid himſelf open to the ſeverities of the religious. Wood has given a moſt terrible picture of him; which, becauſe it is hiſtorical as well as deſcriptive, we ſhall here inſert at large. "This "Marloe, we are told, preſuming upon his own little wit, "thought proper to practiſe the moſt Epicurean indulgence, "and openly profeſſed Atheiſm. He denied God our Saviour; "he blaſphemed the adorable Trinity; and, as it was re- "ported, wrote ſeveral diſcourſes againſt it, affirming our "Saviour to be a deceiver, the ſacred Scriptures to contain "nothing but idle ſtories, and all religion to be a device of "policy and prieſtcraft. But Marloe came to a very un- "timely end, as ſome have remarked, in conſequence of his "execrable blaſphemies. It happened, that he fell deeply in "love with a low girl, and had for his rival a fellow in "livery, who looked more like a pimp than a lover. Mar- "loe, fired with jealouſy, and having ſome reaſon to believe Athen. Oxon. vol. i.

" that his miſtreſs granted the fellow favours, ruſhed upon " him to ſtab him with his dagger: but the footman being " quick avoided the ſtroke, and catching hold of Marloe's " wriſt, ſtabbed him with his own weapon; and, notwith- " ſtanding all the aſſiſtance of the ſurgery, he ſoon after died of " the wound, in the year 1593. Some time before his death he " had begun, and made a conſiderable progreſs in, an excel- " lent poem called 'Hero and Leander,' which was after- " wards finiſhed by George Chapman; who fell ſhort, it is " ſaid, of the ſpirit and invention of Marloe in the execution " of it."

MAROLLES (MICHEL DE), born in 1600, was the ſon of Claude de Marolles, whom French memoirs make a military hero. Michel however was of a different compoſition. He entered early into the eccleſiaſtical ſtate, and by the intereſt of his father obtained two abbeys. He was formed with an extreme ardour for ſtudy, which never abated all his life long: for, from 1619 when he publiſhed a tranſlation of Lucan, to 1681 the year of his death, he was conſtantly employed in writing and printing. He attached himſelf unfortunately to the tranſlating of ancient Latin writers: but, being devoid of all claſſical taſte and ſpirit, they ſunk miſerably under his hands, the poets eſpecially. However, if he was not the moſt elegant, or even the moſt faithful of tranſlators, thoſe who came after were much obliged by the example he ſet them; and, inſtead of abuſing him in their Prefaces, ſhould have made their acknowledgements for the aſſiſtance he afforded them. He was certainly a man of great learning, and diſcovered all his life a love for the arts. He was one of the firſt who paid any attention to prints. He collected about an hundred thouſand, which make at this day one of the ornaments of the king's cabinet. There are of his tranſlations of "Plautus," "Terence," "Lucretius," "Ca- " tullus," "Virgil," "Horace," "Juvenal," "Perſius," " Martial," "Statius," "Aurelius Victor," "Ammianus " Marcellinus," "Athenæus," &c. He compoſed "Memoirs " of his own Life," which were publiſhed by the Abbé Goujet, 1755, in 3 vols. 12mo. They contain, like ſuch ſort of things, ſome intereſting facts, but an infinity of minute and inſipid nothings.

MAROT (JOHN), a French poet, was born near Caen in Normandy, 1463, with a ſtrong inclination to the belles lettres and poetry, which he happily cultivated, although his

education was much neglected. He was but in low circumſtances, when his parts and good behaviour recommended him to Anne of Bretagne, afterwards queen of France; a princeſs, who greatly encouraged and patroniſed letters. She ſhewed a particular regard to Marot, by making him her poet; and by commanding him to attend Lewis XII. to Genoa and Venice, that he might draw up a relation of thoſe travels. He was afterwards in the ſervice of Francis, and died in 1523. He was a pretty good poet, but infinitely exceeded by his ſon Clement. His poems are to be found in the later editions of the works of Clement Marot.

MAROT (CLEMENT), a celebrated French poet, and valet de chambre to Francis I. was born at Cahors in Querci about 1496. He was the ſon of John Marot, mentioned in the preceding article. In his youth he was page to ſeigneur Nicholas de Neufville, ſecretary of ſtate; and afterwards to princeſs Margaret, the king's ſiſter, and duke of Alençon's wife. He followed this duke to the army in 1521, and was wounded and taken priſoner at the battle of Pavia. While Francis I. was Charles the Vth's priſoner in Spain, Marot was impriſoned at the inſtigation of Dr. Bouchard, who accuſed him of being a Proteſtant: but, in an epiſtle to that doctor, he aſſured him that he was orthodox, and a very good Catholic,

— — — "point ne ſuis Lutheriſte,
"Ne Zuinglien, & moins Anabaptiſte:
"Je ſuis de Dieu par ſons fils Jeſu Chriſt."

"Nor Zuinglius nor Luther is my guide;
"Much leſs with Anabaptiſts do I ſide:
"My orthodoxy to the world is known;
"I worſhip God thro' Jeſus Chriſt his ſon."

After he was releaſed, he did not venture himſelf at Paris; but retired to his old miſtreſs, the ducheſs of Alençon, who was then become queen of Navarre, by her marriage with John d'Albert. In 1536, he obtained leave of Francis I. to return; but he was ſo much known for a follower of the new opinions, that ſome years afterwards he was obliged to make his eſcape to Geneva. Here, if we may believe ſome hiſtorians, he had a very unfortunate adventure. "His having carefully peruſed and meditated upon the Pſalms," ſays Maimbourg, "however wretchedly he tranſlates them, had "no effect in making him the better man; but, living in "his uſual licentious way, he debauched his landlord's wife; Hiſt. eccleſ. des Egliſes reform. liv. i.

"which crime was puniſhable with death at Geneva. How-
"ever, Calvin, by his credit, cauſed that rigorous puniſh-
"ment to be changed into a gentler one, that of the whip,
"which was executed upon him in all the croſs-ways."

Beza in icon. Beza contents himſelf with ſaying, in general, that Marot could never correct thoſe looſe habits, which he had contracted at the court of France; and, indeed, there is great reaſon to ſuppoſe, that, wherever he went, he did not edify others by his chaſtity. Be that as it will, this ſtory of the whipping is by no means credible: it is not credible, that ſo famous a poet as Marot was, and at the ſame time one ſo much hated by thoſe of the Roman Catholic communion, ſhould be whipped in all the croſs-ways of a great city, without its being known all over Europe; and yet this ſtrange fact ſtands originally upon the ſingle teſtimony of Cayet, who lived a great many years after it is ſaid to have happened. From Geneva he went into Piedmont, where he died at Turin in 1544, in his 49th year; and, as ſome ſay, very poor.

Formul. flor. de ræm. l. viii. c. 18.

Baillet, Jugemens des ſçavans, tom. iv. p. 369. Paris, 1721.

Marot, according to an expreſſion of the Sieur de Vauprivas, was the poet of the princes, and the prince of poets, during his time in France. It is agreed on all hands, not only that the French poetry had never before appeared with the charms and beauties with which he adorned it, but that, even during the 16th century, there appeared nothing that could be compared with the happy turn, the native graces, and the wit, that was every where ſcattered through his works. We find, by the judgements which have been collected upon Marot, that the French poets are obliged to him for the rondeau; and that to him they likewiſe owe, in ſome meaſure, the modern form of the ſonnet, and madrigal, and of ſome other of the ſmaller forms of poetry. His works abound with obſcure pieces, in which he followed the turn of the times, as well as the bent of his inclination and manners: for he was not only a court poet, but a man alſo who loved the fair ſex, and could never renounce the pleaſures of ſenſe: not but that many a poet has written obſcenely, who has been far enough from lewdneſs in his life and converſation. It is with this, as with the itch of ſaying "good "things;" no conſideration can reſtrain it; and when a poet finds that he can be very ſmart, in an epigram for inſtance, by means of an obſcene thought, he never ſcruples to ſacrifice the virtuous ſentiments of his heart to his genius. Thus one proteſted, that "he had never attempted to ſeem "witty for the ſake of being wanton, but had only been

Baillet, as above.

"wanton

"wanton for the ſake of being witty." Perhaps ſo: yet we may juſtly reply, with the laſt line of one of Martial's epigrams, "Tanti non erat eſſe te diſertum;" "It was not "of ſuch conſequence that you ſhould appear a wit;" a leſſon which Martial gave to others, but practiſed himſelf as little as any body. Lib. xii. ep. 43.

But to go on with Marot. As great a libertine as he was, he tranſlated fifty of David's Pſalms. Firſt he tranſlated thirty, which he obtained a privilege to publiſh about 1540, and dedicated to Francis I. His tranſlation was cenſured by the faculty of divinity at Paris, who carried matters ſo far, as to make remonſtrances and complaints to that monarch. The king, who had a great value for Marot on account of his genius, put them off with delays; teſtifying how acceptable this ſpecimen was to him, and deſiring to ſee the whole finiſhed. However, after ſeveral remonſtrances had been made to the king, the publication of them was prohibited; which, as uſually happens in ſuch caſes, made them ſell faſter than the printers could work them off. Being obliged, as we have already obſerved, to fly to Geneva, he tranſlated twenty more, which, in 1543, were printed there with the other thirty, together with a preface written by Calvin. Some Catholics of later times have reproached the Proteſtants of Geneva with uſing this verſion of Marot, under a pretence that he had been puniſhed there for committing adultery. But ſuppoſing he had, what then? The looſe life of a poet, as Bayle ſays, ought no more to hinder his tranſlation of David's Pſalms, provided it be a good one, from being uſed, than the looſe life of a painter or ſtatuary ought to hinder thoſe who reverence images, from conſecrating a picture or a ſtatue. Marot's works have been collected and printed ſeveral times.

MARRACCI (LEWIS), a very learned Italian, was born at Lucca in Tuſcany, 1612. After having finiſhed his juvenile ſtudies, he entered into the congregation of regular clerks of the mother of God, and diſtinguiſhed himſelf early by his learning and merit. He taught rhetoric ſeven years, and paſſed through ſeveral offices of his order. He applied himſelf principally to the ſtudy of languages, and attained of himſelf the knowledge of the Greek, the Hebrew, the Syriac, the Chaldee, the Arabic: which laſt he taught ſome time at Rome, by the order of pope Alexander VII. He was alſo a member of ſeveral congregations: that of the index expurgatorius, of indulgences, of reliques, of the examination of biſhops,

biſhops, &c. What he did in regard to certain very ancient plates of lead, on which were ſeveral Arabic inſcriptions, deſerves to be mentioned. Theſe plates were found in Spain; and the Spaniards attributed them to the apoſtle St. James and his diſciples, becauſe they were able to read upon them many things conformable to the Chriſtian faith. Marracci, having received an order from the inquiſition to examine them, judged quite otherwiſe of them. He found them full of Mahometan reveries, and manifeſtly ſhewed, at the tribunal of the inquiſition, that neither St. James, nor any of his diſciples, could be the authors of them; but that they were a mere Mahometan forgery, contrived on purpoſe to impoſe upon the Chriſtians. Hence theſe tables, which were held before in the higheſt veneration, came at length to be proſcribed, by a decree of pope Innocent X. Pope Innocent XI. choſe him for his confeſſor, and placed great confidence in him. He would have advanced him to eccleſiaſtical dignities, if Marracci had not oppoſed him. Marracci died at Rome in 1700, aged 87.

He was the author of ſeveral pieces in Italian; but the grand work, which has made him deſervedly famous all over Europe, is his edition of the "Alcoran" in the original Arabic, with a Latin verſion, notes, and confutation of his own. It was beautifully printed in two vols. folio, at Padua, 1698, with this title: "Alcorani textus univerſus ex correctioribus "Arabum exemplaribus deſcriptus, ac ex Arabico idiomate "in Latinum tranſlatus, oppoſitis unicuique capiti notis "atque refutatione. Præmiſſus eſt prodromus ad refutatio-"nem Alcorani in quatuor partes diviſus." The "Prodro-"mus" had been printed at Rome, in 1691, 8vo. This work of Marracci hath great merit: it ſhews vaſt application, and vaſt knowledge of the Arabic tongue, although the learned have diſcovered, as may reaſonably be expected, ſeveral faults in the tranſlation. The notes are very learned, but the refutations are not always ſolid: they ſhew him to have been rather verſed in Mahometan writers, than ſkilled in philoſophical or theological reaſonings. The Latin verſion of the "Alcoran," by Marracci, with notes and obſervations from him and others, and a ſynopſis of the Mahometan religion, by way of introduction, was publiſhed by Acineccius, at Leipſic, 1721, in 8vo.

Marracci had alſo a hand in the "Biblia ſacra Arabica, "ſacræ congregationis de propaganda fide juſſu edita, ad "uſum eccleſiarum orientalium, Romæ, 1671," in three vols. folio. About 1624, ſome eaſtern prelates beſought pope

pope Urban VIII. to ſend them an Arabic verſion of the Bible in print, as they had but few manuſcript copies, and thoſe neither entire nor very faithful. This was conſented to, and ſeveral of the learned were immediately employed to tranſlate it. The work met with many impediments, and was long about. Marracci was taken firſt into it in 1646; and even then, although ſeveral perſons had ſucceſſively been employed about it for above twenty years, it was not more than half done. At length pope Clement IX. reſolved to finiſh it; and gave orders, in 1668, that new aſſemblies ſhould be called, to diſpatch what was wanting, to order what ſheets ſhould be reprinted, to make a table of errata, and to write a preface. The reprinting twenty-five ſheets, the preface, and the errata, were committed to the care of Marracci, who executed them all very well; and the work came out ſoon after. The Latin Vulgate was printed over againſt the Arabic verſion, which was made from it.

MARSH (NARCISSUS), an exemplary Iriſh prelate, was deſcended from an ancient family, and born at Hannington in Wiltſhire, 1638. He received the firſt rudiments of learning in his native place; and, being there well fitted for the univerſity, was admitted of Magdalen-hall in Oxford, 1654. He became bachelor of arts in 1657, maſter in 1660, bachelor of divinity in 1667, doctor in 1671. In the mean time he was made fellow of Exeter-college, in 1658; afterwards chaplain to Dr. Seth Ward, biſhop of Exeter, and then to chancellor Hyde, earl of Clarendon. In 1673, he was appointed principal of St. Alban's-hall, in Oxford, by the duke of Ormond, chancellor of that univerſity; but, in 1678, was removed by the intereſt of Dr. John Fell, together with that of the duke of Ormond, then lord-lieutenant of Ireland, to the provoſtſhip of Dublin-college. He was promoted to the biſhopric of Leighlin and Ferns in 1682, tranſlated to the archbiſhopric of Caſhell in 1690, thence to Dublin in 1694, and then to Armagh in 1702-3. While he preſided over the ſee of Dublin, he built a noble library, and filled it with a choice collection of books; having for that purpoſe bought the library of Dr. Stillingfleet, late biſhop of Worceſter, to which he added his own collection: and, to make it the more uſeful to the public, he ſettled a handſome proviſion on a librarian and ſub-librarian, to attend it at certain hours. This prelate alſo endowed an alms-houſe at Drogheda, for the reception of twelve poor clergymen's widows, to each of whom he provided a lodging, and 20l. per annum. He Athen. Oxon. vol. ii.

likewiſe

likewiſe repaired, at his own expence, many decayed churches within his dioceſe, and bought in ſeveral impropriations, which he reſtored to the church. Nor did he confine his good actions to Ireland only; for he gave a great number of manuſcripts in the Oriental languages, chiefly purchaſed out of Golius's collection, to the Bodleian library. This worthy prelate died Nov. 2, 1713, in his 75th year; and was buried in a vault in St. Patrick's church-yard, adjoining to his library. He was a very learned and accompliſhed man. Beſides ſacred and profane literature, he had applied himſelf to mathematics and natural philoſophy: he was deep in the knowledge of languages, eſpecially the oriental; he was alſo ſkilled in muſic, the practice as well as the theory; and he frequently, in the younger part of his life, had concerts of vocal and inſtrumental muſic for his own amuſement.

The few things he publiſhed were, 1. "Manuductio ad "logicam," written by Philip de Trieu: to which he added the Greek text of Ariſtotle, and ſome tables and ſchemes. With it he printed Gaſſendus's ſmall tract "De demonſtra-"tione," and illuſtrated with notes, Oxon. 1678. 2. "Inſtitutiones logicæ, in uſum juventutis academicæ, "Dublin, 1681." 3. "An introductory eſſay to the doctrine "of ſounds, containing ſome propoſals for the improvement "of acouſtics." Preſented to the royal ſociety in Dublin, March 12, 1683, and publiſhed in the "Philoſophical Tranſ-"actions" of the royal ſociety of London. 4. "A charge "to his clergy of the dioceſe of Dublin, 1694," 4to.

No. 156. p. 472. Nov. 1683.

MARSHAL (THOMAS), an Engliſh divine, was born at Barkby in Leiceſterſhire about 1621, and educated there in grammar learning, under the vicar of that town. He was entered of Lincoln-college, Oxford, in 1640; and, about the ſame time, being a conſtant hearer of archbp. Uſher's ſermons in All-hallows church in that univerſity, his affections were ſo wrought upon by that prelate, that he reſolved to make him the pattern of his life. Soon after, Oxford being garriſoned upon the breaking out of the civil wars, he bore arms for the king at his own charge; and therefore, in 1645, when he was a candidate for the degree of bachelor of arts, he was admitted to it without paying fees. Upon the approach of the parliamentary viſitation, he left the univerſity, went beyond ſea, and became preacher to the company of Engliſh merchants at Rotterdam and Dort. In 1661, he was created bachelor of divinity; and, in 1668, choſen fellow of his college, without his ſolicitation or knowledge. In 1669,

Athen. Oxon. vol. ii.

Ibid.

Ibid.

1669, while he was at Dort in Holland, he was made doctor of divinity at Oxford; and, in 1672, elected rector of his college, in the room of Dr. Crew, promoted to the biſhopric of Oxford. He was afterwards appointed chaplain in ordinary to his majeſty, and promoted to the deanery of Glouceſter in 1681. He died at Lincoln-college in 1685. By his will he gave to the public library at Oxford all ſuch of his books, whether manuſcript or printed, which were not then in the library, excepting ſuch only as he had not otherwiſe diſpoſed of, and the remaining part to Lincoln-college library; in which college alſo he eſtabliſhed three ſcholarſhips.

He wrote ſome pieces; as, 1. "Obſervationes in evangeliorum verſiones per antiquas duas, Gothicas ſcilicet & Anglo-Saxonicas, &c. Dordrecht, 1665." 2. "The catechiſm ſet forth in the book of Common Prayer, briefly explained by ſhort notes, grounded upon holy ſcripture," Oxf. 1679. The ſaid ſhort notes were drawn up by him at the deſire of Dr. John Fell, biſhop of Oxford, to be uſed by the miniſters of his dioceſe, in catechiſing their children. 3. "An epiſtle for the Engliſh reader, prefixed to Dr. Thomas Hyde's tranſlation into the Malayan language of the four Goſpels, and the Acts of the Apoſtles, Oxf. 1677." 4. He took a great deal of pains in completing "The life of archbiſhop Uſher," publiſhed by Dr. Richard Parr, ſometime fellow of Exeter-college, Lond. 1686. Wood tells us, "that he was a perſon very well verſed in books, a noted critic, eſpecially in the Gothic and Engliſh-Saxon tongues, a painful preacher, a good man and governor, and one every way worthy of his ſtation in the church; and that he was always taken to be an honeſt and conſcientious puritan." Dr. Hickes, in "The Life of Mr. John Kettlewell," ſtyles him "a very eminent perſon in the learned world; and obſerves, that what he has publiſhed ſhewed him to be a great man." Dr. Thomas Smith ſtyles him alſo a moſt excellent man, "vir præſtantiſſimus;" he tells us, that he was extremely well ſkilled in the Saxon and Eaſtern tongues, eſpecially the Coptic; and that he was eminent for his ſtrict piety, profound learning, and other valuable qualifications.

Page 33.

De vita & ſtudiis R. Huntingtoni, &c. p. 13. Ib. p. 17, 18.

MARSHALL (NATHANAEL), D.D. a celebrated preacher at the beginning of this century, was lecturer at Alderman-bury-church, and curate of Kentiſh-town, in Jan. 1714-15, when, at the recommendation of the princeſs of Wales, who

Anecdotes of Bowyer, by Nichols, p. 75.

was pleaſed with his manner of preaching, he was appointed one of the king's chaplains; in 1717, he was rector of the united pariſhes of St. Vedaſt and St. Michael-le-Querne, London; and, in Feb. 1730-1, rector of St. Vedaſt, lecturer of St. Lawrence Jewry and St. Martin, Ironmonger-lane, prebendary of Windſor, and king's chaplain. Theſe dates and preferments are collected from his title-pages. His principal publications are, "The genuine Works of St. Cyprian, 1717," folio. "A Defence of our Conſtitution in Church and State, &c. 1717," 8vo. (on which Dr. Sykes publiſhed ſome "Remarks"); and "Sermons on ſeveral occaſions, 1730," three vols. 8vo. Theſe were poſthumous, and inſcribed to queen Caroline by the author's widow, who was left with eight children, the eldeſt of whom was then rector of St. John the Evangeliſt, in Weſtminſter.

Athen. Oxon. MARSHAM (Sir JOHN), a very learned Engliſh writer, was the ſecond ſon of Thomas Marſham, eſq; alderman of London, and born in 1602. He was brought up at Weſtminſter ſchool, and ſent thence, in 1619, to St. John's-college in Oxford, where he took, in due time, his degree in arts. In 1625, he went to France, and ſpent the winter at Paris: in 1626 and 1627, he viſited moſt parts of that kingdom, and of Italy, and ſome parts of Germany, and then returned to London. In 1629, he went through Holland and Guelderland, to the ſiege of Boiſleduc; and thence by Fluſhing to Boulogne and Paris, in the retinue of Sir Thomas Edmondes, embaſſador extraordinary, who was ſent to take the oath of Lewis XIII. to the peace newly concluded between England and France. During his reſidence in London, he ſtudied the law in the Middle Temple; and, in 1638, was ſworn one of the ſix clerks in chancery. Upon the breaking out of the civil wars, he followed the king and the great ſeal to Oxford; for which he was deprived of his place by the parliamentarians, and ſuffered a vaſt loſs by the plundering of his effects. After the ſurrender of the garriſon at Oxford, and the ruin of the king's affairs, he returned to London; and, having compounded for his eſtate, he betook himſelf wholly to retirement and ſtudy. In the beginning of 1660, he ſerved as a burgeſs for the city of Rocheſter, in the parliament which recalled Charles the Second; about which time, being reſtored to his place in chancery, he had the honour of knighthood conferred upon him, and three years after was made a baronet. He died at Buſhy-hall in Hertfordſhire, May 1685; and his body was interred at Cuckſtone near Rocheſter, where

where he had an eſtate." By Elizabeth his wife, daughter of Sir William Hammond of St. Alban's in East Kent, he left two ſons; Sir John Marſham, of Cuckſtone, bart. and Sir Robert Marſham, of Buſhy-hall, knt. both of them ſtudious and learned men.

Sir John Marſham was a very accompliſhed gentleman, exact in the knowledge of hiſtory, chronology, and languages. He publiſhed in 1649, 4to, "Diatriba chronologica;" that is, "A chronological diſſertation," wherein he examines ſuccinctly the principal difficulties which occur in the chronology of the Old Teſtament. The greateſt part of it was afterwards inſerted in another work, intituled, "Canon chronicus, Ægyptiacus, Ebraicus, Græcus, & diſquiſitiones, Lond. 1672," folio. What is chiefly new and moſt obſervable in this learned work is this: The Egyptians, as is well known, pretended to exceſſive antiquity, and had framed a liſt of thirty ſucceſſive dynaſties, which amounted to a number of years vaſtly exceeding the age of the world. Theſe were rejected at once by ſome of the ableſt chronologers, as fabulous, and of no manner of credit; but Sir John Marſham ſuppoſed, that theſe dynaſties were not ſucceſſive, but collateral; and, without rejecting any, was the firſt who earneſtly ſet about reducing the entire ſeries to the ſcripture chronology. His attempt gained him great reputation, and he has been ſpoken of in very high terms. Mr. Wotton repreſents him as the firſt: "who has made the Egyptian antiquities intelligible: that moſt learned gentleman," ſays he, "has reduced the wild heap of Egyptian dynaſties into as narrow a compaſs, as the hiſtory of Moſes according to the Hebrew account, by the help of a table of the Theban kings, which he found under Eratoſthenes's name in the Chronography of Syncellus. For, by that table, he 1. Diſtinguiſhed the fabulous and myſtical part of the Egyptian hiſtory, from that which ſeems to look like matter of fact. 2. He reduced the dynaſties into collateral families, reigning at the ſame time in ſeveral parts of the country; which, as ſome learned men ſaw before, was the only way to make thoſe antiquities conſiſtent with themſelves, which, till then, were confuſed and incoherent." Dr. Shuckford, after having repreſented the foundation of Sir John Marſham's Canon with regard to Egypt, ſays, that, "upon theſe hints and obſervations, he has opened to us a proſpect of coming at an hiſtory of the ſucceſſion of the kings of Egypt, and that in a method ſo natural and eaſy, that it muſt approve itſelf to any perſon who enters truly into

Reflections upon ancient and modern learning, chap. ix.

The ſacred and profane hiſtory of the world connected, vol. iii. book 1.

" into the deſign and conduct of it." And afterwards, having given a view of Sir John's ſcheme, from the beginning of the reigns of the Egyptian kings down to his Seſoſtris, or Seſac, he obſerves, that, " if the reader will take the pains " thoroughly to examine it, if he will take it in pieces into " all its parts, review the materials of which it is formed, " conſider how they lie in the authors from whom they are " taken, and what manner of collecting and diſpoſing them " is made uſe of, he will find that, however, in ſome leſſer " points a variation from our very learned author may be " defenſible, yet no tolerable ſcheme can be formed of the " ancient Egyptian hiſtory, that is not in the main agree- " ing with him. Sir John Marſham has led us to a clear " and natural place for the name of every Egyptian king, " and time of his reign, &c." Mean while it muſt not be diſſembled, that, as Sir John Marſham's ſyſtem has been followed by ſome, ſo it has been ſtrenuouſly oppoſed by ſeveral writers, who have repreſented it as not only falſe, but even prejudicial to revelation; and this too with the knowledge and deſign of the author.

The " Canon chronicus" was reprinted at Leipſic, 1676, in 4to, and at Franeker, 1696, in 4to, with a preface before them, in which the editor, Menkenius, endeavours to confute our author, who thought, as Spencer and others have done, that the Jews derived part of their ceremonies from the Egyptians. The edition of Leipſic pretends, in the title-page, to be much more correct than that of London, which is infinitely more beautiful; but we muſt not truſt title-pages: however, it is eſteemed much more exact than that of Franeker. Sir John Marſham wrote the preface to the firſt volume of Dugdale's " Monaſticon Anglicanum," which was printed at London, 1655, in folio. He left behind him at his death unfiniſhed, 1. " Canonis chronici " liber quintus: ſive, Imperium Perſicum." 2. " De pro- " vinciis & legionibus Romanis." 3. " De re numeraria, " &c." We are likewiſe in ſome meaſure obliged to him for the " Hiſtory of philoſophy," by his very learned nephew, Thomas Stanley, eſq; ſince it was chiefly at his inſtigation, that that excellent work was undertaken. This we are told by Mr. Stanley himſelf, in the dedication of it to his honoured uncle Sir John Marſham, as he calls him.

His eloge by Fontenelle, in his Hiſt. of the acad. of ſciences, for 1730.

MARSIGLI (LEWIS FERDINAND), an Italian, famous for letters as well as arms, was deſcended from an ancient and noble family, and born at Bologna, in 1658. He was educated

educated with prodigious care, and inſtructed in all the arts and ſciences by the beſt maſters in Italy; learning mathematics of Borelli, anatomy of Malpighi, &c. He went to Conſtantinople in 1679; and, as he had deſtined himſelf for the art military, he ſlily took a view of the Ottoman forces, and made other obſervations of a like nature. He examined at the ſame time, as a philoſopher, the Thracian Boſphorus, and its currents. He returned to Italy in 1680; and, the Turks ſoon after threatening an irruption into Hungary, he went to Vienna, to offer his ſervice to the emperor Leopold II. which was readily accepted. Diſcovering great knowledge in fortifications and in the ſcience of war, he had the command of a company conferred on him in 1683; and the ſame year, after a very ſharp action, fell unfortunately into the hands of the Tartars. He was ſold by them to two Turks, with whom he ſuffered great hardſhips; but at length, conveying intelligence of his ſituation to his friends, who believed him dead, he was redeemed, and returned to Bologna towards the latter end of 1684. He went again into Germany, was employed by the emperor in ſeveral military expeditions, and made a colonel in 1689. A reverſe of fortune overtook him afterwards. In the general war which broke out in 1701, on account of the Spaniſh ſucceſſion, the important fortreſs of Briſac ſurrendered to the duke of Bourgogne, Sept. 6, 1703, thirteen days after the trenches were open: and it being judged that the place was capable of holding out much longer, the conſequence was, that count d'Arco, who commanded, loſt his head, and Marſigli, who was then advanced to be a marſhal, was ſtripped of all his honours and commiſſions, and had his ſword broken over him. This ſentence was executed Feb. 18, following. He afterwards attempted to juſtify the ſurrender before the emperor; but, not being able to get admittance, he publiſhed a memorial, the purport of which was to ſhew, that long before the ſiege of Briſac it had been repreſented and ſhewn, that the place could not be defended for any long time,

His conſolation now was to be ſought for in the ſciences, and he happily knew how to find it there; for it is very remarkable, that, amidſt all the hurry and noiſe and fatigue of war, he had made all the advantages which the moſt philoſophic man could have made, who had travelled purely in queſt of knowledge; had determined the ſituation of places by aſtronomical methods, meaſured the courſe and ſwiftneſs of rivers, ſtudied the foſſils, the vegetables, the animals of each country, made anatomical and chymical experiments,

and done, in ſhort, every thing which a man of ſcience could do. He went to Paris, and afterwards to Marſeilles; whence he was called by pope Clement XI. in 1709, and inveſted with a military commiſſion. Returning ſoon after to Bologna, he began to execute a deſign which he had long been meditating. He had a prodigiouſly rich collection of every thing, that might contribute to the advancement of natural knowledge: inſtruments proper for aſtronomical and chemical experiments, plans for fortifications, models of machines, &c. &c. All theſe he preſented to the ſenate of Bologna, by an authentic act, dated Jan. 11, 1712; forming, at the ſame time, a body out of them, which he called "The inſtitute of the arts and ſciences at Bologna." He afterwards founded a printing-houſe, and furniſhed it with the beſt types for Latin, Greek, Hebrew, and Arabic. He preſented this to the Dominicans at Bologna, in 1728, on condition that all the writings of the "Inſtitute, &c." ſhould be printed there at prime coſt. It was called "The "printing-houſe of St. Thomas of Aquinas."

Having executed his projects, he returned to Marſeilles in 1728, for the ſake of finiſhing ſome philoſophical obſervations upon the ſea, which he had formerly begun there: but he had a ſtroke of an apoplexy in 1729, which occaſioned the phyſicians to remit him to his native air, where he died, Nov. 1, 1730. He was a member of the academy of ſciences at Paris, of the royal ſociety at London, and of that at Montpelier. His writings are numerous and valuable, in French, Italian, and Latin, and upon philoſophical ſubjects.

MARSTON (JOHN), an Engliſh dramatic author, who lived in the time of James I. and wrote eight plays. Wood ſays, "that he was a ſtudent in Corpus-Chriſti-college, "Oxford; but where he was born, or of what family de- "ſcended, is not known." He lived in friendſhip with Ben Jonſon, as appears by his addreſſing to him his "Male- "content," a tragi-comedy, in 1604: yet we find him afterwards glancing with ſome ſeverity at Ben, on account of his "Catiline and Sejanus," in his "Epiſtle" prefixed to "Sophoniſba," another tragedy. "Know," ſays he, "that I have not laboured in this poem, to relate any thing "as an hiſtorian, but to enlarge every thing as a poet. To "tranſcribe authors, quote authorities, and to tranſlate Latin "proſe orations into Engliſh blank verſe, hath in this ſub- "ject been the leaſt aim of my ſtudies." Langbaine obſerves,

Athen. Oxon.

ſerves, and with good reaſon, "that none, who are ac-"quainted with the works of Ben Jonſon, can doubt that "he is meant here, if they will compare the orations in "Salluſt with thoſe in his Catiline." What provoked Marſton thus to cenſure his friend, is not known; but the practice is common, and nothing is truer of wits, than what Gay has obſerved, that they are ſtill prepared

"To praiſe or to abhor us,
"Satire they have and panegyric for us."

Marſton has contributed eight plays to the ſtage, which were all acted at the Black-Friars with applauſe; and one of them, called "The Dutch Courtezan," was once revived ſince the Reſtoration, under the title of "The revenge, "or a match in Newgate." In 1633, ſix of this author's plays were collated, and publiſhed in one volume, and dedicated to the lady viſcounteſs Falkland. Beſides his dramatic poetry, he wrote three books of ſatires, intituled, "The "ſcourge of villainy," which were printed at London in 1598. We have no account when Marſton died; but he was certainly living in 1633. As a ſpecimen of his poetry, Mr. Dodſley has republiſhed the "Malecontent" in his "Collection," vol. iv. Biogr. Dramat.

MARTIALIS (MARCUS VALERIUS), an ancient Latin poet, was born at Bilbilis, now called Bubiera, a town of the ancient Celtiberia in Spain, which is the kingdom of Arragon. He was born, as is ſuppoſed, in the reign of Claudius, and came to Rome, when he was about twenty-one. He was ſent thither with a view of proſecuting the law; but ſoon forſook that ſtudy, and applied himſelf to poetry. He excelled ſo much in the epigrammatic way, that he preſently became very publicly known, and ſought after by many of the firſt rank at Rome. Silius Italicus, Stella, and Pliny the younger, were his friends and patrons. Stertinius, a noble Roman, had ſo great an eſteem for his compoſitions, that he placed his ſtatue in his library, while he was yet living; and the emperor Verus, who reigned with Antoninus the philoſopher, uſed to call him his Virgil, which was as high an honour as could well be done him. Nay farther, as we learn from Pliny and Tacitus, as well as from ſeveral paſſages in his own writings, he had honours and dignities actually beſtowed upon him by ſome of the emperors. Thus Domitian, whom it muſt be confeſſed he has flattered not a little, made him a Roman knight, and gave him likewiſe the

"Jus trium liberorum," the privileges of a citizen who had three children. He was alſo advanced to the tribunate. But though he was ſo particularly honoured, and had ſo many great and noble patrons, who admired him for his wit and poetry, it does not appear that he made his fortune among them. On the contrary, he declares his circumſtances to be low, when it concerned him to ſet them off to the beſt advantage; and owns himſelf poor, while he was repelling the inſults of an overgrown wealthy blockhead.

"Sum, fateor, ſemperque fui, Calliſtrate, pauper,
"Sed non obſcurus nec male notus eques:
"Sed toto legor orbe frequens, & dicitur, hic eſt;
"Quodque cinis paucis, hoc mihi vita dedit."
Lib. v. Epigr. 13.

"Low is my fortune, yet not quite ſo mean,
"But in the rank of Roman knights I'm ſeen.
"My works with pleaſure thro' the world are read;
"The praiſe few dead obtain, is to me living paid."

We have no other informations concerning the time of his death, than what we can draw from his own writings; and thoſe are far from enabling us to ſettle it with any preciſion. There is reaſon to think that, after the death of Domitian, his credit and intereſt declined at Rome; and if he had ſtill remaining among the nobles ſome patrons, ſuch as Pliny, Cornelius Priſcus, &c. yet the emperor Nerva took but little notice of him, and the emperor Trajan none at all. Tired of Rome, therefore, after he had lived in that city about four-and-thirty years, and grown, as himſelf tells us, grey-headed,

"Mutavere meas Itala regna comas;"
Lib. x. Epigr. 103.
"The Italian climes have changed my hair:"

he returned to his own country Bilbilis, where he married a wife, and had the happineſs to live with her ſeveral years. He admires and commends her much, telling her, that ſhe alone was ſufficient to ſupply the want of every thing he enjoyed at Rome: "Romam tu mihi ſola facis," ſays he. She appears too to have been a lady of a very large fortune; for, in the 31ſt epigram of the ſame book, he extols the magnificence of the houſe and gardens he had received from her,

Epigr. 21, lib. xii.

her, and ſays, "that ſhe had made him a little kind of "monarch."

"Munera ſunt domino: poſt ſeptima luſtra reverſo Epigr. 31.
"Has Marcella domos parvaque regna dedit." lib. xii.

About three years after he had retired into Spain, he inſcribed his 12th book of Epigrams to Priſcus, who had been his friend and benefactor; after which we hear no more of him, and therefore it is probable that he did not long ſurvive this publication. If we knew the date of Pliny's letter about his death, which is written to Cornelius Priſcus, who is probably the ſame perſon to whom Martial addreſſed his 12th book, we might be able to determine it pretty exactly. In this letter, however, we have the following character of him: "I hear," ſays Pliny, "that Martial is dead, and am ex-"tremely grieved at it. He was an ingenious, agreeable, "and lively man: and if there was in his writings a great Lib. iii. "deal of wit and keenneſs, there was at the ſame time great ep. 21. "ingenuity and candour. Upon his leaving Rome, I gave "him ſomething towards defraying the expences of his jour-"ney; and I did this partly out of the regard and affection "I had for him, and partly for the verſes he compoſed upon "me.—You will aſk, what verſes? I would refer you to "the volume, only I happen to remember ſome of them; "and if you like the ſample, you know where to find the "reſt. He addreſſes himſelf to his Muſe, whom he orders "to pay a viſit to my houſe on the Eſquiline-hill, but to do "it with all reverence imaginable:

"But, O take heed, my gentle Muſe,
"That you a happy minute chuſe;
"And unoppreſs'd by Bacchus' weight,
"Affront not Pliny's learned gate.
"For he gives all his ſtudious days
"To ſolemn philoſophic lays:
"And, fond of pleaſing liſtening Rome,
"Both in this age and all to come,
"Compoſes books in ſuch a vein,
"As dare to vie with Tully's ſtrain, &c.

"Was not it the leaſt I could do at parting, to a man "who had wrote ſuch high things of me? and do I not "now as juſtly bewail his death? He gave me all in his "power, and would have given me more, had he had more "to give. Though what greater gift can be beſtowed than

20365

" glory, honour, and eternity? But, it may be ſaid, Mar-
" tial's Poems will not be immortal: perhaps not, yet you
" muſt allow, that he wrote them as if they would."

It has happened to this poet, as it has to many others, that thoſe who have criticiſed his writings have ſhewn him in two oppoſite characters. The genius of Martial, ſay his admirers, was extenſive and lively: no ſubject came amiſs to him, and he was certainly very capable, had the taſte of the times he lived in encouraged it, of keeping up the ſpirit of epigrammatic poetry, without the poor helps of falſe wit and obſcenity. " He was a pleaſant witty poet," ſays Turnebus: " how he came to be called a buffoon, I know not;
" but let men ſay what they pleaſe, his Epigrams are written
" with a great deal of elegance." " The properties of an
" epigram," ſays Scaliger, " are brevity and ſmartneſs.
" This laſt quality Catullus did not always arrive at; but
" the moſt acute Martial never failed. Many of his Epi-
" grams," continues he, " are divine; his ſtyle is pure and
" exact, and proper for that great variety of matter which he
" treated; and though," as Morhoff ſays, " ill-natured
" critics have charged him with ſometimes uſing the Spaniſh
" dialect, yet he deſerves all the honour that has been paid
" him for his elegance in the Latin tongue." Hear now his adverſaries. " He is," ſays Muretus, " if compared
" with Catullus, an idle, ſaucy fellow, a mere droll."
" His Epigrams," ſays Gyraldus, " never pleaſed any but
" aſſes." " His Epigrams," ſays Raphael Volaterranus,
" are not fit to be read; they contain neither elegance nor
" morality." And Naugerius, to expreſs his contempt of him, uſed every year, upon Catullus's birth-day, to burn a certain number of Martial's books; " which he ſacrificed," as he ſaid, " to the memory of that poet." Let the critics fight it out. He has generally been ſet at the head of his order; that is, he has excelled all thoſe who have attempted the pointed epigram, whether ancient or modern. What Voſſius however has ſaid of him is very true, viz. " that
" while he reproved vice, he taught it; and that, if he can
" be ſuppoſed to have done good by the wit and elegance of
" many of his Epigrams, he has done infinitely more miſ-
" chief by the few that are obſcene."

Niceron, &c. tom i.

MARTIANAY (JOHN), a Benedictine monk, who diſtinguiſhed himſelf by an edition of St. Jerome, was born at St. Sever, a village in Gaſcony, in 1647. He entered into the congregation of St. Maur, at twenty years of age; and applied

applied himſelf to the ſtudy of the Latin, Greek, and Hebrew languages. He read lectures upon the Holy Scriptures in ſeveral monaſteries, at Arles, at Avignon, at Bourdeaux: in the laſt of which places, he happened upon father Pezron's book, called "The antiquity of time re-eſtabliſhed; L'Antiquité du temps retabliée." The authority of the Hebrew text, and the chronology of the Vulgate, being attacked in this work, Martianay reſolved to defend them; and did ſo in two or three pieces, publiſhed againſt Pezron and Iſaac Voſſius, who maintained the Septuagint verſion. This monk died of an apoplexy in 1717; after having ſpent fifty years in an exact obſervance of all the duties belonging to his order, and writing more than twenty works. What he is principally to be regarded for, is his edition of the works of St. Jerome, in 5 vols. folio; the firſt of which was publiſhed at Paris in 1693, the ſecond in 1699. "In his notes on theſe two volumes, he criticiſed ſeveral learned men, as well Papiſts as Proteſtants, with much ſeverity, and even contumely; which provoked Le Clerc, who was one of them, to examine the merits of this edition and of the editor. This he did in a volume publiſhed in 12mo, at Amſterdam, 1700, with this title, "Quæſtiones Hieronymianæ, in quibus exponditur Hieronymi nupera editio Pariſina, &c." in which he ſhews, that Martianay, notwithſtanding the indecent petulances he had exerciſed towards other critics, had none of the requiſites to qualify him for an editor of St. Jerome; that he had not a competent ſkill either in the Latin, Greek, and Hebrew languages, or in the ancient interpreters of Scripture, or in profane authors, or in the ſcience of manuſcripts, for this work. Martianay put out the third volume in 1704, the fourth in 1705, and the fifth in 1706; and Le Clerc publiſhed, in the 17th tome of his "Bibliotheque choiſée," ſome pretty copious remarks upon theſe three laſt volumes, which confirm the judgement he had paſſed on the two firſt. Nevertheleſs, for want of a better, Martianay's edition of Jerome continues to be thought the beſt.

MARTIN (THOMAS), was born at Thetford, in the ſchool-houſe in St. Mary's pariſh (the only remaining pariſh of that town in Suffolk), March 8, 1696-7. His grandfather, William, was rector of Stanton St. John in Suffolk, where he was buried in 1077. His father, William, was rector of Great Livermere, and of St. Mary's in Thetford, both in the ſame county. He married Elizabeth, only daughter of Mr. Thomas Burrough, of Bury St. Edmonds, and aunt to the late Sir James Burrough, maſter of Caius college,

Memoirs, by the rev. Sir. J. Cullum, bart. prefixed to Hiſtory of Thetford.

lege, Cambridge; he died in 1721, aged 71, and was buried in Livermere chancel, where his ſon Thomas, not long before his death, placed a monument for him, and his mother, and their children, who were then all dead except himſelf, "now by God's permiſſion reſiding at Palgrave." Thomas was the ſeventh of nine children. His ſchool education was probably at Thetford. In 1715 he had been ſome time clerk to his brother Robert, who practiſed as an attorney there; but it appears by ſome objections to that employment in his own hand-writing in that year, that he was very uneaſy and diſſatisfied with that way of life. As theſe give us the ſtate of his mind, and the bent of his inclination at that early period, and may perhaps account for his ſucceeding unſettled turn and little application to his buſineſs, they may be worth preſerving in his own words [A]. He was, however, by ſome means or other, kept from executing his favourite plan of going to Cambridge. In 1722 he ſtill probably reſided at Thetford; for having married Sarah the widow of Mr. Thomas Hopley, and daughter of Mr. John Tyrrel of Thetford, his firſt child was born there that year; in 1723, his ſecond was born at Palgrave in Suffolk, as were the reſt.

[A] OBJECTIONS

"Firſt, my mind and inclinations "are wholly to Cambridge, having "already found by experience that I "can never ſettle to my preſent em- "ployment.

"II. I was always deſigned for Cam- "bridge by my father, and I believe am "the only inſtance in the world that "ever went to ſchool ſo long to be a "lawyer's clerk.

"III. I always wiſhed that I might "lead a private retired life, which can "never happen if I be an attorney; but "on the contrary, I muſt have the care "and concern of ſeveral people's buſi- "neſs beſides mine own, &c.

"IV. If I be a lawyer, the will of "the dead can never be fulfilled, viz. "of my ſiſter Elizabeth, who left 10l. "to enter me at college; and aunt "Burrough, to whom I have promiſed "(at her earneſt requeſt) that I never "would be a lawyer; nay, my brother "himſelf had promiſed her I never "ſhould.

"V. It was always counted ruina- "tion for young perſons to be brought "up at home, and I'm ſure there's no "worſe town under the ſun for breed- "ing or converſation than this.

"VI. Though I ſhould ſerve my "time out with my brother, I ſhould "never fancy the ſtudy of the law, "having got a taſte of a more noble and "pleaſant ſtudy.

"QUESTIONS.

"But perhaps theſe queſtions may be "aſked me, to which I ſhall anſwer "as follows: 1. Why I came to my "brother at all? and have abſented my- "ſelf thus long from ſchool? 3. Or why "I have not ſpoke my mind before this "time?

"ANSWERS.

"I. Though I am with my brother, "it was none of my deſire (having al- "ways confeſſed an averſion to his "employment, but was almoſt forced "to it by the perſuaſion of a great "many, ringing it in my ears that this "was the gainfulleſt employment, &c.

"II. Though I have loſt ſome time "in ſchool learning, I have read a great "deal of hiſtory, poetry, &c. which "might have taken up as much time at "Cambridge had I kept at ſchool.

"III. I have ſtaid thus long, think- "ing continual uſe might have made "it eaſy to me; but the longer I ſtay, "the worſe I like it.

"THOMAS MARTIN, 1715."

This

This wife bore him eight children, and died Nov. 15, 1731, ten days after ſhe had been delivered of twins. He very ſoon, however, repaired this loſs, by marrying Frances, the widow of Peter Le Neve, Norroy, who had not been long dead, and to whom he was executor. By this lady he came into the poſſeſſion of a very valuable collection of Engliſh antiquities, pictures, &c. She bore him alſo about as many children as his former ſpouſe (four of whom as well as five of the others, arrived at manhood), and died, we believe, before him. He died March 7, 1771, and was buried, with others of his family, in Palgrave church-porch, where no epitaph as yet records the name of that man who has ſo induſtriouſly preſerved thoſe of others [B], though Mr. Ives had promiſed his friends that he would erect a monument for him, and had actually drawn up the following inſcription, ſuch as it is, to be put upon it:

Near
This place are depoſited
the remains of
THOMAS MARTIN,
who ſtudied and preſerved antiquities.
Died March 7, 1771, aged 74.
To whoſe memory
This marble was erected by
JOHN IVES, F. S. A.

Mr. Martin's deſire was not only to be eſteemed, but to be known and diſtinguiſhed by the name of, "Honeſt Tom "Martin of Palgrave [C]," an ambition in which his acquaintance ſaw no reaſon not to gratify him; and we have obſerved with pleaſure ſeveral ſtrokes of moral ſentiment ſcattered about his rough church notes. Theſe were the genuine effuſions of his heart, not deſigned for the public eye, and therefore mark his real character in that reſpect. Had he deſired the appellation of wiſe and prudent, his inattention to his buſineſs, his contempt and improper uſe of money, and

[B] Mr. Martin ſeems to have preſaged that he might want this poſthumous honour, as in a curious manuſcript of church collections made by him, he had inſerted the following pieces of poetry:

When death ſhall have his due of me,
This book my monument ſhall be.

Or,

Theſe tombs by me collected here in one
When dead ſhall be my monumental ſtone.

Or in the old phraſe:

Thus many tombs from different rooms,
By me collected into one;
When I am dead, ſhall be inſtead
Of my own monumental ſtone.

[C] He is thus called among the ſubſcribers to Grey's Hudibras, 1744.

his

his fondneſs for mixed and feſtive company, would have debarred him, as the father of a numerous family, of that pretenſion. As an antiquary, he was moſt ſkilful and indefatigable; and when he was employed as an attorney and genealogiſt, he was in his element. He had the happieſt uſe of his pen, copying, as well as tracing, with diſpatch and exactneſs, the different writing of every æra, and tricking arms, ſeals, &c. with great neatneſs. His taſte for antient lore ſeems to have poſſeſſed him from his earlieſt to his lateſt days. He dated all the ſcraps of paper on which he made his church notes, &c. Some of theſe begin as early as 1721, and end but the autumn before his death, when he ſtill wrote an excellent hand; but he certainly began his collections even before the firſt mentioned period, for he appears among the contributors to Mr. Le Neve's "Monumenta Anglicana," printed in 1719 [D]. The latter part of his life was beſtowed on the "Hiſtory" of "his native town of "Thetford [E]."

His collection of antiquities, particularly of ſuch as relate to Suffolk, was very conſiderable, greater than probably ever were before, or will be hereafter, in the poſſeſſion of an individual; their fragments have enriched ſeveral private libraries; and, from the liberal ſpirit of communication that diſtinguiſhes the preſent age, would undoubtedly be acceſſible to any gentleman whoſe time ſhould enable, and inclination induce him, to arrange and give them to the public [F].

[D] All the old deeds and archives of Eton College were many years ago digeſted and indexed by Mr. Martin.

[E] The abilities of Mr. Thomas Martin, and the opportunities he derived from the collections of Peter Le Neve, Eſq. Norroy king of arms, render it unneceſſary to enlarge on this, which Mr. Blomefield thirty years before this publication encouraged the public to expect from his hands. The materials being left without the laſt finiſhing at Mr. Martin's death, were purchaſed by Mr. John Worth, chemiſt, of Diſs, F. S. A. who entertained thoughts of giving them to the public, and circulated propoſals, dated July 1, 1774, for printing them by ſubſcription. Upon the encouragement he received, he had actually printed five ſheets of the work, and engraved four plates. This ſecond effort was blaſted by the immature death of Mr. Worth, 1775; who dying inſolvent, his library, including what he had reſerved of the immenſe collections of Le Neve and Martin at their diſperſion on the death of the latter, being ſold with his other effects for the benefit of his creditors, was purchaſed the ſame year by Mr. Thomas Hunt, bookſeller at Harleſton. Of him Mr. Gough bought the manuſcript, with the undigeſted materials, copy-right, and plates. The firſt of theſe required a general reviſal, which it received from the great diligence and abilities of Mr. Gough.

[F] His diſtreſſes obliged him to diſpoſe of many of his books, with his MS. notes on them, to Mr. T. Payne, in his life-time, 1769. A catalogue of his library was printed after his death at Lynn, in 8vo. 1771, in hopes of diſpoſing of the whole at once. Mr. Worth, chemiſt, at Diſs, F. S. A. purchaſed the reſt, with all his other collections, for 600l. The printed books he immediately ſold to Booth and Berry of Norwich, who diſpoſed of them in a catalogue,

catalogue, 1773. The pictures and leſſer curioſities Mr. Worth ſold by auction at Diſs; part of his MSS. in London, in April 1773, by Mr. Samuel Baker; and by a ſecond ſale there, in May 1774, MSS. ſcarce books, deeds, grants, pedigrees, drawings, prints, coins, and curioſities.

MARTIN (BENJAMIN), a name here mentioned, rather to lament the want of materials for a life of him, than to give one, was born in 1704; and became one of the moſt celebrated mathematicians and opticians of the age. After publiſhing a variety of ingenious treatiſes, and particularly a ſcientific "Magazine" under his own name, and carrying on for many years a very extenſive trade as an optician and globe-maker, in Fleet Street, the growing infirmities of age compelled him to withdraw from the active part of buſineſs. Truſting too fatally to what he thought the integrity of others; he unfortunately, though with a capital more than ſufficient to pay all his debts, became a bankrupt. The unhappy old man, in a moment of deſperation from this unexpected ſtroke, attempted to deſtroy himſelf; and the wound, though not immediately mortal, haſtened his death, which happened Feb. 9, 1782, in his 78th year. He had a valuable collection of foſſils and curioſities of almoſt every ſpecies; which, after his death, were almoſt given away by public auction.

MARTINI (RAYMOND), a Dominican friar, and great orientaliſt, who flouriſhed in the 13th century. He was born at Sobirats in Catalonia; and was one of thoſe of his order, who were pitched upon, at a general chapter held at Toledo in 1250, to ſtudy Hebrew and Arabic, in order to confute the Jews and Mahometans. The occaſion of it was this: Raymond de Pennafort, his general, having a ſtrong deſire to purge Spain of Judaiſm and Mahometaniſm, with which it was infected, procured an order from this chapter, that the religious of his ſociety ſhould apply themſelves to the ſtudy of Hebrew and Arabic. This taſk he impoſed on Martini among others; and he obtained a penſion of the kings of Arragon and Caſtile, for ſuch as ſhould ſtudy thoſe languages, on purpoſe that they might be able to exert themſelves in the converſion of infidels. This was the reaſon of Martini's applying himſelf to thoſe ſtudies, which he did with great ſucceſs; and, having ſufficiently qualified himſelf to read the works of the rabbins, they furniſhed him with ſuch arguments, as enabled him to fight the Jews with their own weapons. This appears from his "Pugio fidei," which was finiſhed, as we learn from himſelf, in 1278, though the firſt publication of it at Paris was not till 1651. There

Pugio fidei, p. ii. c. 10.

were

were ſeveral perſons who contributed to that edition. M. Boſquet, who died biſhop of Montpelier, fell upon the manuſcript, while he was with great ardour rummaging all the corners of the library of the college de Foix at Toulouſe, about 1629. He read it; and, after copying ſome things out of it, gave it to James Spieghel, a learned German, and his preceptor in the Hebrew tongue. Spieghel adviſed Mauſſac to publiſh it; who, though very able to do it of himſelf, had however for an aſſiſtant Mr. de Voiſin, ſon of a counſellor in the parliament at Bourdeaux, who took upon him the greateſt part of the taſk. Thomas Turc, general of the Dominicans, was very earneſt in ſpurring on the promoters of this edition; and, not ſatisfied with ſoliciting them by letters equally importunate and obliging, he gave orders, that they ſhould be provided with all the manuſcripts of the "Pugio fidei" that could be recovered. In ſhort, the Dominican order intereſted themſelves ſo much in it, that they bore the charges of the impreſſion.

Some aſſert, that Martini wrote another book, intituled, "Capiſtrum Judæorum," and alſo "A Confutation of the "Alcoran;" and that the copy of the "Pugio fidei," written by his own hand in Latin and Hebrew, was preſerved at Naples in the convent of St. Dominic. The great knowledge, which he has diſcovered of the books and opinions of the Jews, has made ſome imagine, that he was of that religion; "but this," ſays Bayle, "is a miſtake."

Dict. art. MARTINI.

Melchior Adam, in vita P. M.

MARTYR (PETER), a very diſtinguiſhed divine, was born at Florence in 1500. His family name was Vermilius; but his parents gave him that of Martyr, from one Peter a martyr, whoſe church happened to ſtand near their houſe. The firſt rudiments of literature he received from his mother, who was a very ingenious lady; and uſed, as it is ſaid, to read Terence to him in the original. When he was grown up, he became a regular Auguſtine in the monaſtery of Fiſcoli; and, after three years ſtay there, was ſent to the univerſity of Padua, to ſtudy philoſophy and the Greek language. At 26, he was made a public preacher; and he preached firſt at Brixia, in the church of Afra, then at Rome, Venice, Mantua, and other cities of Italy. He read lectures of philoſophy and divinity in his college, and applied himſelf to the ſtudy of the Hebrew tongue, which he attained the knowledge of by the aſſiſtance of one Iſaac, a Jewiſh phyſician. Afterwards, he was made governor of St. Peter's at the altar in Naples; and he fell in with the writings of Zuinglius

Zuinglius and Bucer, which begot in him a good opinion of Proteſtantiſm. But his converſation with Valdes, a Spaniſh lawyer, did ſo confirm him in it, that he made no ſcruple to preach it at Rome privately to many perſons of quality: nay, he would even do it publicly. Thus when he came to 1 Cor. iii. 13. he boldly affirmed, that place not to be meant of purgatory; "becauſe," ſaid he, "the fire there ſpoken of "is ſuch a fire, as both good and bad muſt paſs through; "and the fire ſhall try every man's work of what ſort it is." "And this," ſays a certain writer, "ſeeming to ſhake a "main pillar of purgatory, the Pope's furnace, the fire "whereof, like the philoſopher's ſtone, melteth all his "leaden bulls into pure gold; ſome of his under-chemiſts, "like Demetrius and the craftſmen, began to beſtir them-"ſelves, and cauſed him to be ſilenced." Lives of modern divines, by Fuller.

He went afterwards to Lucca, where he was made ſuperior to a houſe of his own order; and there he lived with Tremellius and Zanchius, whom he is ſaid to have converted. But, finding himſelf in danger here alſo, he left the city ſecretly, and travelled to Piſa; whence, by letters to cardinal Pole, and to the ſociety of Lucca, he fully explained the reaſons of his departure. Then coming to Florence, but making no long ſtay there, he ſet forward for Germany; and, paſſing the Alps, went to Zurich with Ochinus, who had been one of the moſt celebrated preachers of Italy, but had now forſook his former ſuperſtitions. From Zurich he went to Baſil; and thence, by Bucer's means, was brought to Straſburg. Here he married a young nun that had left her convent, who lived with him eight years, and died at Oxford. M. Adam relates, in his "Life of "Peter Martyr," "that the body of this lady was after-"wards, in queen Mary's days, inhumanly dug up by the "order of cardinal Pole, and buried in a dunghill; and the "reaſon given for ſo unnatural a proceeding was, becauſe "the remains of a notorious heretic could not, without a "moſt horrible profanation, be ſuffered to lie ſo near, as it "ſeems they did, to the remains of a ſainteſs called Fride-"ſuida. But the true reaſon," adds the biographer, "was "a motive of reſentment, which cardinal Pole had conceived "againſt Peter Martyr. The cardinal had formerly been "his moſt intimate friend, and even continued to appear ſo, "after Martyr had expreſſed his diſguſt at the errors and "ſuperſtitions of Rome; but when Martyr left Italy, he "became his moſt inveterate enemy, and exerciſed that in-"dignity, and even cruelty upon the wife, which it was not

"in

" in his power to ſhew to the huſband. However, when " queen Elizabeth came to the throne, ſhe was removed " again by an order of the biſhops, and ſolemnly interred in " the moſt honourable part of the church. Nay more: to " prevent the Papiſts from treating her in the ſame oppro- " brious manner again, if perchance they ſhould have it in " their power, her bones were promiſcuouſly confounded " with the bones of the ſainteſs Frideſuida, ſo that it was not " poſſible to diſtinguiſh them from each other."

But to proceed. After Peter Martyr had ſpent five years at Straſburg, he was, through the management of archbp. Cranmer, ſent for to England by Edward VI. who made him profeſſor of divinity at Oxford in 1549. Here he read lectures, to which even the Popiſh party, from the fame of his learning, reſorted: and though they had much envying and heart-burning about him, as may eaſily be imagined, yet they bore him pretty patiently, till he came to handle the doctrine of the Lord's-ſupper. Then they began to break forth into outrages, to diſturb him in his lectures, to fix up malicious and ſcandalous ſchedules againſt him, and to challenge him to diſputes; which challenges he did not diſdain to accept, but diſputed firſt, privately in the vice-chancellor's lodge, and afterwards in public, before his majeſty's commiſſioners, deputed for that purpoſe. At length, however, they ſtirred up the ſeditious multitude againſt him ſo ſucceſsfully, that he was obliged to retire to London, till the tumult was ſuppreſſed; and then returning again was, for his better ſecurity, made by the king canon of Chriſt-Church. And here he continued till queen Mary came to the throne; when, being forced to fly, he paſſed unknown and undiſcovered through Brabant, and other Popiſh territories, to Straſburg; though it is ſaid, that he was waylaid both here and beyond ſea. Thence he went to Zurich, upon an honourable invitation from the magiſtrates of that place, to be their divinity profeſſor; and was accompanied thither by our Jewel, afterwards bp. of Saliſbury, who was then an exile in thoſe parts. Here he lived ſeven years in high eſteem with the inhabitants of the place, and in great friendſhip with Bullinger, and other learned men. He was afterwards invited to Geneva, to be paſtor of the Italian church there; and in queen Elizabeth's days, when Proteſtantiſm was re-eſtabliſhed in England, bp. Jewel laboured to bring him back thither; but all in vain: he continued at Zurich to the time of his death, which happened 1562, in his 63d year. However, the year before he died, he was prevailed with by letters from the queen-

queen-mother of France, the king of Navarre, the prince of Condé, and other peers of that realm, to go over into France to the ſolemn conference at Poiſſy, where he diſputed againſt the Papiſts, with Beza and others. Not long after his arrival at Zurich, he took a ſecond wife, which was recommended to him from the Italian church at Geneva, where ſhe lived an exile for religion. He had two children by her, who both died very young, and before him; and he left her with child of a third, which proved a daughter.

Peter Martyr is deſcribed to have been a man of an able, healthy, big-boned, and well-limbed body, and of a countenance which expreſſed an inwardly grave and ſettled turn of mind. His parts and learning were very uncommon; as was alſo his ſkill in diſputation, which made him as much admired by the Proteſtants, as hated by the Papiſts. He was very ſincere and indefatigable in promoting a reformation in the church; yet his zeal was never known to get the better of his judgement. He was always moderate and prudent in his outward behaviour; nor, even in the conflict of a diſpute, did he ſuffer himſelf to be tranſported into intemperate warmth, or unguarded expreſſions ever to eſcape him. But his pains and induſtry were not confined to preaching and diſputing againſt the Papiſts; he wrote a great many books againſt them, none of which raiſed his reputation higher, than his "Defence of the orthodox doctrine of "the Lord's-ſupper," againſt bp. Gardiner. He wrote alſo ſeveral tracts of divinity, and commentaries on many books of Scripture; for all which he was as much applauded by one party, as he was condemned by the other. As a commentator upon Scripture, he fell under the cognizance of father Simon; whoſe criticiſm upon him we will here tranſcribe, becauſe it may ſerve to ſhew, what opinion was entertained of him by thoſe of the Romiſh communion, who had any knowledge mixed with their zeal. "Peter "Martyr, a Florentine, who was called into England at the "beginning of the Reformation under Edward the Sixth, "and who afterwards taught the Holy Scripture at Zurich, "has alſo made," ſays that eminent critic, "ſeveral com-"mentaries upon the hiſtorical books of the Bible, which "can be of no great uſe for underſtanding the literal ſenſe; "becauſe they are full of common-places and queſtions, "which he draws from the words of his text. It is prob-"able that, as he was a florid man, he followed this me-"thod, to ſhew both his learning and his eloquence; where-"as if he had only kept cloſe to his text, he would not have

Critical hiſt. of the Old Teſt. book iii. c. 14.

" had the opportunity of ſpeaking ſo much, or of reſolving
" ſo many curious queſtions, as he has ſtarted in his Com-
Critical hiſt. & c. ch. i. 17. " mentaries, and afterwards falls a-railing. Thus, in the
" beginning of his 'Commentary upon the book of Judges,'
" ſpeaking of Adonibezek, who had cut off the hands and
" feet of ſeventy of his neighbouring kings, after having ob-
" ſerved, that at that time every city had a king, he runs
" out upon the ambition of our preſent princes, whoſe chief
" care is, ſays he, to increaſe the number of their ſubjects.
" 'Tanta hodie monarchæ flagrant ambitione, ut non quot
" poſſit regere provideant, ſed id unicè ſpectent ut quam-
" plurimos regant;' that is, the kings of our times are ſo
" very ambitious, that they never conſider what number of
" ſubjects they are able to govern, but are only intent upon
" increaſing that number. The ſame reflection he after-
" wards applies to biſhops, who, he ſays, ſtick at no means
" whatever to raiſe themſelves to large and extended ſees;
" from which they accumulate vaſt riches and poſſeſſions,
" although they never viſit them. 'Epiſcopi omnibus modis
" id ambiunt, ut dioceſes habeant quam ampliſſimas, a
" quibus, licet nunquam eas inſpiciant, uberrimos fructus
" capiunt.' In a word, the 'Commentaries of Peter Martyr
" upon the Bible' are full of long digreſſions; and he en-
" deavours throughout to ſhew himſelf a learned man. For
" example, in this very ſame chapter of Judges, upon the
" account only of one word, he makes a long diſcourſe con-
" cerning giants, wherein he ſets down whatever he had
" read upon this ſubject: as alſo upon the account of the
" Hebrew word *mas*, tribute, which is often uſed in this
" chapter, he makes a long digreſſion concerning the riſe of
" the maſs, wherein he explains all the parts of it."

It is eaſy to conceive, that Peter Martyr would be ranked at Rome amongſt the heretics of the firſt claſs. He was ſo; nevertheleſs, as bp. Jewel obſerves in his "Defence of the " church of England," he "was an illuſtrious man, and " muſt never be named without the higheſt reſpect and " honour."

Cooke's Life of Andrew Marvell, Eſq. prefixed to Mr. Marvell's works, Lond. 1726. 12mo.

MARVELL (ANDREW), a very ingenious and witty Engliſh writer, was the ſon of Mr. Andrew Marvell, miniſter and ſchoolmaſter of Kingſton upon Hull in Yorkſhire, and was born in that town in 1620. His parts being very great, his progreſs in letters was proportionable; ſo that, at thirteen, he was admitted of Trinity-college in Cambridge. But he had not been long there, when he fell into the hands

hands of the Jeſuits; for thoſe buſy factors of the Romiſh church, under the connivance of this, as well as the preceding reign, ſpared no pains to make proſelytes; for which purpoſe ſeveral of them were planted in or near the univerſities, in order to make conqueſts among the young ſcholars. Marvell fell into their ſnares, as Chillingworth had fallen before him, and was inveigled up to London; but his father being appriſed of it ſoon after purſued him, and finding him in a bookſeller's ſhop prevailed with him to return to college. He afterwards applied to his ſtudies with great aſſiduity, and took a bachelor of arts degree in 1638. About this time he loſt his father, who was unfortunately drowned in croſſing the Humber, as he was attending the daughter of an intimate female friend; who, thereupon becoming childleſs, ſent for young Marvell, and, by way of making all the return in her power, added conſiderably to his fortune. Upon this the plan of his education was enlarged, and he travelled through moſt of the polite parts of Europe. It appears, that he had been at Rome, from his poem intituled, "Flecknoe," an Engliſh prieſt at Rome: in which he has deſcribed with great humour that wretched poetaſter, Mr. Richard Flecknoe, from whom Dryden gave the name of Mac-Flecknoe to his ſatire againſt Shadwell. During his travels, happened alſo another occaſion of exerciſing the drollery of his wit. In France, he found much talk of one Lancelot Joſeph de Maniban, an abbot; who pretended to enter into the qualities of thoſe he had never ſeen, and to prognoſticate their good or bad fortune, from an inſpection of their hand-writing. This artiſt was handſomely laſhed by our author, in a poem written upon the ſpot, and addreſſed to him. We know no more of Marvell for ſeveral years, only that he ſpent ſome time at Conſtantinople, where he reſided as ſecretary to the Engliſh embaſſy at that court.

In 1653, we find him returned to England, and employed by Oliver Cromwell as a tutor to one Mr. Dutton; as appears from an original letter of Marvell to that uſurper, ſtill extant. His firſt appearance in any public capacity at home, was his being made aſſiſtant to the celebrated Milton, Latin ſecretary to the Protector, which, according to his own account, happened in 1657. "I never had," ſays he, "any, "not the remoteſt relation to public matters, nor correſpond- "ence with the perſons then predominant, until the year "1657; when indeed I entered into an employment, for "which I was not altogether improper, and which I con- "ſidered to be the moſt innocent and inoffenſive towards "his

Rehearſal tranſproſed; part ii. p. 127.

" his majeſty's affairs of any in that uſurped and irregular " government, to which all men were then expoſed. And " this I accordingly diſcharged without diſobliging any one " perſon, there having been opportunity and endeavours " ſince his majeſty's happy return to have diſcovered, had " it been otherwiſe."

A little before the Reſtoration, he was choſen by his native town, Kingſton upon Hull, to ſit in that parliament which began at Weſtminſter, April the 25th, 1660, and afterwards for that which began May the 8th, 1661. In this ſtation he acquitted himſelf ſo much to the ſatisfaction of his electors, that they allowed him an handſome penſion all the time he continued to repreſent them; and that was, to the time of his death. He ſeldom ſpoke in parliament, but had great influence without doors upon the members of both houſes. Prince Rupert, particularly, paid the greateſt regard to his counſels; ſo great, that whenever he voted according to the ſentiments of Marvell, which he often did, it was a ſaying with the oppoſite party, that " he had been " with his tutor:" and ſuch was the intimacy between the prince and Marvell, that when the latter was obliged to abſcond, to avoid falling a ſacrifice to the indignation and malice of thoſe enemies whom the honeſt ſharpneſs of his pen had excited, the former frequently went to ſee him, diſguiſed as a private perſon. For Marvell made himſelf ſo obnoxious to the governing party, by the oppoſition he gave them with his writings, as well as with his actions, that his life was often threatened, and he was forced to conceal himſelf from public view.

The firſt attack he made with his pen was upon the following occaſion: In 1672, Dr. Parker, a man of parts and learning, but a furious partizan, and virulent writer on the ſide of arbitrary government, publiſhed " Bp. Bramhall's " Vindication of himſelf, and the reſt of the epiſcopal " clergy, from the Preſbyterian charge of Popery, &c." to which he added a preface of his own. This preface our author attacked, in a piece called, " The Rehearſal tranſ- " proſed: or, animadverſions on a late book, intituled, A " preface, ſhewing what grounds there are of fears and jea- " louſies of Popery, the ſecond impreſſion, with additions " and amendments. London, printed by J. D. for the " aſſigns of John Calvin and Theodore Beza, at the ſign of " the king's indulgence, on the ſouth ſide of the Lake Le- " man; and ſold by N. Ponder in Chancery-Lane, 1672," in 8vo. The title of this piece is taken in part from the

duke of Buckingham's comedy, called "The Rehearſal," and, as Dryden is ridiculed in the play under the name of Bayes, ſo Marvell has borrowed the ſame name for Parker, whom he has expoſed with much ſtrength of argument, but yet with more wit and humour. Parker anſwered Marvell in a letter intituled, "A reproof to the Rehearſal tranſproſed:" to which Marvell replied in, "The Rehearſal tranſproſed, "the ſecond part. Occaſioned by two letters: the firſt "printed by a nameleſs author, intituled, A reproof, &c.; "the ſecond left for me at a friend's houſe, dated Nov. 3. "1673, ſubſcribed J. G. and concluding with theſe words: "*If thou dareſt to print any lie or libel againſt Dr. Parker, "by the eternal God I will cut thy throat.* Anſwered by An- "drew Marvell, London, 1673," in 8vo. Marvell did not confine himſelf in theſe pieces to Parker's principles, as they appear in the "Preface and the Reproof;" but he expoſed and confuted likewiſe ſeveral things, which the doctor had advanced in his "Eccleſiaſtical Polity," publiſhed in 1670, and in his "Defence" of it in 1671. Parker made no reply to Marvell's laſt piece: "He judged it more pru- "dent," ſays Wood, "to lay down the cudgels, than to "enter the liſts again with an untowardly combatant, ſo "hugely well verſed and experienced in the then but newly "refined art, though much in mode and faſhion almoſt ever "ſince, of ſporting and jeering buffoonery.—It was gene- "nerally thought, however, by many of thoſe who were "otherwiſe favourers of Parker's cauſe, that the victory lay "on Marvell's ſide; and it wrought this good effect on "Parker, that for ever after it took down his high ſpirit." Athen. Oxon. vol. ii.

Burnet, ſpeaking of Parker, ſays, that, "after he had for "ſome years entertained the nation with ſeveral virulent "books, he was attacked by the livelieſt droll of the age, "who wrote in a burleſque ſtrain; but with ſo peculiar and "entertaining a conduct, that from the king down to the "tradeſman his books were read with great pleaſure. That "not only humbled Parker, but the whole party; for the "author of the Rehearſal tranſproſed had all the men of wit "on his ſide." Swift likewiſe, ſpeaking of the uſual fate of common anſwerers to books, and how ſhort-lived their labours are, adds, that "there is indeed an exception, when "any great genius thinks it worth his while to expoſe a "fooliſh piece: ſo we ſtill read Marvell's anſwer to Parker "with pleaſure, though the book it anſwers be ſunk long "ago." Several other writers fell with great fury and virulence upon Marvell; but Parker being conſidered as the Hiſt. of his own times, vol. i. Tale of a tub.

principal, Marvell levelled his artillery chiefly at him, touching the reſt here and there occaſionally only.

A few years after, another divine fell under the cognizance of Marvell's pen; and it came to paſs on this wiſe: In 1675, Dr. Herbert Croft, bp. of Hereford, publiſhed without his name a diſcourſe in 4to, intituled, "The naked truth; or "the true ſtate of the primitive church. By an humble Mo- "derator." This was immediately anſwered by ſeveral perſons, and among the reſt by Dr. Turner, maſter of St. John's-college, Cambridge, in a book called, "Animad- "verſions upon a late pamphlet, intituled, The naked "truth, &c." This animadverter being againſt moderation, which the author of "Naked truth" had written his book on purpoſe to inculcate, provoked Marvell, who was a lover of it, to take him to taſk: and he did ſo in the following piece, "Mr. Smirke, or the divine in mode; being certain anno- "tations upon the animadverſions on the Naked truth, to- "gether with a ſhort Hiſtorical eſſay concerning general "councils, creeds, and impoſitions in matters of religion. "By Andreas Rivetus, junior. Anagrammatiſed, *Res nuda* "*veritas*, 1676," 4to. The "Hiſtorical eſſay" was after- wards printed by itſelf in folio. The laſt work of our au- thor, which was publiſhed in his life-time, was "An ac- "count of the growth of Popery and arbitrary government "in England; more particularly, from the long prorога- "tion of Nov. 1675, ending the 15th of Feb. 1676, till "the laſt meeting of parliament the 16th of July, 1677: "1678, folio: and reprinted in State tracts in 1689." In this piece our author, having imputed the Dutch war to the corruption of the court, aſſerts, that the Papiſts, and par- ticularly the French, were the true ſprings of all the councils at this time: and theſe, and other aſperſions upon the king and miniſtry, occaſioned the following advertiſement to be publiſhed in the Gazette: "Whereas there have been lately "printed and publiſhed ſeveral ſeditious and ſcandalous libels "againſt the proceedings of both houſes of parliament, and "other his majeſty's courts of juſtice, to the diſhonour of "his majeſty's government, and the hazard of public "peace; theſe are to give notice, that what perſon ſoever "ſhall diſcover unto one of the ſecretaries of ſtate the print- "ter, publiſher, author, or hander to the preſs, of any of "the ſaid libels, ſo that full evidence may be made thereof "to a jury, without mentioning the informer; eſpecially "one libel, intituled, An account of the growth of Popery, "&c. and another called, A ſeaſonable argument to all the

"grand

" grand juries, &c. the diſcoverer ſhall be rewarded as fol-
" lows: he ſhall have fifty pounds for ſuch diſcovery, as
" aforeſaid; of the printer or publiſher of it from the preſs,
" and for the hander of it to the preſs, 100*l.* &c."

Marvell, by thus oppoſing the miniſtry and their meaſures, created himſelf many enemies, as we have already obſerved, and made himſelf very obnoxious to the government: notwithſtanding which, Charles II. took great delight in his converſation, and tried all means to win him over to his ſide, but in vain; nothing being ever able to ſhake his reſolution. There were many inſtances of his firmneſs in reſiſting the offers of the court; but he was proof againſt all temptations. The king, having one night entertained him, ſent the lord treaſurer Danby the next morning to find out his lodgings; which were then up two pair of ſtairs, in one of the little courts in the Strand. He was buſily writing, when the treaſurer opened the door abruptly upon him; upon which, ſurpriſed at ſo unexpected a viſitor, Marvell told his lordſhip, " he believed he had miſtaken his way." Lord Danby replied, " Not now I have found Mr. Marvell;" telling him, that he came with a meſſage from his majeſty, which was to know, what his majeſty could do to ſerve him? to which Marvell replied, with his uſual facetiouſneſs, that " it was " not in his majeſty's power to ſerve him." Coming to a ſerious explanation, our author told the treaſurer, " that he " knew full well the nature of courts, having been in many; " and that whoever is diſtinguiſhed by the favour of the " prince, is always expected to vote in his intereſt." Lord Danby told him, that his majeſty, from the juſt ſenſe he had of his merit alone, deſired to know, whether there was any place at court he could be pleaſed with? To which Marvell replied, "that he could not with honour accept the offer; " ſince, if he did, he muſt either be ungrateful to the king " in voting againſt him, or falſe to his country in giving in " to the meaſures of the court. The only favour therefore " which he begged of his majeſty was, that he would eſteem " him as faithful a ſubject as any he had, and more truly in " his intereſt by refuſing his offers, than he could have been " by embracing them." Lord Danby, finding no arguments would make the leaſt impreſſion, told him, " that " the king had ordered him 1000*l.* which he hoped he would " receive, till he could think of ſomething farther to aſk his " majeſty." This laſt offer he rejected with the ſame ſteadineſs as the firſt; though, as ſoon as the treaſurer was gone, he was forced to borrow a guinea of a friend.

Marvell died, 1678, in his 58th year, not without the ſtrongeſt ſuſpicions of being poiſoned; for he was always very temperate, and of an healthful and ſtrong conſtitution to the laſt. He was interred in the church of St. Giles's in the Fields; and ten years after, in 1688, the town of Kingſton upon Hull, to teſtify her grateful remembrance of his honeſt ſervices to her, collected a ſum of money to erect a monument over him, and procured an epitaph to be written by an able hand: but the miniſter of the pariſh forbid both the inſcription and monument to be placed in that church. Wood tells us, that in his converſation he was very modeſt, and of few words; and Cooke, the writer of his life, obſerves, that he was very reſerved among thoſe he did not well know, but a moſt delightful and improving companion among his friends. After his death were publiſhed "Miſcellaneous "poems," in 1681, folio, with this advertiſement to the reader prefixed:

"Theſe are to certify every ingenious reader, that all "theſe poems, as alſo the other things in this book con- "tained, are printed according to the exact copies of my late "dear huſband, under his own hand-writing, being found "ſince his death among his other papers. Witneſs my "hand, this 15th day of October, 1680.

"MARY MARVELL."

But Cooke ſays, that "theſe were publiſhed with no other but "a mercenary view, and indeed not all to the honour of the "deceaſed, by a woman with whom he lodged, who hoped "by this ſtratagem to ſhare in what he left behind him: for "that he was never married." This gentleman gave an edition, corrected from the faults of former editions, of "The works of Andrew Marvell, eſq; Lond. 1726," in 2 vols. 12mo: in which, however, are contained only his poems and letters, and not any of the proſe pieces abovementioned. Cooke prefixed alſo the life of Marvell, which we have principally made uſe of in this account of him. An handſome edition has ſince been publiſhed by the gallant Captain Thompſon, in 3 vols. 4to.

MARULLUS, a poet of Calabria in the fifth century, came to Padua, to wait upon Attila; after that king of the Huns had opened himſelf a paſſage into Italy, by the taking of Aquileia, and had deſtroyed or ſubdued all that came in his way. Marullus expected an ample reward for the flatteries, with which he had filled his panegyric upon Attila; but

Bayle's Dict.

but when that prince was informed by his interpreters, that the poem deduced his origin from heaven, and ſtyled him a God, he ordered both the verſes and the verſifier to be burned. It were to be wiſhed, that all flatterers might be thus rewarded; but, in the preſent caſe, we have the mortification to learn, that Attila mitigated the puniſhment, upon reflecting, that ſuch a piece of ſeverity might hinder other authors from writing his praiſes.

MARULLUS (MICHAEL TARCHANISTIS), one of thoſe learned Greeks, who retired into Italy after the Turks had taken Conſtantinople, where he was born. It was not his zeal for the Chriſtian religion, for he was an impious blaſphemer and atheiſt, but the fear of ſlavery, which made him abandon his country. In Italy he applied himſelf to the profeſſion of arms, and ſerved in the troops of horſe under Nicholas Rolla, a Lacedemonian. He joined the two profeſſions of letters and arms, and would be no leſs a poet than a ſoldier: and, as he ſuſpected that it would not be thought any extraordinary thing in him to be able to write Greek verſes, he applied himſelf diligently to the ſtudy of Latin poetry, and acquired a good deal of reputation by his ſucceſs in it. His Latin poems conſiſted of four books of epigrams, and as many of hymns. He had begun a poem upon the education of a prince, which he did not finiſh: however, as much of it as was found among his papers was publiſhed along with his epigrams and hymns; and this whole collection has paſſed through ſeveral editions. The critics are divided about his poems, ſome praiſing them highly, while others, as the two Scaligers, find great fault with them. Eraſmus ſays, in his "Ciceronianus," that the poems of Marullus would have been tolerable, if they had ſavoured leſs of paganiſm: "Marulli pauca legi, tolerabilia "ſi minus haberent paganitatis." He created himſelf many enemies, by cenſuring too freely the ancient Latin: Floridus Sabinus and Politian uſed him ſeverely, in the oppoſition they gave him upon this head. The learned men of that time uſually roſe to fame by the way of tranſlation; but this he deſpiſed, either as too mean or too hazardous a taſk. Varillas, in his "Anecdotes of Florence," aſſerts, that Laurence de Medicis conjured Marullus, by letters ſtill extant, to tranſlate Plutarch's moral works; but that Marullus had ſo great an averſion to that kind of drudgery, which obliged him, as he ſaid, to become a ſlave to the ſentiments of another, that it was impoſſible for him to get to Bayle's Dict.

the end of the firſt page. He loſt his life as he was attempting to paſs the river Cæcina, which runs by Volaterra, in Tuſcany. Perceiving that his horſe had plunged with his fore-feet in ſuch a manner, that he could not diſengage them again, he fell into a paſſion, and gave him the ſpur: but both his horſe and himſelf fell; and, as his leg was engaged under the horſe's belly, there needed but little water to ſtifle him. Pierius Valerianus, who relates theſe circumſtances, obſerves, that this poet blaſphemed terribly juſt before his death, and immediately upon his fall diſcharged a thouſand reproaches and curſes againſt heaven. His impiety ſeems unqueſtionable; and it is imputed to this turn of mind, that he admired Lucretius ſo much. He gave a new edition of his poem, which is ſeverely laſhed in "Joſeph Scaliger's "notes upon Catullus:" and he endeavoured to imitate him. He uſed to ſay, that "the reſt of the poets were only "to be read, but that Virgil and Lucretius were to be got "by heart."

De literatorum infelicitate, lib. ii.

MARY, queen of England, and eldeſt daughter of Henry VIII. by his firſt wife, Catharine of Spain, was born at Greenwich in Kent, Feb. 18, 1517. Her mother was very careful of her education, and provided her with tutors to teach her what was fitting. Her firſt preceptor was the famous Linacer, who drew up for her uſe "The rudi-"ments of grammar," and afterwards, "De emendata "ſtructura Latini ſermonis libri ſex." Linacer dying when ſhe was but ſix years old, Ludovicus Vives, a very learned man of Valenza in Spain, was her next tutor; and he compoſed for her, "De ratione ſtudii puerilis." Under the direction of theſe excellent men, ſhe became ſo great a miſtreſs of Latin, that Eraſmus commends her for her epiſtles in that language: "Scripſit bene Latinas epiſtolas," ſays he.

Lib. xix. ep. 31.

Towards the end of her father's reign, at the earneſt ſolicitation of queen Catharine Parr, ſhe undertook to tranſlate Eraſmus's "Paraphraſe on the goſpel of St. John;" but being caſt into ſickneſs, as Udall relates, partly by overmuch ſtudy in this work, after ſhe had made ſome progreſs therein, ſhe left the reſt to be done by Dr. Mallet, her chaplain. This tranſlation is printed in the firſt volume of "Eraſmus's Paraphraſe upon the New Teſtament, London, "1548," folio; and before it is a "Preface," written by Udall, the famous maſter of Eton-ſchool, and addreſſed to the queen dowager. This "Preface" contains many reflec-

Udall's Preface, &c.

tions,

tions, which may very much edify the females of this age; and for their ſakes therefore we will tranſcribe a part of it. Mr. Udall takes occaſion in it to obſerve to her majeſty, "the "great number of noble women at that time in England, "not only given to the ſtudy of human ſciences and ſtrange "tongues, but alſo ſo thoroughly expert in the holy Scrip- "tures, that they were able to compare with the beſt writers, "as well in enditing and penning of godly and fruitful trea- "tiſes, to the inſtruction and edifying of realms in the "knowledge of God, as alſo in tranſlating good books out "of Latin or Greek into Engliſh, for the uſe and commo- "dity of ſuch as are rude and ignorant of the ſaid tongues. "It was now," he ſaid, "no news in England, to ſee young "damſels in noble houſes, and in the courts of princes, "inſtead of cards, and other inſtruments of idle trifling, to "have continually in their hands either Pſalms, Homilies, "and other devout meditations, or elſe Paul's epiſtles, or "ſome book of holy Scripture matters, and as familiarly "both to read or reaſon thereof in Greek, Latin, French, "or Italian, as in Engliſh. It was now a common thing "to ſee young virgins ſo trained in the ſtudy of good let- "ters, that they willingly ſet all other vain paſtimes at "nought for learning's ſake. It was now no news at all, "to ſee queens and ladies of moſt high eſtate and progeny, "inſtead of courtly dalliance, to embrace virtuous exerciſes "of reading and writing, and with moſt earneſt ſtudy, "both early and late, to apply themſelves to the acquiring "of knowledge, as well in all other liberal arts and diſ- "ciplines, as alſo moſt eſpecially of God and his holy word. "And in this behalf," ſays he, "like as to your highneſs, as "well for compoſing and ſetting forth many godly Pſalms, "and divers other contemplative meditations, as alſo for "cauſing theſe paraphraſes to be tranſlated into our vulgar "tongue, England can never be able to render thanks ſuf- "ficient; ſo may it never be able, as her deſerts require, "enough to praiſe and magnify the moſt noble, the moſt "virtuous, the moſt witty, and the moſt ſtudious lady "Mary's grace, for taking ſuch pain and travail in tranſ- "lating this Paraphraſe of Eraſmus upon the goſpel of St. "John.—What could be a more plain declaration of her "moſt conſtant purpoſe to promote God's word, and the "free grace of his goſpel? &c." Mr. Udall was miſtaken; ſhe never meant any ſuch thing: for, ſoon after her acceſſion to the throne, a proclamation was iſſued for calling in and ſuppreſſing this very book, and all others that had the leaſt tendency

tendency towards furthering the Reformation. And an ingenious writer is of opinion, that the ſickneſs which came upon her while ſhe was tranſlating St. John, was all affected; "for," ſays he, "ſhe would not ſo eaſily have been "caſt into ſickneſs, had ſhe been employed on the Legends "of St. Tereſa, or St. Catharine of Sienna."

Catalogue of the royal and noble authors of England, vol. i. p. 26. 2d edit.

King Edward her brother dying the 6th of July, 1553, ſhe was proclaimed queen the ſame month, and crowned in October, by Stephen Gardiner, biſhop of Wincheſter. July 1554, ſhe was married to Philip prince of Spain, eldeſt ſon of the emperor Charles the Fifth; and now began that perſecution againſt the Proteſtants, for which her reign is ſo juſtly infamous. Some have ſuppoſed, that the queen was herſelf of a compaſſionate and humane diſpoſition; and that moſt of thoſe barbarities were tranſacted by her biſhops, without her knowledge or privity. Without her knowledge and privity they could not be: it would be a better defence of her to ſay, that a ſtrict adherence to a falſe religion, and a conſcientious obſervance of its pernicious and cruel dictates, over-ruled and got the better of that goodneſs of temper, which was natural to her. But neither can this plea be reaſonably admitted by any one, who conſiders her unkind and inhuman treatment of her ſiſter, the lady Elizabeth; her admitting a council for the taking up and burning of her father's body; her moſt ungrateful and perfidious breach of promiſe with the Suffolk men; her ungenerous and barbarous treatment of judge Hales, who had ſtrenuouſly defended her right of ſucceſſion to the crown; and of abp. Cranmer, who in reality had ſaved her life. Shall we excuſe all this by ſaying, "Tantum religio potuit ſuadere malorum?" Her obligations to Cranmer deſerve to be more particularly ſet forth. Burnet ſays, "that her firm adherence to her mother's cauſe "and intereſt, and her backwardneſs in ſubmitting to the "king her father, were thought crimes of ſuch a nature by "his majeſty, that he came to a reſolution to put her openly "to death; and that, when all others were unwilling to run "any riſk in ſaving her, Cranmer alone ventured upon it. "In his gentle way he told the king, That ſhe was young "and indiſcreet, and therefore it was no wonder if ſhe ob"ſtinately adhered to that, which her mother and all about "her had been infuſing into her for many years; but that it "would appear ſtrange, if he ſhould for this cauſe ſo far "forget the father, as to proceed to extremities with his "own child; that, if ſhe were ſeparated from her mother "and her people, in a little time there might be ground "gained.

Hiſt. of Ref. vol. ii. p. 240.

" gained on her; but that to take away her life, would raiſe " horror through all Europe againſt him:" by which means he preſerved her. Queen Catharine, hearing of the king's bloody intention, wrote a long letter to her daughter; in which ſhe encouraged her to ſuffer cheerfully, to truſt to God, and keep her heart clean. She charged her in all things to obey the king's commands, except in the matters of religion. She ſent her two Latin books: the one "De " vita Chriſti, with the Declaration of the Goſpels;" the other, " St. Jerome's Epiſtles to Paula and Euſtochium." This letter of Catharine may be ſeen in the " Appendix to " Burnet's ſecond volume of the Hiſtory of the Reforma- " tion."—But to conclude with queen Mary. A froward ſort of virtue, and a melancholy piety, are the beſt things that can be ſaid of her. Theſe were greatly increaſed by ſeveral croſs accidents, ſuch as her diſappointment in child-bearing, and the abſence and unkindneſs of Philip conſequent thereupon: and, as they had no good effect on the ſubject, ſo neither had they on the queen herſelf; for they are ſuppoſed, by deeply affecting her ſpirits, to have brought on that fever of which ſhe died, Nov. 7. 1558, after a reign of five years, four months, and eleven days.

There are ſome things of her writing ſtill extant. Strype has preſerved three prayers or meditations of hers: the firſt, " Againſt the aſſaults of vice;" the ſecond, " A meditation " touching adverſity;" the third, " A prayer to be read at " the hour of death." In Fox's " Acts and monuments" are printed eight of her letters to king Edward and the lords of the council, on her nonconformity, and on the impriſonment of her chaplain Dr. Mallet. In the " Sylloge epiſto- " larum" are ſeveral more of her letters, extremely curious: one of her delicacy in never having written but to three men; one of affection for her ſiſter; one after the death of Anne Boleyn; and one very remarkable of Cromwell to her. In " Haynes's State papers" are two in Spaniſh, to the emperor Charles the Fifth. There is alſo a French letter, printed by Strype from the " Cotton library," in anſwer to a haughty mandate from Philip, when he had a mind to marry the lady Elizabeth to the duke of Savoy, againſt the queen's and princeſs's inclination: it is written in a moſt abject manner, and a wretched ſtyle. Ep. Tanner aſcribes to her " A hiſtory of " her own life and death," and " An account of martyrs in " her reign:" but this is manifeſtly an error.

Strype, vol. iii. p. 468.

Ibid. vol. iii. p. 318.

MARY,

Jebb's Life of Mary queen of Scots, p. 18.

MARY, queen of Scots, famous for her beauty, her wit, her learning, and her misfortunes, was born Dec. 8, 1542, and was the daughter and ſole heireſs of James the Fifth king of Scots, by Mary of Lorrain, his ſecond queen, and dowager of Longueville. She was not eight days old when her father died; whereupon, after great animoſities among the nobility, it was decreed, that the earl of Arran, as being by proximity of blood the next heir to the crown in legitimate deſcent, and the firſt peer of Scotland, ſhould be made governor of the kingdom, and guardian of the queen: who remained, in the mean time, with her mother in the royal palace of Linlithgow. Great ſuit being made by Henry the Eighth, in the behalf of his ſon Edward, for this princeſs in her childhood, it was at laſt agreed between the chief peers of both kingdoms, that ſhe ſhould be given in marriage to that prince; which, being refuſed afterwards by her governor, occaſioned the famous battle of Muſſelburg. Upon the defeat of the Scots at this battle, ſhe was conveyed by the queen-mother into the iſle of Inchemahom, where ſhe laid the foundation of her knowledge in the Latin, French, Spaniſh, and Italian tongues; in which ſhe afterwards arrived at ſo great perfection, that few were found equal to her in any of them, and none ſuperior in them all.

The queen-mother being inclined to the intereſt of France, the young queen, by her care, was conveyed thither, when but about ſix years old. After ſtaying a few days with the king and queen at court, ſhe was ſent to a monaſtery, where were educated the daughters of the chief nobility of the kingdom. Here ſhe ſpent her time in all the offices and duties of a monaſtic life; being conſtant in her devotions, and very obſervant of the diſcipline. She placed much of her ſtudy in learning languages; and ſhe acquired ſo conſummate a ſkill in Latin, that ſhe ſpoke an oration of her own compoſing in that language, in the great guard-room at the Louvre, before the royal family and nobility of France. She was naturally inclined to poetry, and made ſo great a progreſs in the art, as to be a writer herſelf. Her compoſitions were much eſteemed by Ronſard, who was himſelf at that time accounted an excellent poet. She had a good taſte for muſic, and played well upon ſeveral inſtruments; was a fine dancer, and ſat a horſe gracefully. But theſe laſt accompliſhments ſhe purſued, rather out of neceſſity than choice; and, when ſhe followed moſt her own inclinations, would be employed among her women in needle-work. An impalement of the arms of France and Scotland is embroidered under an imperial

rial crown, on the valence of the canopy in the preſence-chamber at Whitehall, much of which is ſaid to be of her handy-work.

All theſe accompliſhments, with a fine perſon into the bargain, rendered her ſo amiable to Henry II. of France and his queen, as to make them deſirous of marrying her to the dauphin, which was accordingly brought about; and the nuptials were ſolemnized the 20th of April, 1558. But this happy marriage, for ſuch it ſeems it was, laſted but a little while; ſince Francis II. as he then was, being violently ſeized with a catarrh in his ear, died of it, Dec. 5, 1560. His diſconſolate queen, being left without iſſue, returned ſoon after to Scotland; where ſhe had not been long, before Charles archduke of Auſtria was propoſed to her as an huſband, by the cardinal of Lorrain. But queen Elizabeth interpoſed, and deſired ſhe would not marry with any foreign prince, but make choice of an huſband out of her own nobility. She recommended to her either the earl of Leiceſter, or the lord Darnly; giving her to underſtand, that her ſucceſſion to the crown of England would be very precarious, if ſhe did not comply. Being thus overawed by Elizabeth, and not a little taken with lord Darnly, who was extremely handſome, ſhe conſented to marry him; and creating him earl of Roſs and duke of Rotheſay, July 28, 1565, he was the ſame day proclaimed king at Edinburgh, and married to the queen the day after. By this huſband ſhe had one ſon, born at Edinburgh, June 19, 1566, who was afterwards James the VIth of Scotland, and the Iſt of England. Queen Elizabeth congratulated her upon this occaſion; though, as Camden ſays, ſhe inwardly grieved at being prevented by her rival in the honour of being a mother. She openly favoured her title to the ſucceſſion; and the prince was commended to her majeſty's protection.

Camden's Hiſt. of queen Eliz. p. 60. &c.

Ibid. p. 81.

Feb. 1567, the new king of Scotland was murdered in a very barbarous manner, by the contrivance of the earl of Murray, who was the queen's baſe brother; and, May following, ſhe was married to John Hepborne, earl of Bothwell, a man of an ambitious temper and diſſolute manners, and who in reality had been lord Darnly's murderer. From this time a ſeries of infelicities attended her to the end of her life. The different views and intereſts of the nobility, clergy, and gentry, in regard to religious and political affairs, had ſo broke the peace of the kingdom, that all things appeared in the greateſt diſorder and confuſion. The earl of Bothwell was forced to fly into Denmark to ſave his life; the

the queen was ſeized, carried priſoner to Lochleven, and was treated on the road with ſuch ſcorn and contempt, as her own perſonal dignity might, one would think, have ſecured her from. Though that indeed was greatly obſcured, for ſhe was put into very mean apparel; and when the inhabitants of the town came out to meet her, ſhe made a moſt diſgraceful figure, being covered with duſt and tears. She was conveyed to the provoſt's lodgings, and committed to the care of Murray's mother; who, "having been James the Vth's "concubine, inſulted much," ſays Camden, "over the un- "fortunate and afflicted queen, boaſting that ſhe was the "lawful wife of James the Vth, and that her ſon Murray "was his lawful iſſue." What aggravated Mary's misfortunes was, that ſhe was believed to have been the cauſe of lord Darnly's death; in order to revenge the loſs of David Rizzio, an Italian muſician, ſuppoſed her gallant, and whom lord Darnly had killed on that account. Be this as it will, when queen Elizabeth heard of this treatment of the queen of Scots, ſhe ſeemed fired with indignation at it; and ſent ſir Nicholas Throgmorton into Scotland, to expoſtulate with the conſpirators for it, and to conſult by what means ſhe might be reſtored to her liberty. But Elizabeth was by no means in earneſt: ſhe was not that friend to the queen of Scots which ſhe pretended to be: and, if ſhe was not in ſome meaſure the contriver of theſe troubles to her, there is great reaſon to think that ſhe ſecretly rejoiced at them. When queen Elizabeth was crowned, the queen of Scots had aſſumed the arms and title of the kingdom of England: and this indignity Elizabeth could never forget, as not thinking herſelf quite ſafe, while Mary harboured ſuch pretenſions.

Camden's Hiſt. of Eliz. p. 94.

Having been detained a priſoner at Lochleven eleven months, and moſt inhumanly forced to comply with many unreaſonable demands, highly detrimental to her honour and intereſt, ſhe eſcaped thence May 2, 1568, to Hamilton-caſtle. Here, in an aſſembly of many of the nobility, there was drawn a ſentence, declaring that the grants extorted from her majeſty in priſon, among which was a reſignation of the crown, were actually void from the beginning: upon which ſuch numbers of people came in to her aſſiſtance, that, within two or three days, ſhe got an army of at leaſt 6000. On the other ſide, Murray, with great expedition, made all preparations imaginable to attack the queen's forces before they became too formidable; and, when they joined battle, her majeſty's army, conſiſting of raw ſoldiers, were ſoon defeated,

and

and ſhe obliged to ſave herſelf by flight, travelling in one day ſixty miles, to the houſe of Maxwell lord Herris. Thence ſhe diſpatched a meſſenger to queen Elizabeth with a diamond, which ſhe had formerly received from her, as a pledge of mutual amity; ſignifying, that ſhe would come into England, and beg her aſſiſtance, if her rebellious ſubjects continued to perſecute her any farther. Elizabeth returned her a very kind anſwer, with large but moſt unmeaning promiſes of doing her the moſt friendly offices. Before the meſſenger came back, ſhe, rejecting the advice of her friends, found means to convey herſelf into England, landing, May 17, at Workington, in Cumberland: and on the ſame day wrote letters in the French tongue, with her own hand, to queen Elizabeth; in which ſhe gave her a long detail of her misfortunes, deſiring her protection and aid againſt her rebellious ſubjects. Elizabeth affected to comfort her; promiſed to protect her according to the equity of her cauſe; and, under pretence of greater ſecurity, commanded that ſhe ſhould be carried to Carliſle. Now the unfortunate queen of Scots began to perceive her own error, in not following the advice of her friends. England, inſtead of being a ſanctuary to the diſtreſſed queen, was perhaps the worſt place ſhe could have come to: for, being denied acceſs to queen Elizabeth from the firſt, and toſſed from one priſon to another for the ſpace of about eighteen years, in which ſhe had often ſtruggled for liberty, ſhe was at length brought to a trial, condemned, and beheaded, for being concerned in a conſpiracy againſt the life of queen Elizabeth. She profeſſed to die for the Romiſh religion, and has ſince been conſidered as a ſaint by that church. She was executed within the caſtle of Fotheringhay, Feb. 8, 1586-7, and interred, ſome time after, in the cathedral of Peterborough; but her remains were taken up afterwards by her ſon, and removed to a vault in Henry the VIIth's chapel, in Weſtminſter abbey, where a moſt magnificent monument was erected to her memory.

Authors have always, and do ſtill, differ in the judgements they paſs upon the real character of this queen: ſome ſtriving to heighten, ſome to depreſs, her reputation as to conduct. Camden repreſents her as "a lady fixed and conſtant in her religion, of ſingular piety towards God, invincible magnanimity of mind, wiſdom above her ſex, and admirable beauty; a lady to be reckoned in the liſt of thoſe princeſſes, who have changed their happineſs for miſery and calamity." A certain author of our own times has written

Hiſt. of Eliz. p. 385.

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Catalogue of royal and noble authors of England, &c. vol. ii. p. 203.

ten of her in the following manner: "It would be idle to "dwell on the ſtory of this princeſs, too well known from "having the misfortune to be born in the ſame age, in the "ſame iſland with, and to be handſomer than Elizabeth. "Mary had the weakneſs to ſet up a claim to a greater king-"dom than her own, without an army; and was at laſt re-"duced by her crimes to be a ſaint in a religion which was "oppoſite to what her rival profeſſed out of policy. Their "different talents for a crown appeared even in their paſſions "as women. Mary deſtroyed her huſband, for killing a "muſician that was her gallant, and then married her huſ-"band's aſſaſſin; Elizabeth diſdained to marry her lovers, "and put one of them to death for preſuming too much upon "her affection. The miſtreſs of David Rizzio, could not "but miſcarry in a conteſt with the queen of Eſſex. As "handſome as ſhe was, Sixtus the Vth never wiſhed to "paſs a night with Mary: ſhe was no mould to caſt Alex-"anders in."

But however writers may differ about her moral conduct, they agree very well as to the variety of her accompliſhments. She wrote poems on various occaſions, in the Latin, Italian, French, and Scotch languages; "Royal advice "to her ſon" in two books; the conſolation of her long impriſonment. A great number of her original letters are preſerved in the king of France's library, in the Royal, Cottonian, and Aſhmolean libraries. We have in print, eleven to earl Bothwell, tranſlated from the French by Edward Simmonds, of Chriſt-church, Oxford, and printed at Weſtminſter 1726. There are ten more, with her anſwers to the articles againſt her, in "Haynes's State-papers;" ſix more in "Anderſon's Collections;" another in the "Ap-"pendix" to her life by Dr. Jebb; and ſome others diſperſed among the works of Pius V. Buchanan, Camden, Udall, and Sanderſon.

MARY, queen of England, and wife of William the IIId, with whom ſhe reigned jointly, was born at the royal palace of St. James's, Weſtminſter, the 30th of April, 1662. She was the daughter of James the IId, by a daughter of lord Clarendon, whom that prince married ſecretly, during the exile of the royal family. She became a lady of moſt uncommon qualities: ſhe had beauty, wit, good-nature, virtue, and piety, all in an eminent degree; and ſhe ſhone ſuperior to all about her, as well at the ball and the maſque, as in the preſence

preſence and the drawing-room. When ſhe was fifteen, William prince of Orange, and afterwards king of England, made his addreſſes to her in perſon, and married her. Many ſuppoſe, that the prince was ſo ſagacious as to foreſee all which afterwards came to paſs; as, that Charles II. would leave no children; that the duke of York, when he came to the throne, would, through his bigoted attachment to popery, be unable to keep poſſeſſion of it; and that himſelf, having married the eldeſt daughter of England, would naturally be recurred to, as its ſaviour and deliverer in ſuch a time of danger. However, if he really did act in this affair from motives of policy, he had art enough to conceal them: for, having communicated his intentions to ſir William Temple, then embaſſador at the Hague, he frankly expreſſed his whole ſentiments of marriage in the following terms; namely, that "the greateſt things he conſidered were the "perſon and diſpoſition of the young lady: for, though it "would not paſs in the world for a prince to ſeem concern-"ed in thoſe particulars, yet for himſelf without affectation "he declared that he was ſo, and in ſuch a degree, that no "circumſtances of fortune or intereſt could engage him, "without thoſe of the perſon, eſpecially thoſe of humour or "diſpoſition: that he might, perhaps, be not very eaſy for a "wife to live with; he was ſure he ſhould not be ſo to ſuch "wives as were generally in the courts of this age: that "if he ſhould meet with one to give him trouble at home, it "was what he ſhould not be able to bear, who was likely to "have enough abroad in the courſe of his life: and that, "after the manner he was reſolved to live with a wife, "which ſhould be the beſt he could, he would have one that "he thought likely to live well with him, which he thought "chiefly depended upon their diſpoſition and education."

They were married at St. James's, Nov. 4, 1677; and, after receiving the proper congratulations from thoſe who were concerned to pay them, embarked for Holland, about a fortnight after, and made their entrance into the Hague with the utmoſt pomp and magnificence. Here ſhe lived with her conſort, practiſing every virtue and every duty; till, upon a ſolemn invitation from the ſtates of England, ſhe followed him thither, and arrived at Whitehall, Feb. 12, 1688-9. The prince of Orange had arrived Nov. 5, preceding; and the occaſion of their coming was to deliver the kingdom from that popery and ſlavery, which was juſt ready to oppreſs it. King James abdicated the crown; and it was put on their

heads, as next heirs, April 11, 1689. They reigned jointly till Dec. 28, 1694, when the queen died of the ſmall-pox, at her palace of Kenſington. It would take up too much of our time and paper, to deſcribe the many virtues and excellences of this amiable princeſs: a picture of her, however, may be ſeen in Burnet's "Eſſay on her memory," printed in 1695; and to that we refer our fair reader, whom we have principally conſidered in this, as in many other articles which compoſe this work. They will find there a deſcription of virtues proper for every order; and we earneſtly exhort them to tranſcribe them into their lives and manners, as far as their reſpective ſtations and conditions will permit. In the mean time, we will conclude our eloge with the following paragraph from the biſhop's performance: "two "Marys in this iſland," ſays he, "ſhewed a greatneſs of "genius that has ſeldom appeared to the world;" meaning the Marys in the two articles preceding this: "but the "ſuperſtition and cruelty of the one, and the conduct and "misfortunes of the other, did ſo leſſen them, that the ſex "had been much ſunk by their means, if it had not been at "the ſame time as powerfully ſupported by the happieſt and "moſt renowned of all ſovereign queens. I know I need not "name her."

Eſſay on the memory of queen Mary p. 30.

MASCARDI (AUGUSTIN), a diſtinguiſhed perſon in the republic of letters, was born at Sarzane, a city of the ſtate of Genoa, in 1591. He ſpent the early part of his life among the Jeſuits, and afterwards became chamberlain to pope Urban VIII. He was naturally ſo eloquent, that this ſame pope, merely to exerciſe his talent, founded a profeſſorſhip of rhetoric for him, in the college de la Sapienza, 1628, and ſettled upon him for life a penſion of 500 crowns. Maſcardi filled the chair with great reputation; but his love of letters made him neglect what is of more conſequence than even letters, the management of his affairs: for he was alwas poor, and always in debt. He was, as one deſcribes him, "homo in re familiari negligens, profuſus, & qui nulla "pecuniæ acceſſione ſuppeditare ſuis ſumptibus poterat: in "ſuis nummis nunquam, in ære alieno ſemper: &, quod mi"ſeris magis, nunquam certis & conductis ædibus habitavit, "ſed incertis & precariis." He wrote a great many things in verſe and proſe; and, among the reſt, a treatiſe, intituled, "Dell' arte hiſtorica." This he printed at his own expence; and would have been a conſiderable loſer by it, if a great

Nicius Eryth. Pinacoth. i. p. 113.

number of copies had not been ſold at Paris by cardinal Mazarine's means. His other works, it ſeems, had ſold extremely well; and this induced him to print off a greater number of copies of his "Dell' arte hiſtorica," than he had done of all the reſt. But he did not conſider, that the taſte of the public is often capricious, and ſo was greatly diſappointed: of which complaining one day to cardinal Mazarine, the cardinal offered to ſend his copies to Paris, where a perſon, who managed his affairs, ſhould take care to ſell them, and remit him the money. Maſcardi gladly accepted the cardinal's offer, and was by that means ſaved from a great loſs, which he could ill have borne, and which yet was almoſt unavoidable. He had ſome paper quarrels to maintain againſt ſeveral authors. In his "Hiſtory of the "conſpiracy of the Comte de Fieſque," he has very frequently attacked the religion of Hubert Folietta; and in his other books he uſed ſome writers in the ſame way, which occaſioned him to be attacked in his turn. The objections which were made to him, together with his anſwers, were added to the ſecond edition of the hiſtory juſt mentioned. He died at Sarzane, 1640, in his 49th year. Moreri, Bayle, &c.

MASCARON (JULIUS), biſhop of Agen, and a moſt eminent French preacher, was born at Marſeilles in 1634. He inherited of his father, who was the moſt celebrated advocate of the parliament of Aix, that uncommon talent of eloquence which diſtinguiſhed him. He was admitted a member of the congregation of the oratory very young; and from his 22d year taught rhetoric at Mans. Soon after this he commenced preacher, and preached with great ſucceſs in St. Peter's church at Saumur. The biſhop of Mans, willing to engage ſo able a preacher in his church, made him prebendary of it. He was much admired at Paris, when he preached the advent at the oratory. He was pitched upon, in 1666, to make the queen-mother's funeral oration. He preached after this five or ſix years at court, and was promoted to the biſhopric of Tulle in 1671. After having delivered, with the applauſe which was uſually beſtowed upon him, the funeral oration of M. de Turenne, he was tranſlated to the biſhopric of Agen. He was called, in 1694, to preach the Lent ſermon at court. The year following, he opened the aſſembly of the clergy, and returned to his dioceſe; where he died of a dropſy in his cheſt, Dec. 16, 1703.

Maſcaron was peculiarly formed for a powerful ſpeaker. He had a noble preſence, an agreeable voice; and his geſtures were natural, lively, and well managed. This recommending outſide was accompanied with a talent for elocution, which he improved by ſtudy, and governed with judgement and a true taſte. The Hugonots were drawn to hear him; and his preaching had ſuch an effect upon them, that, as it is reported, of 30,000 Calviniſts, which he found at his coming to the ſee of Agen, 28,000 of them forſook their church. There is nothing printed of this great man, excepting "A collection of funeral orations," made upon the queen-mother, the dauphineſs, the duke of Beaufort, the chancellor Seguier, mareſchal Turenne; and, at the head of this collection, there is a ſhort life of him.

Memoires du Tenis, Moreri, Bayle.

MASSIEU (GUILLAUME), an ingenious and learned French writer, was born in 1665, of a good family at Caen, where he continued till he had gone through the claſſics. At ſixteen he went to Paris, and performed a courſe of philoſophy in the college of the Jeſuits; and, after he had finiſhed his noviciate, was appointed, according to the uſage of the ſociety, to teach polite literature. They ſent him to Rennes to teach rhetoric; and, after a due time, he returned to Paris to ſtudy theology: for ſucceeding in which he ſeemed ſo particularly formed, that his ſuperiors deſired him to devote himſelf wholly to it. This deſtination affected him much, his love of the belles lettres far exceeding his taſte for theology: and therefore he quitted his ſociety, and re-entered the world. His uncommon talents ſoon made him known, and recommended him to the favour of thoſe who could ſerve him. M. de Sacy took him into his houſe, as a preceptor to his children; and M. de Tourreil borrowed his aſſiſtance in tranſlating Demoſthenes. He became a penſionary of the academy of inſcriptions in 1705, and was elected profeſſor royal of the Greek language in 1710. Homer, Pindar, Theocritus, and Demoſthenes, were his favourite authors; and his lectures on them were highly admired, and much reſorted to. Though he had yet given nothing to the public, yet his merit was ſo well known, and his connections with the learned ſo numerous, that, in 1714, he was choſen a member of the French academy. Maſſieu may be ranked among the unfortunate literati. The circumſtances of his family were extremely narrow, ſo that he had poverty to ſtruggle with during his youth. In the family of M. de Sacy,

Sacy, he ſaved ſome money, but afterwards loſt it by placing it in bad hands. Towards the latter end of his life, he ſuffered bodily grievances: he had frequent and ſevere attacks of the gout; and two cataracts deprived him of his ſight. A paralytic diſorder ſeized him in Auguſt 1722, and finiſhed him with an apoplexy September 26.

Several critical diſſertations of his upon claſſical antiquity are inſerted in "The Memoirs of the academy of inſcriptions." His "Oration" at his reception into the French academy is printed in the collections of the academy. He had the care of an edition of the "New Teſtament" in Greek, printed at Paris, 1715, in two vols. 12mo. He had alſo the care of M. de Tourreil's works, publiſhed at Paris, 1722, in two vols, 4to. De Tourreil deſired Maſſieu, on his death-bed, to give the public his tranſlation of Demoſthenes, which Maſſieu did very faithfully; and added to it ſome of his Opuſcula, with a preface of his own.

MASSINGER (PHILIP), an Engliſh poet, ſon of Mr. Philip Maſſinger, a gentleman belonging to the earl of Montgomery, made his firſt entry on the ſtage of this vain world, as Wood expreſſes it, at Saliſbury, about 1585; and was entered a commoner of St. Alban's-hall, Oxford, in 1601. Athen. Oxon. Here, to the great offence of the ſame Mr. Wood, he applied his mind to poetry and romances, for four years or more; and not to logic and philoſophy, as he ought to have done; and for which alone, as this pious antiquary tells us, he was patronized and encouraged in his ſtudies by the earl of Pembroke. He afterwards quitted the univerſity without taking any degree; and went to London, for the ſake of improving his poetic fancy, by converſation with men and manners. Here he ſoon began to make uſe of his reading at Oxford: for he applied himſelf to the ſtage, and wrote ſeveral comedies, which were admired for the purity of their ſtyle, and the œconomy of their plots. He was held in the higheſt eſteem by the poets of that age; and there were few who did not reckon it an honour to write in conjunction with him, as Fletcher, Middleton, Rowley, Field, and Decker did. He died ſuddenly, at his houſe on the Bankſide in Southwark, near to the then playhouſe; for he went to bed well, and was dead before morning. His body was interred, March 1639, at St. Mary Overy's, or St. Saviour's church, in Southwark. Sir Aſton Cockaine has an epitaph on Mr. John Fletcher and Mr. Philip Maſſinger, who, as he Langbaine's lives of the poets.

ſays, "both lie buried in one grave," at the place juſt mentioned; and it is as follows:

"In the ſame grave Fletcher was buried, here
"Lies the ſtage-poet, Philip Maſſinger.
"Plays they did write together, were great friends,
"And now one grave includes them at their ends.
"So whom on earth nothing did part, beneath
"Here in their fames they lie, in ſpite of death."
Small poems of ſeveral ſorts, p. 186.

Maſſinger publiſhed fourteen plays of his own writing, beſides thoſe in which he joined with other poets: and Langbaine informs us, that, although he had parts above the common ſize, he was nevertheleſs a man of great modeſty. His works were collected in four volumes, 8vo. by Henry Dell, bookſeller, in 1761; and republiſhed by Mr. Monck Maſon and Mr. Thomas Davies in 1779.

Vita P. Maſſoni, à Thuano. Perrault's Hommes illuſtres.

MASSON (PAPIRIUS), a French writer, was the ſon of a rich merchant, and born in the territory of Forez, May 1544. He loſt his father when a child: and, though his mother married again, yet ſhe did not loſe her regard for the children of her firſt huſband, as too often happens, but took care of his education. At a proper age he was put under the Jeſuits at Billon, in Auvergne, with whom he continued four years; and was then called to Lyons by an uncle, who had a deſign of ſending him to Thouloufe, to ſtudy the law: but the civil wars hindering, he returned to Billon, where he applied himſelf to the belles lettres and philoſophy. Here contracting an intimacy with a fellow-ſtudent, Anthony Challon, he joined with him in a reſolution of entering into the ſociety of Jeſuits: and accordingly they went ſoon after to Rome, where they took the habit. Maſſon made a funeral oration at Rome for ſome cardinal, in the preſence of ſeveral others, and acquired great credit and reputation by it. Afterwards theſe two friends went to Naples, where Maſſon taught two years in the college of Jeſuits. They returned together to France, when Challon quitted the ſociety, as did Maſſon ſome time after.

The marriage of Charles IX. of France with Elizabeth, daughter of the emperor Maximilian, being celebrated in 1570 at Mezieres, Maſſon was at it; and afterwards wrote an elegant deſcription of it, which procured him great eſteem and friendſhip from the learned, and encouraged him to undertake

take more conſiderable works. He reſolved to apply to the law, and with this view went to Angers to ſtudy under the celebrated Baudouin, or Balduinus. After two years he returned to Paris, and became librarian to the chancellor of the duke of Anjou; in which place he continued ten years. In 1576, he was made an advocate of parliament; yet never pleaded but one cauſe, which however he gained with univerſal applauſe. When the troubles of France were at an end, he married the ſiſter of a counſellor in parliament, with whom he lived thirty-four years, but had no iſſue by her. The infirmities of age attacked him ſome time before his death, which happened Jan. 9, 1611. His epitaph was of his own making, and runs thus: "Si ſepulchra ſunt domus "mortuorum, Papirius Maſſonus annalium ſcriptor in hac "domo quieſcit; de quo alii fortaſſe aliquid, ipſe de ſe nihil, "niſi quod olim qui hæc legerit illum vidiſſe cupiet."

Maſſon wrote four books of French Annals in Latin, firſt printed at Paris 1577, and afterwards in 1598, 4to. The ſecond edition, more enlarged than the firſt, deduces things from Pharamond to Henry II. It appears by his epitaph, that Maſſon conſidered this as his principal performance; yet he is now chiefly known by his "Elogia virorum cla-"riſſimorum," although he publiſhed ſeveral other works.

MASSON (John), a Reformed miniſter, who died in Holland ſome years ago. He was originally of France, but fled into England to enjoy that liberty in religion which his country refuſed him. The republic of letters are obliged to him for, 1. "Hiſtoire critique de la republique des lettres, "from 1712 to 1717," in fifteen vols. 12mo. 2. "Vitæ "Horatii, Ovidii, et Plinii junioris," three vols. ſmall 8vo, and printed abroad, though dedicated to Engliſhmen of rank: the firſt at Leyden, 1708, to lord Harvey; the ſecond at Amſterdam, 1708, to ſir Juſtinian Iſham; the third at Amſterdam, 1709, to the biſhop of Worceſter. Theſe lives are drawn up in a chronological order, very learnedly and very critically; and ſerve to illuſtrate the hiſtory, not only of theſe particular perſons, but of the times alſo in which they lived. In the "Life of Horace," he found occaſion to interfere with M. Dacier; who, however, defended his own opinions, and prefixed his defence to the ſecond edition of his Horace. 3. "Hiſtoire de Pierre Bayle & de ſes ouvrages. Amſter-"dam, 1716," in 12mo. This at leaſt is ſuppoſed to be his, though at firſt it was given to M. la Monnoye.

MASSUET (RENE, or RENATUS), a very learned Benedictine, of the congregation of St. Maur, was born at S. Owen de Macelles, in 1665. He is chiefly known for the new edition of St. Irenæus, which he publiſhed in 1710. He conſulted ſeveral manuſcripts, which had never been examined, for that purpoſe; made new notes and learned prefaces. The three diſſertations, prefixed to the work, ſet ſome things in a clear light, which were never thoroughly explained before; and give good proof of the editor's penetration and judgement. The firſt of theſe diſſertations is ſpent upon the perſon, character, and condition of Irenæus, and ſets forth particularly the writings and tenets of the heretics he encountered; the ſecond enlarges farther upon the life, actions, martyrdom, and writings of this ſaint; and the third relates his ſentiments and doctrine. Upon the whole, Maſſuet has acquitted himſelf well; and his edition is juſtly reckoned better and more correct, than any which had appeared before it. The ſuperiors of his congregation afterwards engaged him to write a continuation of the acts and annals of the ſaints of the order of St. Bennet; and accordingly he publiſhed a fifth volume. He died, aged 50, Jan. 19, 1716, after having written and publiſhed ſeveral other works.

Abridgement of the Life of Dr. Cotton Mather, by David Jennings, Lond. 1744. 8vo.

MATHER (Dr. COTTON), an eminent divine of Boſton in New-England, was born Feb. 1662-3, at Boſton, where he was educated at ſchool, till he was twelve years old. By this time, he had made an uncommon progreſs in the Greek and Latin languages, and even entered on the Hebrew; ſo that he was then, young as he was, admitted into Harvard-college, where he took his firſt degree at ſixteen, and his ſecond at nineteen. May 1684, he became the miniſter of Boſton; in the diligent diſcharge of which office, and in writing books, he ſpent his life. He applied himſelf alſo to the ſtudy of modern languages, the French and Spaniſh particularly; and, in his 45th year, made himſelf ſo far maſter of the Iroquois Indian tongue, that he wrote and publiſhed treatiſes in it. In ſhort, he became ſo conſiderable a perſon in Boſton, that he was ſeveral times conſulted by the magiſtrates upon affairs of ſtate; and more than once quelled riots, merely by the force of his perſuaſions. For the public good, he ſet on foot there, and promoted ſeveral excellent ſocieties, particularly a ſociety for depreſſing diſorders; a ſociety for reforming manners; and a ſociety of peace-makers, whoſe profeſſed buſineſs it was to compoſe differences, and prevent lawſuits. Moreover, he publiſhed a propoſal for an evangelical

gelical treaſury, in order to build churches, diſtribute books of piety, relieve poor miniſters, &c. His fame was not confined to his own country; for, in 1710, the univerſity of Glaſgow in Scotland ſent him a diploma for the degree of doctor in divinity; and, in 1714, the royal ſociety of London choſe him one of their fellows. He was farther honoured by an epiſtolary correſpondence with ſeveral perſons of eminent character for piety and learning; the lord chancellor King among others. After a laborious and well-ſpent life, he died the 13th of Feb. 1727-8, being the day after he had completed his 65th year.

He is ſaid to have publiſhed in his lifetime, 382 pieces, many of them indeed but ſmall, as ſingle ſermons, eſſays, &c. yet ſeveral of larger ſize. Among theſe were "Magnalia "Chriſti Americana," or "An Eccleſiaſtical Hiſtory of "New-England, from its firſt planting in 1620, to 1698," folio. "Chriſtian philoſopher," 8vo. "Ratio diſciplinæ "fratrum Nov-Anglorum;" that is, "The reaſon of the "diſcipline of the brethren in New-England." "Directions to a candidate for the miniſtry." "Pſalterium "Americanum," or, "American pſalter, &c." But the moſt remarkable of all his works was that in which, like Glanville, he defended the reality of witchcraft. We will content ourſelves with giving the title at large, as that will ſhew the ſubſtance of what it contains: it is as follows: "The wonders of the inviſible world; being an account of "the trials of ſeveral witches, lately executed in New-England, and of ſeveral remarkable curioſities therein occurring. Together with, 1. Obſervations upon the nature, "the number, and the operations of the devils. 2. A ſhort "narrative of a late outrage committed by a knot of witches "in Swedeland, very much reſembling, and ſo far explaining "that, under which New-England has laboured. 3. Some "counſels directing a due improvement of the terrible things, "lately done by the unuſual and amazing range of evil "ſpirits in New-England. 4. A brief diſcourſe upon thoſe "temptations, which are the more ordinary devices of Satan. "By Cotton Mather. Publiſhed by the ſpecial command "of his excellency the governor of the province of Maſſachuſet's-Bay in New-England." Printed firſt at Boſton in New-England, and reprinted at London in 1693, 4to.

MATY (MATTHEW), M. D. an eminent phyſician and polite writer, was born in Holland in the year 1718. He was the ſon of a clergyman, and was originally intended for the

Anecdotes of Bowyer, by Nichols, p. 607.

the church; but, in conſequence of ſome mortifications his father met with from the ſynod, on account of ſome particular ſentiments he entertained about the doctrine of the Trinity, turned his thoughts to phyſic. He took his degree of M. D. at Leyden, and, in 1740, came to ſettle in England, his father having determined to quit Holland for ever. In order to make himſelf known, in 1749, he began to publiſh in French, an account of the productions of the Engliſh preſs, printed at the Hague, under the name of the "Journal Bri-"tannique [A]." This journal, which continues to hold its rank amongſt the beſt of thoſe which have appeared ſince the time of Bayle, anſwered the chief end he intended by it, and introduced him to the acquaintance of ſome of the moſt reſpectable literary characters of the country he had made his own. It was to their active and uninterrupted friendſhip he owed the places he afterwards poſſeſſed. In 1758 [B], he was choſen fellow, and, in 1765, on the reſignation of Dr. Birch, who died a few months after, and made him his executor, ſecretary to the royal ſociety. He had been appointed one of the under librarians of the Britiſh muſeum at its firſt inſtitution in 1753, and became principal librarian at the death of Dr. Knight in 1772. Uſeful in all theſe poſts, he promiſed to be eminently ſo in the laſt, when he was ſeized with a languiſhing diſorder, which, in 1776, put an end to a life which had been uniformly devoted to the purſuit of ſcience and the offices of humanity. He was an early and active advocate for inoculation; and when there was a doubt entertained that one might have the ſmall-pox this way a ſecond time, tried it upon himſelf unknown to his family. He was a member of the medical club (with the doctors Parſons, Templeman, Fothergill, Watſon, and others), which met every fortnight in St. Paul's Church-yard. He was twice married, viz. the firſt time to Mrs. Elizabeth Boiſſagon; and the ſecond to Mrs. Mary Deners. He left a ſ[illegible] [C] and three daughters. A portrait of Dr. Maty, by his own order, has been engraved

[A] Mr. Duncombe, in a letter to archbiſhop Herring, Nov. 16, 1754, "ſays, I have lately commenced an ac-"quaintance with a fellow of the "Royal Society, Dr. Maty, a man of "learning and genius. He publiſhed "every two months at the Hague, "*une feuille volante* (as the French "phraſe it), intituled 'Journal Bri-"tannique.' He has continued it five "years. In his laſt number there is "an ingenious elogium on Dr. Mead. "The memoirs were communicated to "him by Dr. Birch. The doctor is in "eaſy circumſtances, and knows no-"thing of my mentioning his name "here."

[B] Some French verſes by Dr. Maty, on the death of the count de Giſors, were printed in "The Gen-"tleman's Magazine," 1758, p. 47[illegible].

[C] Henry Maty, M. A. now one of the under librarians of the Britiſh Muſeum; and author of a "New Re-"view," after the example of his learned and induſtrious father.

ſince

ſince his death by Bartolozzi, to be given to his friends; of which no more than 100 copies were taken off, and the plate deſtroyed. He had nearly finiſhed the "Memoirs of the earl "of Cheſterfield;" which were completed by his ſon-in-law Mr. Juſtamond, and prefixed to that nobleman's "Miſ-"cellaneous works, 1777," 2 vols. 4to.

MAUGIN (JOHN), ſurnamed the Angevin, or of Anjou, lived in the 16th century, and diſtinguiſhed himſelf by publiſhing tranſlations. His tranſlation of Machiavel's "Diſ-"courſes upon Livy" was printed at Paris in 1548; and his tranſlation of the "Hiſtory of Palmerin d'Olive," ſon of king Florendos of Macedon and the fair Griana, daughter of the emperor of Conſtantinople, had been publiſhed at the ſame place in 1546. His firſt book of the "New Triſtan, "prince of Leonnois, &c." was printed at Paris in 1554; and dedicated to Mr. Maupas, counſellor and almoner in ordinary to the king. He frankly owns in the dedication, that he had choſen him for the hero of his book, becauſe he knew, that he was "always open-handed to thoſe who pre-"ſented him with their works, whether ſmall or great." We will tranſcribe the beginning of it from the quotation of Bayle. "My lord, it has been the common pretence of all Dictionary.
"French authors for theſe twenty years, either that their "copies have been ſtolen from them, or that the importu-"nity of their friends have forced them to publiſh them. "I know, how commendable modeſty is; but to call ſimpli-"city, and a diſtruſt of one's ſelf modeſty, appears to me ſo "ridiculous and contemptible, that I neither can, nor will "do it. I deſignedly purſue a quite contrary method; and "declare, that from the hour you kindly reſcued me from "captivity, and admitted me into the freedom of your ſer-"vice, I have always had a deſire to preſent you with ſuch "productions of my pen, as might give you a pleaſure."

Maugin was born at Angers, according to the account of Du Maine, who adds, that they gave him the ſurname of the little Angevine. His being thus ſurnamed ſhews, that he was much better known by the name of his country, than by that of his family; from which it is reaſonable to believe, that he was of mean birth and low ſtature. A foot-boy, a tayl'r's apprentice, or the like, is more commonly diſtinguiſhed by the name of his province, than by that of his family; and Maugin, if any of theſe, "was not the firſt," ſays Bayle, "who has becom' poet and author, and even "diſtinguiſhed himſelf as ſuch." Biblioth. Franç. p. 244.

MAUPERTUIS

MAUPERTUIS (PETER-LEWIS), an eminent philoſopher, was born of a good family in 1698, and had in his early youth a ſtrong propenſity to mathematics and to war. In 1718, he engaged among the military; devoting, however, his leiſure-hours to ſtudy. In about three years he quitted arms, and gave himſelf up entirely to ſcience: in which he ſoon became ſo diſtinguiſhed, as to be admitted into the French academy in 1723. Four or five years after he went to London, where he became a fellow of the Royal Society; and, in his return to France, paid a viſit to the Bernoulis, who were then the ornament of Swiſſerland. In 1736, he was placed at the head of the Academicians, who were ſent into the North by the king of France, in order to determine the figure of the earth: he preſided over this undertaking, which was executed with great ſucceſs. The prince royal of Pruſſia, ſince become a great king, invited him to Berlin, to be preſident and director of the academy there. He went; and that monarch being then at war with the emperor, Maupertuis would partake of the dangers of it. He expoſed himſelf bravely, was taken priſoner, and conducted to Vienna; but his captivity was neither hard nor long; for the emperor and empreſs queen, having ſhewn great goodneſs to him, diſmiſſed him to Berlin. He returned to France, where his friends hoped to keep him; but a warm imagination and a lively curioſity would not ſuffer him to ſettle and be happy. He returned again to Pruſſia, yet had not been there long, before he repented of having quitted his country; although exceedingly honoured and careſſed by the king. He had, it ſeems, a ſtrange inquietude of ſpirit, with a dark atrabilaire humour, which rendered him miſerable amidſt honours and pleaſures. Such a temperament did not promiſe a very pacific life; and he was engaged in ſeveral quarrels. He had a quarrel with Koenig, the profeſſor of philoſophy at Franeker, and another more terrible with Voltaire. Maupertuis had inſerted into the volume of "Memoirs of the Academy of Berlin, for 1746," a diſcourſe upon the laws of motion; which Koenig was not content with attacking, but attributed to Leibnitz. Maupertuis, ſtung with the imputation of plagiariſm, engaged the academy of Berlin to call upon him for his proof; which Koenig failing to produce, he was ſtruck out of the academy of which he was a member. Several pamphlets were the conſequence of this; and Voltaire, for ſome reaſon or other, engaged againſt Maupertuis. We ſay, for ſome reaſon or other: becauſe Maupertuis and Voltaire were apparently

upon

upon the moſt amicable terms; and the latter reſpected the former, as his maſter in the mathematics. Voltaire however exerted all his wit and ſatire againſt him, and on the whole was ſo much tranſported beyond what was thought right, that he found it expedient, in 1753, to quit the court of Puſſia; and the king, upon his not deſiſting to purſue Maupertuis, cauſed him to be arreſted afterwards at Frankfort.

A growing ſtate of ill health obliged him, as he thought for his benefit, to return to his own country, where he continued about two years from 1756 to May 1758; and then he went to the Bernoulli's at Baſil, with whom he died in July 1759. His works had been collected and printed, 1756, in 4 vols. 8vo; and conſiſt of, 1. "La figure de la "Terre déterminée." 2. "La Meſure d'un Degré du "Meridien." 3. "Diſcours ſur la figure des Aſtres." 4. "Elémens de Geographie." 5. "Aſtronomie Nau- "tique." 6. "Elémens d' Aſtronomie:" and ſome other things upon more diſſimilar ſubjects, but theſe are what diſtinguiſh him.

MAURICEAU (FRANCIS), a French chirurgeon, who applied himſelf with great ſucceſs and reputation to the theory and practice of his art for ſeveral years at Paris. Afterwards, he confined himſelf to the diſorders of pregnant and lying-in women, and was at the head of all the operators in this way. We have ſome excellent works of his upon this ſubject, which were the fruits of long obſervation and experience; as, 1. "Obſervations ſur la groſſeſſe and ſur l' ac- "couchement des femmes, ſur leurs maladies, & celles "des enfans nouveaux, nés 1694," in 4to. This is reckoned an excellent work, and has been tranſlated into ſeveral languages; German, Flemiſh, Italian, Engliſh: and the author himſelf tranſlated it into Latin. It is illuſtrated with cuts. He publiſhed another piece or two, by way of ſupplement, on the ſame ſubject. He died at Paris in 1709.

MAXIMUS of Tyre, uſually called Maximus Tyrius, to diſtinguiſh him from ſeveral other Maximus's of antiquity, was a Platonic philoſopher, who made two journies to Rome; one under the reign of Antoninus, another under that of Commodus, although he is ſuppoſed to have ſpent his life chiefly in Greece. He may be ranked with Phædrus, Quintus Curtius, and others, of whom their contemporaries have ſcarcely made mention, and therefore of whom very little

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can be known. We have extant of Maximus Tyrius one and forty "Diſſertations, upon various arguments;" a manuſcript copy of which was firſt brought out of Greece into Italy by Janus Laſcaris, and preſented to Lawrence de Medicis. From this copy a Latin tranſlation was made, and publiſhed by Coſmus Paccius, abp. of Florence, in 1519; then in Greek by Henry Stephens in 1557; then in the Greek and Latin by Daniel Heinſius in 1607; then by our J. Davis in 1703; and ſince more pompouſly abroad in 4to. Theſe "Diſſertations" are entertaining, curious, and inſtructive; and have gained the author high encomiums among the learned. Iſaac Caſaubon, in the epiſtle dedicatory of his "Commentaries upon Perſius," calls him, "mel-
Miſc. Obſervat. lib. i. c. 20. "liſſimus Platonicorum;" and Peter Petit repreſents him, as "auctorem imprimis elegantem in philoſophia ac diſer-"tum." He has ſpoken a good deal of himſelf in his 37th
In Præfat. "Diſſertation," and ſeemingly in a ſtyle of panegyric, for which his editor Davis has accuſed him of indecency and
Fabric. Bib. Græc. lib. iv. c 23. vanity: but Fabricius has defended him very well upon this head, by obſerving, that Davis did not ſufficiently attend to Maximus's purpoſe in ſpeaking thus of himſelf; "which "was," he ſays, "not at all with a view of praiſing him-"ſelf, but to encourage and promote the practice of thoſe "leſſons in philoſophy, which they heard from him with ſo "much applauſe."

Some have confounded Maximus Tyrius with Maximus Epheſius, the preceptor of Julian the apoſtate, who wrote a poem upon aſtrology, intituled "Περι καταρχων;" which is publiſhed, with a Latin verſion by another hand, by Fabricius, in the 25th chapter of the fifth book of his "Bibliotheca "Græca." It is imperfect at the beginning.

Langbaine's Account of Engliſh dramatic poets. MAY (THOMAS), Eſq; an Engliſh poet and hiſtorian, was deſcended of an ancient, but ſomewhat declining family in Suſſex; and born at Mayfield in that county, as it is ſuppoſed, in 1594. He was inſtructed in claſſical literature in the neighbourhood, and then entered a fellow-commoner of Sidney college in Cambridge, where, in 1612, he took a bachelor of arts degree, but never proceeded farther in academical advancement. He removed afterwards to London, and was admitted a member of Gray's-inn, Aug. 6, 161[illegible]: but his genius leading him to purſue the belles lettres, and eſpecially the Muſes, he concerned himſelf very little with the law. He gained an acquaintance with ſeveral eminent courtiers and wits of thoſe times, as ſir Kenelm Digby, ſir Richard

Richard Fanſhaw, ſir John Suckling, ſir Aſhton Cockaine, Thomas Carew, Endymion Porter, Ben Jonſon, and others: and his reputation was ſuch, that he obtained the countenance of Charles I. and his royal conſort; at whoſe particular recommendation and deſire he undertook and publiſhed ſeveral of his poetical works.

While he reſided at court, he wrote the five plays extant under his name: 1. "The Heir, a comedy, acted in 1620," and printed in 1633. This comedy is extremely commended by Carew, in a copy of verſes prefixed to it; and Langbaine thinks there are few perſons of judgement, that are true lovers of innocent and inoffenſive comedy, but will allow this to be an excellent play. 2. "Cleopatra, a tragedy," acted in 1626, printed in 1639, and dedicated to ſir Kenelm Digby. 3. "Antigone, the Theban princeſs, a tragedy," printed in 1631, and dedicated to Endymion Porter, Eſq; one of the gentlemen of his majeſty's bedchamber. 4. "Agrippina, "empreſs of Rome, a tragedy," printed in 1639. In this play are inſerted above thirty lines from "Petronius Arbiter's "Satyricon," being a tranſlation of thoſe verſes recited by Eumolpus, beginning "Orbem jam totum," and ending "Ad menſam vivus perducitur." 5. "Old couple, a co-"medy," printed in 1651. Two other plays have been aſcribed to our author, viz. "The old wives tale," and "Orlando Furioſo;" but Langbaine ſays, "he never ſaw "the firſt;" and for the latter he aſſures the reader, "it was "printed long before Mr. May was born, at leaſt before he "was able to guide a pen."

Beſides theſe plays, we have ſeveral tranſlations of his from ſome Latin authors, and other compoſitions of his own alſo in verſe. Among the former are "Virgil's Georgics," with annotations, publiſhed in 1622; to which is ſubjoined, ſelected epigrams from Martial. But he was for none of his tranſlations of the ancients ſo famous, as for that of "Lucan's Pharſalia," and his own continuation of that poem to the death of Julius Cæſar, both in Latin and Engliſh. The tranſlation of the "Pharſalia" was firſt printed in 1627, the continuation of it in Engliſh in 1630. The Latin continuation of it was printed at Leyden in 1640, 12mo, under this title, "Supplementum Lucani, libri viii. Authore "Thoma Maio, Anglo:" to which edition are prefixed Latin commendatory poems to him by Boxhornius, Nicholas Heinſius, ſir Richard Fanſhaw, and others. It is certainly much to our author's honour, that his Latin "Sup-"plement" was reprinted ſeveral times after with ſome noted

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editions of "Lucan" abroad: and it is probable, that his character would not have ſtood ſo low with poſterity as it does at preſent, if certain political deviations afterwards had not made him obnoxious to the party, which at length prevailed. To go on with his works. He had a hand alſo in the tranſlation of two books written by the celebrated Scotch Wit, John Barclay, namely, his "Argenis" and "Icon animorum." Among his original compoſitions are, "The reign of king Henry II. written in ſeven books, by his majeſty's command, a poem: to which is added in proſe, The deſcription of Henry II. with a ſhort ſurvey of the changes of his reign: alſo, The ſingle and comparative characters of Henry and Richard, his ſons, 1633," 8vo. In 1635, he publiſhed, by the king's ſpecial command alſo, an hiſtorical poem in ſeven books, intituled, "The victorious reign of Edward III."

Some of his works, we ſee, were written at the command of Charles I. and almoſt all of them were dedicated to his majeſty, which ſeems to indicate a pretty cloſe connexion between the king and the poet; yet May, on the breaking out of the civil wars, joined himſelf very heartily to the parliament. Fuller gives a reaſon for this, when he ſays, that "ſome diſguſt at court was given to, or taken by him, as "ſome would have it, becauſe his bays were not guilded "richly enough, and his verſes rewarded by king Charles "according to expectation." Others, as Phillips and Winſtanley, ſay more particularly, "that his deſertion from the "court was owing to his being diſappointed of the place of "queen's poet, to which ſir William Davenant, his competitor, was preferred before him." Whatever was the cauſe, away he went; threw himſelf under the protection, and into the ſervice, of the parliament; and recommended himſelf ſo effectually to them, that he was made their ſecretary and hiſtoriographer. Agreeably to the duties of this laſt office, he publiſhed in 1647, "The hiſtory of the parliament of England, which began Nov. 3, 1640; with a "ſhort and neceſſary view of ſome precedent years," folio. The firſt book of this hiſtory begins with ſhort characters of queen Elizabeth, king James, and paſſes through the former part of king Charles's reign, to the year 1641; and the laſt ends with a narrative of the firſt battle of Newbury, 1643. He afterwards made an abſtract of this hiſtory, and a continuation of it to the death of king Charles I. in Latin, 1649; and then an Engliſh tranſlation of it, intituled, "A "breviary of the hiſtory of the parliament of England, "1650."

Worthies of England, in Suſſex.

Theatrum hiſtoricum, and Lives of the poets.

"1650," 8vo. Echard calls this hiſtory, "one of the "genteeleſt and handſomeſt libels of thoſe times."

A few months after the publication of "The Breviary," the 13th Nov. 1650, Mr. May died, aged 55 years. He went well to reſt over night, after a chearful bottle as uſual, and died in his ſleep before morning; upon which his death was imputed to his tying his night-cap too cloſe under his fat cheeks and chin, which cauſed his ſuffocation; but the facetious Andrew Marvell has written a long poem of a hundred lines, to make him a martyr of Bacchus, and die by the force of good wine. He was interred near Camden in Weſtminſter-abbey, which cauſed Fuller to ſay, that "if he "were a biaſſed and partial writer, yet he lieth buried near "a good and true hiſtorian indeed." Soon after the Reſtoration, his body with thoſe of ſeveral others was dug up, and buried in a pit in St. Margaret's church-yard; and his monument, which was erected by the appointment of parliament, was taken down and thrown aſide. Marvell's Works, 1726, in 12mo.

MAYER (TOBIAS), one of the greateſt aſtronomers and mechanics this century has produced, was born at Maſpach in the duchy of Wirtemberg, 1723. He taught himſelf mathematics, and at the age of fourteen deſigned machines and inſtruments with the greateſt dexterity and juſtneſs. Theſe purſuits did not hinder him from cultivating the belles lettres: he acquired the Latin tongue, and wrote it with elegance. In 1750, the univerſity of Gottingen choſe him for their mathematical profeſſor; and every year of his ſhort, but glorious life, henceforward was marked with ſome conſiderable diſcoveries in geometry and aſtronomy. He publiſhed ſeveral works in this way, that are all reckoned excellent; and ſome are inſerted in the ſecond volume of the "Memoirs of the univerſity of Gottingen." His labours ſeem to have exhauſted him; for he died worn out, in 1762.

MAYERNE (Sir THEODORE DE), baron of Albone, firſt phyſician to their Britannic majeſties James I. and Charles I. was the ſon of Lewis de Mayerne, the celebrated author of the "General hiſtory of Spain," and of the "Mo"narchie ariſto-democratique," dedicated to the States-General. His mother was Louiſa, the daughter of Antoine le Maſſon, treaſurer of the army to Francis I. and Henry II. in Piedmont. Lewis de Mayerne retired to Geneva about the end of 1572, after having had two houſes at Lyons pulled

down on account of his religion. Sept. 28, 1573, his ſon Theodore was born, and had for his godfather Theodore Beza. He learnt polite literature in his own country, whence he was ſent to Heidelberg, where he ſtayed ſome years; after which, as he had made choice of phyſic for his profeſſion, he went to Montpelier, where he took the degree of bachelor in 1596, and of doctor in 1597. Thence he went to Paris, where, by way of introducing himſelf into practice, he gave lectures in anatomy to the young ſurgeons, and in pharmacy to the apothecaries. He acquired reputation by his preſcriptions, and became known to Mr. Ribbit, ſieur de la Riviere, firſt phyſician to Henry IV. who recommended him ſo effectually to the king, that he made him one of his phyſicians in ordinary; and, in 1600, appointed him to attend Henry duke of Rohan, in his embaſſies from France to the princes of Germany and Italy. Upon his return, he acquitted himſelf in the exerciſe of his office very much to his credit, and was in high favour with the king, who promiſed to do great things for him, provided he would change his religion; for which purpoſe he ſet cardinal du Perron, and others of the clergy, upon him. And, even in ſpite of his obſtinacy, the king was going to appoint him his firſt phyſician, if the Jeſuits, who were aware of it, had not prevented him by the means of queen Mary de Medicis. This circumſtance and intended favour Mayerne knew nothing of, till he learnt it, in 1642, in England, from Cæſar duke of Vendoſme, a natural ſon of France. In 1607, he had under his care an Engliſhman of quality, who after his recovery carried him into England, where he had a private conference with king James. Even after the death of Henry IV. he continued in the quality of phyſician in ordinary to Lewis XIII. till 1616, when he ſold this place to a French phyſician. After this, the king of England cauſed him to be invited by his embaſſador, to ſerve in quality of firſt phyſician to himſelf and his queen, and gave him a patent, ſealed with the great-ſeal of England; in which office he ſerved the whole royal family with great honour and approbation, till the day of his death. He was alſo much employed both by the nobility and gentry. He made an exact collection of his preſcriptions. He compoſed a very curious diſpenſatory of medicines, galenical and chymical; but never publiſhed any of his works, except an "Apology" for himſelf, againſt the faculty of phyſic at Paris, who had attacked him for his application to the practice of chymiſtry, which was greatly cried down by the phyſicians

phyſicians there. Guy Patin has given an account of this diſpute; in which he has ſhewn himſelf greatly prejudiced againſt Mayerne, and calls him a quack on account of his pretenſions to chymiſtry. He died March 15, 1655, at Chelſea, leaving behind him one only daughter, who brought her great fortune in marriage to the marquis de Montpouvillan, grandſon of the marſhal duke de la Force; but ſhe died at the Hague, in 1661, of a child, of which ſhe could not be delivered. Letter vii. tom. i.

His works were printed at London in 1700, and make a large folio, divided into two books. The firſt contains his "Conſilia, epiſtolæ, & obſervationes;" the ſecond his "Pharmacopæa variæque medicamentorum formulæ." At the beginning of the book is placed the author's effigies, ſuch as it was in his 82d year. "It is," ſays Bayle, "the moſt happy phyſiognomy in the world: there is a lively, ſerene, and majeſtic air in it; and his venerable beard has a very good effect." Under the print are theſe words: "Theo. Turquet. de Mayerne, eques auratus, patria Gallus, religione reformatus, dignitate baro; profeſſione alter Hippocrates, ac trium regum (exemplo rariſſimo) archiater; eruditione incomparabilis; experientiæ nulli ſecundus; & quod ex his omnibus reſultat, fama late vagante perilluſtris." i. e. "Theo. Turquet. de Mayerne, knight, by birth a Frenchman, by religion a Proteſtant, and by dignity a baron; in his profeſſion, a ſecond Hippocrates; and, what has very ſeldom happened to any but himſelf, firſt phyſician to three kings; in erudition unequalled; in experience ſecond to none; and, as the reſult of all theſe advantages, celebrated far and near." As for the name or rather nickname of Turquet, it came from a woman of their family, who, being well made, and of a pretty large ſize, was thought to reſemble a fine Turkiſh woman: which made people commonly give the name of Turquetti to all her children. Dict. art. MAYERNE, note B.

MAYNARD (FRANCIS), a French poet, and one of the forty of the French academy, was the ſon of a counſellor of the parliament of Toulouſe, and born in 1582. He was ſecretary to queen Margaret, and pleaſed the court of that princeſs by his wit and gaiety. Noailles, the embaſſador to Rome, took him with him in 1634; and Pope Urban VIII. was very much pleaſed with him. Returning to France, he made his court to the great, and built his happineſs upon the expectations he formed from them; which undoubtedly,

nineteen times out of twenty, is ſure to lead to miſery. This was his caſe. He commended cardinal Richelieu, in order to obtain ſomething; and he abuſed the ſaid cardinal for giving him nothing. He had the ſame ſucceſs at the court of Anne of Auſtria; and, after a world of diſappointments, he retired to his province, where he died in 1646. He wrote Songs, Odes, Epigrams, a Poem intituled "Philander," "&c." Malherbe ſays of him, and it has generally been allowed, that his verſes were well turned, but wanted force.

Athen. Oxon.

MAYNE (Dr. JASPER), an Engliſh poet and divine, was born at Hatherlagh in Devonſhire, 1604. He received his education at Weſtminſter-ſchool; and was afterwards removed to Chriſt-church-college in Oxford, when he was about twenty. He took his bachelor and maſter of arts degrees in the regular way; and then, entering into holy orders, was preſented by his college to the vicarages of Caſſington near Woodſtock, and of Pyrton near Watlington, in Oxfordſhire. He became, ſays Wood, "a quaint preacher," "and a noted poet;" and, in the latter capacity, diſtinguiſhed himſelf by the production of two plays, intituled, "The city match," a comedy; and "The amorous war," a tragi-comedy. When the rebellion broke out, and Charles I. was obliged to keep his court at Oxford, to avoid being expoſed to the reſentment of the populace in London, where tumults then prevailed, Dr. Mayne was one of thoſe divines who were appointed to preach before his majeſty. In 1646, he was created a doctor of divinity; and, the year after, printed a ſermon at Oxford, "Againſt falſe prophets," upon Ezekiel xxii. 26. which occaſioned a diſpute between him and the memorable antagoniſt of Chillingworth, Mr. Cheynell. Cheynell had attacked his ſermon from the pulpit at St. Mary's in Oxford; upon which there paſſed ſeveral letters between them, publiſhed by Dr. Mayne the ſame year, in a piece, intituled, "A late printed ſermon againſt "falſe prophets vindicated by letter from the cauſeleſs aſperſions of Mr. Francis Cheynell; by Jaſper Mayne, D. D. "the miſunderſtood author of it." Mayne having ſaid, in one of his letters to Cheynell, that "God, upon a true re-"pentance, is not ſo fatally tied to the ſpindle of abſolute "reprobation, as not to keep his promiſe, and ſeal merciful "pardons;" Cheynell animadverted upon him in the following terms: "Sir, Reprobatio eſt tremendum myſterium. "How dare you jeſt upon ſuch a ſubject, at the thought of "which each Chriſtian trembles? Can any man repent, that "is

"is given up to a reprobate mind and impenitent heart? "And is not every man finally impenitent, ſave thoſe few "to whom God gives repentance freely, powerfully, effectually? See what it is for a man to come from Ben Jonſon or Lucian, to treat immediately of the high and ſtupendous myſteries of religion. The Lord God pardon "this wicked thought of your heart, that you may not periſh "in the bond of iniquity and gall of bitterneſs. Be "pleaſed to ſtudy the ixth chapter to the Romans." The ſame year Mayne publiſhed alſo another piece, intituled, "OXAOMAXIA; or, the people's war examined according "to the principles of Scripture and reaſon, in two of the "moſt plauſible pretences of it. In anſwer to a letter ſent "by a perſon of quality, who deſired ſatisfaction." In this piece he examines, firſt, how far the power of a king, who is truly a king, not one only in name, extends itſelf over ſubjects; ſecondly, whether any ſuch power belongs to the king of England; and, thirdly, if there does, how far it is to be obeyed, and not reſiſted. Take, by way of ſpecimen, his concluſion of the laſt head. "Suppoſing," ſays he, "that the long parliament all the while have fought, as "was at firſt pretended, for the defence of their aſſailed "liberty; yet fighting againſt the king's, whoſe ſubjects "they are, can never, before a Chriſtian judge, make their "armies paſs for juſt. But being no way neceſſitated to "make ſuch a defence, their liberty having in no one particular been aſſaulted, which hath not been redreſſed; if "St. Paul were now on earth again, and were the judge "of this controverſy between them and their lawful ſovereign, I fear he would call their defence by a name, "which we in our modern caſes of conſcience do call rebellion."

In 1648, he was deprived of his ſtudentſhip at Chriſt-church, to which he had been advanced, upon taking his degrees; and ſoon after of both his livings. During the time of the uſurpation, he was chaplain to the earl of Devonſhire, and conſequently became the companion of the celebrated Hobbes, who then attended his lordſhip: but Hobbes was never very good company for divines; and therefore it is no great wonder, if Mayne and he did not agree well together, as Wood informs us they did not. At the Reſtoration, he was not only reſtored to both his livings, but, for his ſervices and attachment to the royal cauſe, promoted alſo to a canonry of Chriſt-church, and made archdeacon of Chicheſter, and chaplain in ordinary to his ma-

jesty. He held these preferments to the time of his death, which happened Dec. 6, 1672. He was interred in the choir at Christ-church, where a monument was erected for him, at the charge of his executors, Dr. Robert South and Dr. John Lamphire. By his will he left 500l. towards the rebuilding of St. Paul's cathedral, and 100l. each to both of his livings. It is remarkable of this divine, that, though very orthodox in his opinions, and severe in his manners, he was a most facetious and pleasant companion, and so wonderfully fond of joking, that he even contrived to do it after he was dead. Thus Langbaine, in his account of him, relates, that he had a servant, who had long lived with him; to whom he bequeathed a trunk, "with something in it," as he said, "which would make him drink after his death." The doctor dying, the servant immediately paid a visit to the trunk; but instead of a treasure, or at least a valuable legacy, which he expected, he found nothing at all but a red herring.

Lives of the poets.

Besides the writings abovementioned, Mayne published "A Poem upon the naval victory over the Dutch by the "duke of York," and four sermons: one "Concerning "unity and agreement, preached at Oxford in 1646;" another "Against schism, or the separations of these times, "preached in the church of Watlington in Oxfordshire, in "1652," at a public dispute held there, between himself and an eminent Anabaptist preacher, the same year; a "Concio "ad academiam Oxonienſem, in 1662," and "A Sermon "at the consecration of Herbert lord bishop of Hereford, in "1662." He translated some of "Lucian's Dialogues," in 1638; and also "Donne's Latin epigrams," in 1652, which he intituled "A sheaf of miscellany epigrams."

Oldmixon's Life and posthumous works of Arthur Maynwaring, esq; Lond. 1715.

MAYNWARING (ARTHUR), esq; a gentleman distinguished for poetry and politics, was descended from an ancient family in Shropshire, and born at Ightfield in that county, 1668. He was instituted in grammar learning at Shrewsbury and thence removed, at seventeen, to Christ-church in Oxford; where he was placed under the care of Smalridge, afterwards bp. of Bristol. He staid several years at Oxford, and then went into the country, where he prosecuted his studies in polite literature with great vigour; and afterwards coming to London, applied himself to the law. During his residence in the country, he had contracted from an uncle, with whom he lived, an extreme aversion to the government of king William, and wrote several pieces in favour

favour of James the Second's party: but, upon being introduced to the acquaintance of the duke of Somerſet, and the earls of Dorſet and Burlington, he began to entertain very different notions in politics. He ſtudied the law till he was five and twenty; and, upon the concluſion of the peace of Ryſwic, went to Paris, where he became acquainted with Boileau. That poet invited him to his country-houſe, gave him a very handſome entertainment, and ſpoke much to him of the Engliſh poetry; but all by way of enquiry: for he affected to be as ignorant of the Engliſh Muſe, as if the Engliſh were as barbarous as Laplanders. Thus a gentleman, a friend of Maynwaring's, viſiting him ſome time after, upon the death of Dryden, Boileau ſaid, that he was wonderfully pleaſed to ſee, by the public papers, that the Engliſh nation had paid ſuch extraordinary honours to a poet in England; burying him at the public charge; and then aſked the gentleman who that poet was, with as much indifference, as if he had never heard of Dryden's name. "But," ſays Oldmixon, "it is hardly poſſible that Boileau, "who talked of his profeſſion as much as Peter Motteaux, "ſhould converſe with ſo many Engliſh gentlemen, and ſo "many French gentlemen who had lived in England, lovers "of wit and criticiſm, and not have heard a hundred times "of Mr. Dryden. There is hardly a poet in England of "the meaneſt intelligence, but has heard even of Katz the "Dutch poet; and ſurely Dryden, who was a finer poet "than ever France produced, could not but be known by "name to Mr. Boileau; though neither he, nor any of his "countrymen, would ſo forget themſelves, as to like any "wit but their own. Mr. Boileau, in his converſation with "Mr. Maynwaring, acknowledged he had heard a great "deal of the merit of our tragedies, but had no notion of "our performances in the other kinds of poetry: imputing "that excellence of ours to our own ſanguinary tempers, as "Rapin had done before, calling us *inſulaires*, by way of "contempt; which no doubt Boileau's good breeding only "prevented. Mr. Maynwaring gave him ſuch an account "of our plays and poems, as very much ſurpriſed him; and "yet, three or four years afterwards, he pretended never "to have heard of ſo great a man as Dryden." Life and poſthumous works, &c. p. 17, 18.

After his return from France, he was made one of the commiſſioners of the cuſtoms, in which he diſtinguiſhed himſelf by his ſkill and fidelity. Of the latter Oldmixon gives a remarkable inſtance, in his treatment of a fellow who ſolicited to be a tide-waiter. This man, underſtanding that Ibid. p. 18, 19.

Mr. Maynwaring had the beſt intereſt at the board of any of the commiſſioners, with the lords of the treaſury, left a letter for him, with a purſe of fifty guineas, deſiring his favour towards obtaining the place which he put in for. After that, he delivered a petition to the board, which was read, and ſeveral of the commiſſioners ſpoke to it: upon which Mr. Maynwaring took out the purſe of fifty guineas, and the letter, and told them, that, "as long as he could help "it, that man ſhould never have this nor any other place." In the beginning of queen Anne's reign, he was made auditor of the impreſts, by the lord-treaſurer Goldolphin, an office worth 2000l. per annum in a time of buſineſs. In the parliament which met in 1705, he was choſen a burgeſs for Preſton in Lancaſhire. He died at St. Albans Nov. 13, 1712, leaving Mrs. Oldfield, the celebrated actreſs, his executrix, by whom he had a ſon, named Arthur Maynwaring. He divided his eſtate pretty equally between that child, Mrs. Oldfield, and his ſiſter. Oldmixon tells us, that he "loved that "lady for about eight or nine years before his death, and "with a paſſion that could hardly have been ſtronger, had "it been both her and his firſt love. It was doubtleſs," ſays he, "owing in a great meaſure to his inſtructions, that "ſhe became ſo admirable a player: for as nobody under-"ſtood the action of the ſtage better than himſelf, ſo no-"body took greater pleaſure than he, in ſeeing her excel in "it. He wrote ſeveral prologues and epilogues for her, and "would always hear her ſpeak them in private, before ſhe "ſpoke them in public. His friends of both ſexes blamed "him often for this intrigue; and ſome of them of the higheſt "rank had had ſuch quarrels with him on this head, that even "Mrs. Oldfield herſelf has frequently repreſented to him, "that it was for his honour and intereſt to break it off: "which frankneſs and friendſhip of hers did, as he often "confeſſed, engage him to her the more firmly." He publiſhed a great number of things in verſe and proſe, which gained him credit and reputation. Sir Richard Steele dedicated to him the firſt volume of the "Tatler." His adverſaries could not deny him merit. Thus the Examiner, his antagoniſt in politics, allowed, that he wrote with "a tole-"rable ſpirit, and in a maſterly ſtyle." He was ſeverely reflected upon for his will, particularly by the "Examiner," in anſwer to which, there came out a paper, two months after his death, in defence of him; and this defence was in a few days followed by another, in a letter to a friend, ſuppoſed to be written by Robert Walpole, eſq.

Life, &c. p. 43, 44.

MAZARINE

MAZARINE (JULIUS), cardinal, and firſt miniſter of ſtate in France, was born at Piſcina, in the province of Abruzzo in Italy, on July 14, 1602. He enjoyed at the ſame time the biſhopric of Metz, and the abbeys of St. Arnold, St. Clement, and St. Vincent, in that city; as alſo thoſe of St. Denys in France, of Cluni, of St. Victor, of Marſeilles, of St. Medard of Soiſſons, of St. Martin of Laon, of St. Taurin of Evreux, &c. &c. The greatneſs of his abilities was conſpicuous, even in his early years, whilſt he was ſtudying the belles lettres: it was at this early age, that he had the happineſs of being inſtructed by the abbé Jerome of Colonna, who afterwards became a cardinal. This illuſtrious perſon went to reſide in the univerſity of Alcala in Spain, whither he was followed by Mazarine, who applied himſelf to the law, and took, at his return to Italy, his doctor's degree. He went afterwards to the court of Rome, where he became acquainted with cardinal Sacchetti, whom Urban VIII. ſent into Lombardy: it was through his means, that Mazarine was inſtructed in each particular, relating to the intereſt of the different princes who were then at war about Caſſel and Montſerrat. Soon after this, the cardinal Antonio Barberini, nephew to the Pope, came into the Milaneſe and Piedmont, in the character of legate, to conclude a peace. Mazarine embraced his cauſe ſo warmly, and did it ſuch real ſervice, that he was ordered to remain upon the ſpot with the nuncio Jaques Pancirole, and to aſſiſt him in his endeavours to conclude this great affair. He here pryed cloſely into the deſigns of the French, the Imperialiſts, the Spaniards, the duke of Mantua, and the duke of Savoy; and took ſuch meaſures as might beſt reconcile and ſtrengthen their various intereſts. The peace had been concluded at Ratiſbon on the third of October, but the French and Spaniards refuſed to accept of it in Italy. Mazarine, who perceived that by ſuch an oppoſition his care was on the point of being uſeleſs, ſought out for new expedients to enforce a welcome reception of the peace, and to prevent the two armies from coming to an engagement. The Spaniards, who were beſieging Caſſel, had made entrenchments for ſix miles round about them; and were determined vigorouſly to defend themſelves againſt the French, who approached extremely near, with an intention to force their lines. Oct. 1630, were theſe enemies prepared for battle: the Spaniards waited only for the ſignal to fire, and the forlorn hope of the French army had been drawn out to force their lines; when

when Mazarine, after having made ſeveral embaſſies, and offered an accommodation in many different forms, quitted the Spaniſh trenches, and, riding on a full gallop towards the French, waved his hat to them, crying out, "Peace! peace!" He then addreſſed himſelf to the commander in chief, the marſhal duke de Schomberg, and gave in ſuch propoſals as were accepted by the generals, and followed by the peace concluded in the April following. The nuncio Pancirole and Mazarine were joint agents for the Pope; but all the credit of the negociation was given to the latter.

The cardinal de Richelieu was ſo well ſatisfied with his conduct, that he conceived an eſteem for him. Barberini was equally attached to him, and prevailed upon Urban VIII. to make him keeper of the ſeals. He went in 1634 to Avignon, in quality of vice-legate, and to France in that of nuncio extraordinary. It was there that he acquired a deep inſight into all ſtate affairs, the friendſhip of Richelieu, and the good will of Louis the XIIIth. In compliment to the nomination of this monarch, the Pope added him to the number of cardinals in 1641. When Richelieu died, the ſame king made Mazarine his miniſter of ſtate, and one of the executors to his will. In theſe departments, he took upon him the adminiſtration of affairs, during the minority of Lewis XIV. and the regency of the queen, Anne of Auſtria. The dawnings of his power were attended with the happieſt ſucceſs; and the good fortune of the king's armies was to our cardinal a ſource of much national applauſe. But theſe advantages were very tranſient, and ſoon retired to make room for the united murmurs of an oppreſſed people, and the envious combination of the great ones, who were jealous of his high advancement. Hence aroſe the civil wars in 1649, and the three following years. It was inſiſted upon, that he ſhould be diſmiſſed from the royal preſence; and Mazarine, who knew how neceſſary it was for him to retire, demanded that he might take his leave; and, yielding to the ſeverity of the times, departed from the kingdom. He was ſtill ſo conſcious of fortune's always attending him, that he mentioned even this event, as one of the chief incidents contributing to his greatneſs. The miſeries the French were labouring under adminiſtered freſh fuel to the fire, which had been lighted in the people's breaſts againſt the cardinal. A multitude of decrees were iſſued out againſt him, his [illegible] library was ſold, and a price was fixed upon his head: but he parried all theſe dreadful blows, with moſt aſtoniſhing dexterity; returned to court, and with a double ſhare of power;

power; the joy of which was not a little heightened, when he perceived that they, who once had been his bittereſt enemies, were now become his warmeſt friends. After this, he continued to render the ſtate many important ſervices, the capital of which was the obtaining of the peace between France and Spain; for this purpoſe, he went himſelf to hold a conference with the Spaniſh miniſter, Don Lewis de Haro, in 1659. The ſucceſsful termination of this affair was followed by the king's marriage with the Infanta. The continual application of Mazarine to buſineſs brought on a very dangerous illneſs: he was at that time at the Louvre, but gave orders to be carried to Vincennes, where he died March 9, 1661, aged 59. The king paid the higheſt honours to his memory. His body was magnificently entombed in the college, uſually called after his name, but ſometimes by that of "the four nations," having been deſigned as a place of education for the youth of the four conquered nations.

Mazarine had a brother and two ſiſters. His letters have been publiſhed; thirty-ſix of them made their appearance at Paris in 1691; and, in 1693, a ſecond volume came out, containing ſeventy-ſeven more: the whole was reprinted in two parts in 1694. Theſe letters are not arranged in the order of their dates; but this error was amended in a later edition, publiſhed (as the title-page informs us) at Amſterdam, by Zachary Chatelain, 1745, in 2 vols. 12mo. For this we are indebted to the care of the abbé d'Alainval; but this edition is rendered more valuable than the others, being augmented by more than fifty letters, which had never before appeared, and which are all placed in their juſt order. The title of this work is, "Letters of Cardinal Mazarine, containing the Secrets of the Negociations concerning the Pyrenæan Peace, and the Conferences which he had on that Subject with Don Lewis de Haro, the Spaniſh Miniſter; the whole enriched with hiſtorical Notes."

MEAD (RICHARD), a moſt diſtinguiſhed phyſician (whoſe abilities and eminence in his profeſſion, united with his learning and fine taſte for thoſe arts which embelliſh and improve human life, long rendered him an ornament, not only to his own profeſſion, but to the nation and age in which he lived), was born at Stepney, Aug. 11, 1673, and received the early part of his education under his father Matthew Mead, a celebrated Nonconformiſt divine, who, with the aſſiſtance of Mr. John Neſbitt, ſuperintended the education of thirteen children. In 1688 he was placed under the care of Mr. Thomas

Anecdotes of Bowyer, by Nichols, p. 251; compared with life of Mead by Dr. Maty.

Thomas Singleton; and in 1689 under Grævius, at Utrecht. In 1692 he removed to Leyden [A], where he attended for three years the lectures of Herman and Pitcairn, and applied himself most successfully to the study of physic. In company with Samuel his eldest brother, David Polhill, esq. and Dr. Thomas Pellet, he visited Italy, and luckily discovered at Florence the Mensa Isiaca, which had been many years given over as lost. He took his degree of doctor of philosophy and physic at Padua, Aug. 16, 1695; and passed some time afterwards at Naples and Rome. On his return, about Midsummer 1696, he settled in the very house where he was born, and practised in his profession there for seven years with great success. In 1702 he published his "Mechanical Account of Poisons." These essays, however justly esteemed on their first appearance, did their author still more honour in the edition he published of them more than forty years afterwards. He became fellow of the Royal Society in 1704, in 1706 was chosen one of their council, and in 1717 a vice-president. He was chosen physician to St. Thomas's hospital, May 5, 1703, when he removed from Stepney to Crutched Fryars; where having resided seven years, he removed into Austin Fryars; and about the same time was appointed by the company of surgeons to read the anatomical lectures in their hall. In the mean time, Dec. 4, 1707, he was honoured by the university of Oxford with the degree of M. D. by diploma. On the last illness of queen Anne, he was called in to a consultation, and ventured to declare that "she could not hold out long." He opened his mind freely on this subject to his friend and protector Dr. Radcliffe, who made use of that friendship to excuse his own attendance. Radcliffe surviving the queen but three months, Mead removed into his house, and resigned his office in St. Thomas's hospital. Uninfluenced by prejudices of party, he was equally the intimate of Garth, Arbuthnot, and Freind. He was admitted fellow of the College of Physicians April 9, 1716; and executed the office of Censor in 1716, 1719, and 1724. In 1719, on an alarm occasioned by the fatal plague at Marseilles, the lords of the regency directed Mr. Craggs, then secretary of state, to apply to Dr. Mead, to give the best directions for preventing the importation of the plague, or stopping its progress. His opinion was approved; and quarantine directed to be performed. Of his "Discourse concerning

[A] He was there contemporary with Boerhaave, with whom he afterwards maintained the most friendly intercourse through life.

"cerning

cerning Peſtilential Contagion [B]," no leſs than ſeven editions were printed in the year 1720; the eighth, which appeared in 1722, and again in 1743, was enlarged with many new obſervations, and tranſlated into Latin [C] by profeſſor Ward. By order of the prince of Wales, Dr. Mead aſſiſted, Aug. 10, 1721, at the inoculation of ſome condemned criminals: the experiment ſucceeding, the two then young princeſſes, Amelia and Caroline, were inoculated April 17, 1722, and had the diſtemper favourably. On the acceſſion of their royal father to the throne in 1727, Dr. Mead was appointed phyſician in ordinary to his Majeſty, and had afterwards the ſatisfaction of ſeeing his two ſons-in-law (Dr. Wilmot and Dr. Nicholls) his aſſociates in the ſame ſtation. Being deſirous of retirement, he declined the preſidentſhip of the College of Phyſicians, which was offered him Oct. 1, 1734; but was elected honorary member of that at Edinburgh, Oct. 6, 1745. He publiſhed an improved edition of his "Account of Poiſons" in 1744; his treatiſe "De Imperio Solis ac Lunæ," &c. in 1746; "De "Morbis Biblicis" in 1749; and "Monita Medica" in 1750. This was the laſt, and perhaps the moſt uſeful, of all his works [D]: with a candour and ſimplicity ſo characteriſtical of a great man, he freely communicates in it all the diſcoveries that his long practice and experience had opened to him with regard to different diſeaſes and their ſeveral cures. The world was deprived of this eminent phyſician Feb. 16, 1754; and on the 23d he was buried in the Temple church, near his brother Samuel, a counſellor at law, to whoſe memory the doctor had cauſed an elegant monument to be placed, with his buſt, and a ſuitable inſcription, by Dr. Ward. To Dr. Mead there is no monument in the Temple; but an honorary one was placed by his ſon in the North aile of Weſtminſter Abbey. Over the tomb is the doctor's buſt; at his right hand a wreathed ſerpent, darting its ſting, and on his left ſeveral books. Below the buſt are his arms and creſt. The inſcription was alſo written by Dr. Ward.

See it in the Anecdotes, p. 253.

Ibid.

Dr. Mead was twice married. By his firſt lady he had ten children (of whom three ſurvived him, two daughters

[B] This Diſcourſe is ſaid to have greatly hurt his practice, for a time at leaſt, not for any medical, but political reaſons, as it was ſuſpected to be intended to prepare the way for barracks, &c. at a time of day when the nation were more jealous of a ſtanding army than now.

[C] As the firſt edition had been by Mr. Maittaire.

[D] His "Medical Works" were collected and publiſhed in one volume 4to, 1762.

married

married to Dr. Wilmot and Dr. Nicholls, and his ſon Richard heir to his father's and uncle's fortunes); by the ſecond lady he had no iſſue. During almoſt half a century he was at the head of his profeſſion, which brought him in one year upwards of ſeven thouſand pounds, and between five and ſix for ſeveral years; at leaſt, ſo we are told. The clergy, and in general all men of learning, were welcome to his advice; and his doors were open every morning to the moſt indigent, whom he frequently aſſiſted with money; ſo that, notwithſtanding his great gains, he did not die very rich. He was a moſt generous patron of learning and learned men, in all ſciences, and in every country; by the peculiar magnificence of his diſpoſition, making the private gains of his profeſſion anſwer the end of a princely fortune, and valuing them only as they enabled him to become more extenſively uſeful, and thereby to ſatisfy that greatneſs of mind which will tranſmit his name to poſterity with a luſtre not inferior to that which attends the moſt diſtinguiſhed characters of antiquity. To him the ſeveral counties of England, and our colonies abroad, applied for the choice of their phyſicians. No foreigner of any learning, taſte, or even curioſity, ever came to England without being introduced to Dr. Mead; and he was continually conſulted by the phyſicians of the continent. His large and ſpacious houſe in Great Ormond Street became a repoſitory of all that was curious in nature or in art, to which his extenſive correſpondence with the learned in all parts of Europe not a little contributed. The king of Naples ſent to requeſt a collection of all his works; preſented him with the two firſt volumes of Signor Bajardi, and invited him to his own palace: and, through the hands of M. de Boze, he frequently had the honour of exchanging preſents with the king of France. He built a gallery for his favourite furniture, his pictures and his antiquities. His library, as appears by the printed catalogue [E] of it, conſiſted of 6592 numbers, containing upwards of 10,000 volumes, in which he ſpared no expence for ſcarce and ancient editions. It is remarkable that many of his books ſold for much more than they had coſt him. His pictures alſo were choſen with ſo much judgement, that they produced 3417l. 11s.; about ſix or ſeven hundred pounds more than he gave for them. Nor did he make this great collection for his own uſe only, but freely opened it to public

[E] Of which ſee ſome curious particulars in the work which furniſhes this article, p. 255.

inſpection.

inſpection. Ingenious men were ſure of finding at Dr. Mead's the beſt helps in all their undertakings; and ſcarcely any thing curious appeared in England but under his patronage. By his ſingular humanity and goodneſs, "he con-"quered even Envy itſelf;" a compliment which was juſtly paid him in a dedication, by the editor of lord Bacon's Works, in 1730. He conſtantly kept in pay a great number of ſcholars and artiſts of all kinds, who were at work for him, or for the public. He was the friend of Pope, of Halley, and of Newton; and placed their portraits in his houſe, with thoſe of Shakeſpeare and Milton, near the buſts of their great maſters the ancient Greeks and Romans. A marble buſto of Dr. Harvey, done by an excellent hand, from an original picture in his poſſeſſion, was given by him to the College of Phyſicians: and one of Dr. Mead, by Roubilliac, was preſented to the college in 1756, by the late Dr. Aſkew. A portrait of him was etched by Pond, another by Richardſon; a mezzotinto by Houſton, from a painting of Ramſay; and an engraved portrait by Baron. There was alſo a medal of him ſtruck in 1773, long after his deceaſe, by Lewis Pingo.

Dr. Mead never took a fee of any clergyman, but one; and that was Mr. Robert Leake, fellow of St. John's college, Cambridge; who, being fallen into a valetudinarian ſtate, dabbled rather too much with the writings, and followed too cloſely ſome of the preſcriptions, of the celebrated Dr. Cheyne. Being greatly emaciated in a courſe of time, by keeping too ſtrictly to that gentleman's regimen, miſapplying perhaps his rules, where the caſe required a different treatment, his friends adviſed him to apply to Dr. Mead; which he did, going directly to London to wait on the doctor, and telling him that "he had hitherto obſerved Cheyne's directions, as "laid down in his printed books;" Mead (a proud man, and paſſionate) immediately damned Cheyne and his regimen. "Follow my preſcriptions," ſaid he, "and I will ſet "you up again." Mr. Leake ſubmitted; and beginning to find ſome benefit, he aſked the doctor every now and then, whether it might not be proper for him to follow at the ſame time ſuch and ſuch a preſcription of Cheyne. Which Mead took ill. When the well-meaning patient was got pretty well again, he aſked the doctor, what fees he deſired or expected from him. "Sir," ſaid the phyſician, "I have never "yet, in the whole courſe of my practice, taken or de-"manded, any the leaſt fee from any clergyman. But ſince "you have been pleaſed, contrary to what I have met with

" in any other gentleman of your profeſſion, to preſcribe to " me, rather than to follow my preſcriptions, when you had " committed the care of your recovery to my ſkill and truſt, " you muſt not take it amiſs, nor will, I hope, think it un- " fair, if I demand ten guineas of you." The money, though not perhaps without ſome little reluctance, was paid down. The doctor at the ſame time told Le[illegible], " You " may come to me again, before you quit London." He did ſo; and Mead returned to him ſix guineas out of the ten which he had received [F]

[F] This little anecdote is here firſt printed from the MSS. of Mr. Jones (Dr. Young's curate at Welwyn); who had it, in Nov. 1764, from the rev. Dr. Smith, to whom it was related to Dr. Mead himſelf, with whom he was well acquainted.

The Life of Mede, prefixed to his work, Lond. 1672, folio.

MEDE (JOSEPH), a learned Engliſh divine, was born in 1586, of a good family, at Berden in Eſſex. When he was about ten years old, both he and his father fell ſick of the ſmall-pox; which proving mortal to the latter, our author fell under the care of one Mr. Gower, to whom his mother was married ſoon after. He was ſent to ſchool firſt to Hodſdon in Hertfordſhire, and then to Wethersfield in Eſſex. While he was at this laſt ſchool, going to London upon ſome occaſion, he bought " Bellarmine's Hebrew gram- " mar;" and though his maſter, who had no ſkill in that language, told him it was a book not fit for him, yet he ſtudied it with ſo much eagerneſs, that in a little time he attained conſiderable ſkill in the Hebrew tongue. In 1602, he was ſent to Chriſt's-college in Cambridge; where, although he had an uncommon impediment in his ſpeech, which would not ſuffer him to ſhew them to advantage, he was ſoon diſtinguiſhed for his parts and learning. Not long after his entrance upon philoſophical ſtudies, he became diſquieted with ſcepticiſm: for, happening upon a book in a neighbour ſcholar's chamber, either " Sextus Empiricus," or ſome other of the Pyrrhonic ſchool, he began, upon the peruſal of it, to move ſtrange queſtions to himſelf, and even to doubt whether the το Παν, the whole frame of things, as it appears to us, was any thing more than a mere phantaſm, or imagination; and, till his principles were ſettled, his life, as he profeſſed, was utterly without comfort.

By the time he had taken the degree of maſter of arts, which was in 1610, he had made ſo happy a progreſs in all kinds of academical ſtudy, that he was univerſally eſteemed an accompliſhed ſcholar. He was an acute logician, an ac-

curate

curate philoſopher, a ſkilful mathematician, an excellent anatomiſt, a great philologer, a maſter of many languages, and a good proficient in hiſtory and chronology. His firſt ſhewing himſelf abroad, was by an addreſs that he made to biſhop Andrews, in a Latin tract "De ſanctitate relativa;" which in his maturer years he cenſured as a juvenile performance, and therefore never publiſhed it. However, that great prelate, who was a conſummate judge and patron of learning, liked it ſo well, that he not only ſtood our author's firm friend upon an occaſion that offered ſoon after, but alſo then deſired him to be his domeſtic chaplain. This Mede very civilly refuſed; valuing the liberty of his ſtudies above any hopes of preferment, and eſteeming that freedom which he enjoyed in his cell, ſo he uſed to call it, as the haven of all his wiſhes. And indeed theſe thoughts had poſſeſſed him betimes: for, when he was a ſchool-boy, he was ſent to by his uncle, Mr. Richard Mede, a merchant, who, being then without children, offered to adopt him for his ſon, if he would live with him: but he refuſed the offer, preferring, as it ſhould ſeem, a life of ſtudy to a life of gain.

He was not choſen fellow of his college till after he was maſter of arts, and then not without the aſſiſtance of his friend biſhop Andrews: for he had been paſſed over at ſeveral elections, on account of a cauſeleſs ſuſpicion which Dr. Cary, then maſter of the college, afterwards biſhop of Exeter, had conceived of him, that "he looked too much to-"wards Geneva." Being made fellow, he became an eminent and faithful tutor. After he had well grounded his pupils in humanity, logic, and philoſophy, ſo that they were able to walk as it were alone, he uſed to ſet every one his daily taſk; which he rather choſe, than to confine himſelf and them to preciſe hours for lectures. In the evening they all came to his chamber; and the firſt queſtion he put to each was, "Quid dubitas? What doubts have you met "with in your ſtudies to-day?" For he ſuppoſed, that to doubt nothing and to underſtand nothing was juſt the ſame thing. This was right, and the only method to make young men exerciſe their reaſoning powers, and not acquieſce in what they learn mechanically, and by rote, with an indolence of ſpirit, which prepares them to receive and ſwallow implicitly whatever is offered them. As to himſelf, he was ſo entirely devoted to the ſtudy of all excellent knowledge, that he made even the time he ſpent in his amuſements ſerviceable to his purpoſe. He allowed himſelf little

or no exerciſe but walking; and often, in the fields or college garden, would take occaſion to ſpeak of the beauty, ſignatures, virtues, or properties of the plants then in view: for he was a curious floriſt, an accurate herbaliſt, and thoroughly verſed in the book of nature. The chief delight he took in company was to diſcourſe with learned friends; and he uſed to ſpend much time with his worthy friend Mr. William Chappel, afterwards provoſt of Trinity-college, Dublin, and biſhop of Cork and Roſs, who was juſtly eſteemed a rich magazine of rational learning, and who had a high regard for Mr. Mede.

He was a curious enquirer into the moſt abſtruſe parts of learning, and endeavoured after the knowledge of thoſe things which were moſt remote from the vulgar track. Among other things, he ſpent no ſmall pains and time in ſounding the depths of aſtrology, and blotted much paper in calculating the nativities of his near relations and fellow-ſtudents: but this was in his younger years, and he afterwards diſcovered the vanity and weakneſs of this fanciful art. He applied himſelf to the more uſeful ſtudy of hiſtory and antiquities, particularly to thoſe myſterious ſciences which made the ancient Chaldeans, Egyptians, and other nations ſo famous; tracing them, as far as he could have any light to guide him, in their oriental ſchemes and figurative expreſſions, as likewiſe in their hieroglyphics, not forgetting to enquire alſo into the oneirocritics of the ancients: which he did the rather, becauſe of that affinity he conceived they might have with the language of the prophets. He was a curious and laborious ſearcher of antiquities relating to religion, Ethnic, Jewiſh, Chriſtian, and Mahometan: to which he added other attendants, neceſſary for underſtanding the more difficult parts of Scripture.

In 1627, he refuſed the provoſtſhip of Trinity-college, Dublin, into which he had been elected at the recommendation of archbp. Uſher, who was his particular friend; as he did alſo when it was offered him a ſecond time, in 1630. The height of his ambition was, only to have had ſome ſmall donative fine-cure added to his fellowſhip, or to have been thrown into ſome place of quiet; where, retired from the noiſe and tumults of the world, and poſſeſſed of a competency of fortune, he might have been entirely at leiſure for ſtudy and acts of piety: and therefore, when a report was ſpread that he was made chaplain to the archbp. of Canterbury, he thus expreſſed himſelf in a letter to a friend: that "he had "lived, till the beſt of his time was ſpent, in tranquillitate

"et

"et receſſu; and now, that there is but a little left, ſhould "I," ſaith he, "be ſo unwiſe, ſuppoſe there was nothing "elſe, as to enter into a tumultuous life, where I ſhould not "have time to think my own thoughts, and muſt of ne-"ceſſity diſpleaſe others or myſelf? Thoſe who think ſo, "know not my diſpoſition in this kind to be as averſe, as "ſome perhaps would be ambitious." In the mean time, though his circumſtances were ſcanty, for he had nothing but his fellowſhip and a college lecture, his charity was diffuſive and uncommon: and, ſtrange as it may now ſeem, he devoted the tenth of his income to pious and charitable uſes. But his frugality and temperance always afforded him plenty. His prudence or moderation, either in declaring or defending his private opinions, was very remarkable; as was alſo his freedom from partiality, prejudice or prepoſſeſſion, pride, anger, ſelfiſhneſs, flattery, and ambition. He was meek, patient, equally remote from ſuperſtition and licentiouſneſs of thinking; and, in ſhort, poſſeſſed every virtue. This great and good man died Oct. 31, 1638, in his 52d year, having ſpent above two-thirds of his time in college. As to his perſon, he was of a comely proportion, and rather tall than otherwiſe. His eye was full, quick, and ſparkling; his whole countenance ſedate and grave; awful, but withal tempered with an inviting ſweetneſs: and his behaviour was friendly, affable, chearful, and upon occaſion intermixed with pleaſantry. Some of his ſayings and bon mots are recorded by the author of his life; one of which was, his calling ſuch fellow-commoners who came to the univerſity only to ſee it, or to be ſeen in it, "the univerſity tulips," that made a gaudy ſhew for a while.

We come now to his works. In his life-time he publiſhed three treatiſes only: the firſt intituled, "Clavis Apo-"calyptica ex innatis & inſitis viſionum characteribus eruta "et demonſtrata. Cant. 1627," 4to; to which he added, in 1632, "In ſancti Joannis apocalypſin commentarius, ad "amuſſim clavis Apocalypticæ." This is the largeſt and the moſt elaborate of any of his writings. The other two were but ſhort tracts: namely, "About the name θυσιαστήριον, an-"ciently given to the holy table, and about churches in the "apoſtles times." The reſt of his works were publiſhed after his deceaſe; and in the beſt edition put out by Dr. Worthington, 1672, in folio, the whole are divided into five books, and diſpoſed in the following order. The firſt book contains fifty-three "Diſcourſes on ſeveral texts of "Scripture:" the ſecond, ſuch "Tracts and diſcourſes as

"are of the like argument and design:" the third, his "Treatiſes upon the prophetical Scriptures, viz. The Apocalypſe, St. Peter's prophecy concerning the day of Chriſt's ſecond coming, St. Paul's prophecy touching the apoſtaſy of the latter times, Tobie's prophecy de duplici Judæorum captivate & ſtatu noviſſimo," and three "Treatiſes upon ſome obſcure paſſages in Daniel:" the fourth, his "Letters to ſeveral learned men, with their letters alſo to him:" the fifth, "Fragmenta ſacra, or ſuch miſcellanies of divinity, as could not well come under any of the aforementioned heads."

Theſe are the works of this pious and profoundly learned man, as the editor calls him in the title page; in which, however, much admired and much eſteemed as they have been, are to be found ſome things liable to exception, or which at leaſt have been controverted by learned and good men, as his notions about the Millennium, the Demoniacs, &c.

MEDICIS (Cosmo de), born at Florence in 1399, was a merchant; but poſſeſſed a fortune, and acted a part, equal to a prince's. He beſtowed vaſt expence and attention, in promoting learning and the ſciences. He collected a fine library, and enriched it with rare manuſcripts. The envy of his fellow-citizens incommoding him, he removed to Venice, where he was received as a king; but his countrymen ſoon recalled him; and in effect, he preſided over the commonwealth thirty-four years. He died in 1464, and over his tomb was inſcribed *Father of the People*, and *Freer of his Country*.

MEDICIS (Lawrence of), ſurnamed *the Great*, and *Father of Letters*, was an illuſtrious grandſon of Coſmo de Medicis, and born in 1448. He was a great merchant, and as great a ſtateſman; and as fit to entertain an ambaſſador, as a factor. His public ſervices ſo recommended him to the Florentines, that they declared him chief of the republic. He was ſo univerſally eſteemed by the princes of Europe, that they often made him the arbiter of their differences. Pope Sixtus IV. indeed declared againſt him; but Lawrence oppoſed him like a king, and forced him to peace. He was alſo regarded as the Mæcenas of his age, and great protector of the exiled Greeks, after the taking of Conſtantinople: a great number of whom he drew to his court by his munificence. He ſent John Laſcaris to Greece, to recover manuſcripts,

manuſcripts, with which he enriched his library. He died in 1492, leaving two ſons: Peter, who ſucceeded him at Florence; and John, who was afterwards Pope Leo X.

MEIBOMIUS, the name of ſeveral learned men, who were Germans. JOHN-HENRY Meibomius was a profeſſor of phyſic at Helmſtadt, where he was born; and afterwards firſt phyſician at Lubec. He was the author of ſeveral learned works; among the reſt, of one publiſhed at Leyden in 1653, 4to, and intituled, "Mæcenas, ſive de C. Clinii "Mæcenatis vita, moribus, & rebus geſtis." He went to the fountain-head, and ſeems to have quoted every paſſage from antiquity, where any thing is ſaid of Mæcenas; but having uſed neither criticiſm nor method, he cannot claim any higher merit, than that of a mere collector.

HENRY Meibomius, his ſon, was born at Lubec, in 1638; and after laying a proper foundation in literature at home, went in 1655 to the univerſity of Helmſtadt, where he applied himſelf to philoſophy and medicine. Afterwards he went to ſtudy under the profeſſors at Groningen, Franeker, and Leyden; and upon his return to Germany, projected a larger tour through Italy, France, and England, which he executed; he contracted an acquaintance with the learned wherever he went; and took a doctor of phyſic's degree in 1663, as he paſſed through Angers in France. He was offered a profeſſorſhip of phyſic at Helmſtadt in 1661: but his travelling ſcheme did not permit him to take poſſeſſion of it till 1664. This, and the profeſſorſhips of hiſtory and poetry, which were joined to it in 1678, he held to the time of his death, which happened in March 1700. He married a wife in 1664, by whom he had ten children. Beſides a great number of works relating to his own profeſſion, he publiſhed, in three volumes folio, in 1688, "Scriptores "rerum Germanicarum:" a very uſeful collection, which had been begun, but not finiſhed, by his father.

There was alſo MARCUS Meibomius, a very learned perſon of the ſame family, who publiſhed, in 1652, "A Col-"lection of ſeven Greek Authors, with a Latin Verſion by "himſelf, who had written upon Ancient Muſic." He dedicated this work to Chriſtina of Sweden, and received an invitation to that princeſs's court, which he accepted. Chriſtina engaged him one day to ſing an air of ancient muſic, while ſomebody was ordered to dance to it; and the immoderate mirth, which this occaſioned in the ſpectators, is ſaid to have diſguſted him ſo vehemently, that he left the

court of Sweden immediately. Meibomius pretended, that the Hebrew copy of the Bible was full of errors, and undertook to correct them by means of a metre, which he fancied he had discovered in those ancient writings; but this, it seems, drew upon him no small raillery from the learned. Nevertheless, besides the work above-mentioned, he performed other things, which shewed him to be a scholar; witness his "Notes upon Diogenes Laertius" in Menage's edition, his edition of the "Greek Mythologists," &c.

MELA (Pomponius), an ancient Latin writer, was born in the province of Bætica in Spain, and flourished in the reign of the emperor Claudius. His three books of "Cosmography, or De situ orbis," are written in a concise, perspicuous, and elegant manner; and have been thought worthy of the attention and labours of the ablest critics. Isaac Vossius gave an edition of them in 1658, 4to, with very large and copious notes, in which he takes frequent occasion to criticise "Salmasius's Commentaries upon "Solinus." James Gronovius published "Mela" in 1658, 12mo, with shorter notes; in which however, as if he resented Vossius's treatment of Salmasius, he censures his animadversions with some degree of tartness. To this edition of Mela, is added "Julii Honorii oratoris excerptum "cosmographiæ," first published from the manuscript and "Æthici Cosmographia." Vossius answered the castigations of Gronovius, in an "Appendix to his Annotations, 1686," 4to; but, dying the same year, left his manes to be insulted by Gronovius, in another edition of "Mela immediately published, with illustrations by medals. In this last edition by Gronovius, are added five books "De geographia," written by some later author; by Jornandes, as Fabricius conjectures.

Biblioth. Latina.

MELANCTHON (Philip), one of the wisest and greatest men of his age, was born at Bretten in the palatinate of the Rhine, Feb. 16, 1497. His father's name was George Schwartserdt, which word signifies "black earth;" and therefore Reuchlin gave our Philip the name of Melancthon, which in the Greek signifies the same as Schwartserdt does in the German language. He studied first at the place of his nativity, and was afterwards sent to Pfortsheim, where he became known to Reuchlin, who loved him greatly. In 1509 he was sent to Heidelberg, where he made so vast a progress in letters, that, before he was fourteen, he was intrusted

truſted with the tuition of the ſons of the count of Leonſtein. Baillet has deſervedly reckoned Melancthon among his premature extraordinary young men. From him we learn, that at thirteen, he dedicated to Reuchlin a comedy, which he wrote without any aſſiſtance. Baillet adds, that he was "employed to make the greateſt part of the harangues, that were publicly delivered in the univerſity of Heidelberg:" which exactly agrees with Melchior Adam, who ſays, that "he wrote, while he was but a lad, orations "for the profeſſors in that college, which were ſpoken in "public." "Good God," ſays Eraſmus, "what hopes "may we not conceive of Philip Melancthon, who, al"though very young, and almoſt a boy, is equally to be "admired for his knowledge in both languages? What "quickneſs of invention; what purity of diction; what "vaſtneſs of memory; what modeſty and gracefulneſs of "behaviour!"

In vitis philoſoph. p. 186.

Eraſmus, in Theſ. c. ii. apud Jo. Jac. Grynæum epiſt. ſelect. p. 302.

He left Heidelberg in 1512, partly becauſe the air did not agree with him, partly becauſe he was diſguſted at being refuſed his maſter's degree, on account of his youth, and went to Tubingen, where he ſtayed ſix years. There he publicly read lectures upon Virgil, Terence, Cicero, and Livy; and alſo found time to aſſiſt Reuchlin in his quarrels with the monks. It is remarkable of Melancthon, that he was a great reader of the Bible. Reuchlin made him a preſent of one, which he always carried about with him. And when he was ſeen at church to hold a book in his hands, much larger than a Common-prayer-book, his enemies, of which we may be ſure he had no ſmall number, took pains to have it believed, that he was reading ſomething very different from what the occaſion and place required of him. In 1518, he accepted the profeſſorſhip of the Greek tongue in the univerſity of Wittemberg, which Frederick the elector of Saxony offered him, upon the recommendation of Reuchlin. Here he preſently contracted a friendſhip and intimacy with Luther, who was about fourteen years older than himſelf; and they went together to Leipſic in 1519, to diſpute with Eccius.

Melch. Ad. in vit. phil. p. 185.

Camerarius, vita Philip Melanct. p. 15. Lipſ. 1696.

Ibid. p. 24.

In 1520, he read lectures upon St. Paul's Epiſtle to the Romans, at Wittemberg, which were ſo much approved by Luther, that he cauſed them to be printed for the general good of the church. Nay he went further; he wrote a Preface to it, in which he uſeth theſe words to Melancthon; "Ego, quod impii Thomiſtæ ſuo Thomæ mendaciter "arrogant, viz. neminem ſcripſiſſe melius in ſanctum Pau-

"lum, tibi vere tribuor." The following years were a complication of hard labours to Melancthon. He wrote many books, and viſited many churches. In 1521, hearing that the divines at Paris had condemned the books and doctrine of Luther by a formal decree, he oppoſed them with all his might, and affirmed Luther's doctrine to be ſound and orthodox. In 1527, he was appointed by the duke of Saxony, to viſit all the churches within his dukedom But nothing coſt him more pains than the taſk, which was impoſed upon him in 1530, of drawing up a confeſſion of faith. This was called the Augſburg confeſſion, becauſe it was preſented to the emperor at the diet in that city.

All Europe was convinced, that Melancthon was not ſo averſe to an accommodation, as Luther; and that he would have ſacrificed many things for the ſake of peace. This appears chiefly by the book he wrote concerning things indifferent, which was ſo ill received by the faction of Illyricus. Melancthon adviſed them "not to contend ſcrupulouſly "about things indifferent, provided thoſe rites and ceremonies had nothing of idolatry in them; and even to bear "ſome hardſhips, if it could be done without impiety." Illyricus, on the contrary, cried out, that they "ought to "deſert all the churches, and threaten an inſurrection, rather than bear a ſurplice:" which calls to our mind what a jeſuit ſaid, that they "would not put out one wax taper, "though it were to convert all the Hugonots." What Melancthon ſaid to his mother, plainly ſhews, that he hated diſputes in religion; and that he only acted in them, becauſe they fell within his province. Being gone to the conferences at Spire, in 1529, he made a little journey to Bretten, to ſee his mother. This good woman aſked him, what ſhe muſt believe amidſt ſo many diſputes, and repeated him her prayers, which contained nothing ſuperſtitious. "Go on, mother," ſaid he, "to believe and pray, as "you have done, and never trouble yourſelf about con-"troverſies:" which was the advice of a wiſe and good man.

Melch. Adam. in vit. phil. p. 195, 196.

Melch. Adam. in vit. theol. p. 333.

This moderation and pacific diſpoſition made him thought a proper perſon to ſettle the diſputes about religion, which were then very violent in France; and therefore Francis I. deſired him to come thither. Francis had aſſiſted at a famous proceſſion, Jan. 1535, and had cauſed ſome heretics to be burnt. Melancthon was exhorted to attempt a mitigation of the king's anger; he wrote a letter therefore to John Sturmius, who was then in France, and another to

Camerar. p. 144.

Du

Du Bellai, biſhop of Paris. A gentleman, whom Francis had ſent into Germany, ſpoke to Melancthon of the journey to France; and aſſured him, that the king ſhould write to him about it himſelf, and would furniſh him with all the means of conducting him neceſſary for his ſafety. To this Melancthon conſented, and the gentleman upon his return was immediately diſpatched to him with a letter. It is dated from Guiſe, June 28, 1535, and declares the pleaſure the king had, when he underſtood by the gentleman, and by the letter which Du Bellai had received from Melancthon, that he was diſpoſed to come into France, to put an end to their controverſies. He wrote to the king, Sept. 28, and aſſured him of his good intentions; but was ſorry, he could not as yet ſurmount the obſtacles to his journey. The truth was, the duke of Saxony had very good reaſons of ſtate for not ſuffering this journey to the court of Francis I. and Melancthon could never obtain leave of him to go, although Luther had earneſtly exhorted that elector to conſent to it, by repreſenting to him, that the hopes of ſeeing Melancthon had put a ſtop to the perſecution of the Proteſtants in France; and that there was reaſon to fear, they would renew the ſame cruelty, when they ſhould know, that he would not come. Henry VIII. king of England, had alſo a deſire to ſee Melancthon, but neither he nor Francis I. ever ſaw him.

Camerar. p. 146. 151.

Luther. op. vol. vi. p. 491, apud Seckendorf. Hiſt. Lutheran. lib. iii. p. 107.

Melch. Adam, in vit. theol. p. 336.

His time was now chiefly employed in conferences and diſputes about religion. In 1539, there was an aſſembly of the Proteſtant princes at Francfort, concerning a reformation; and another in 1541, at Worms, where there happened a warm diſpute between Melancthon and Eccius about original ſin. But, by the command of the emperor, it was immediately diſſolved, and both of them appointed to meet at Reinſpurge; where Eccius propoſing a ſophiſm ſomewhat puzzling, Melancthon pauſed a little, and ſaid, "that he "would give an anſwer to it the next day." Upon which Eccius repreſented to him the diſgrace of requiring ſo long a time; but Melancthon replied, like an honeſt man, "Mi "doctor, non quæro meam gloriam hoc in negotio, ſed "veritatem." In 1543, he went to the archbiſhop of Cologne, to aſſiſt him in introducing a reformation into his dioceſe; but without effect. He attended at ſeven conferences in 1548; and was one of the deputies, whom Maurice, elector of Saxony, was to ſend to the council of Trent, in 1552. His laſt conference with the doctors of the Romiſh communion, was at Worms, in 1557; and of the diſſenſions which afflicted him, there was none more violent

violent than that which was raiſed by Flaccius Illyricus. He died at Wittemberg April 19, 1560, in his 64th year; and was buried near Luther, in the church of the caſtle, two days after. Some days before he died, he wrote upon a piece of paper the reaſons which made him look upon death as a happineſs; and the chief of them was, that it "delivered "him from theological perſecutions." Nature had given him a peaceable temper, which was but ill ſuited for the time he lived in. His moderation ſerved only to be his croſs. He was like a lamb in the midſt of wolves. Nobody liked his mildneſs; it looked as if he was lukewarm; and even Luther himſelf was ſometimes angry at it. It was indeed, conſidering his ſituation, very inconvenient; for it not only expoſed him to all kinds of ſlander, but would not ſuffer him to "anſwer a fool according to his folly." The only advantage it procured him, was to look upon death without fear, by conſidering, that it would ſecure him from the "odium theologicum," the hatred of divines, and the diſcord of falſe brethren. He was never out of danger, but might truly be ſaid, "through fear, to be all his lifetime "ſubject to bondage." Thus he declared, in one of his works, that he "had held his profeſſor's place forty years "without ever being ſure, that he ſhould not be turned out "of it, before the end of the week." "Ego jam ſum hic," ſays he, "Dei beneficio, quadraginta annos: & nunquam "potui dicere aut certus eſſe, me per unam ſeptimanam "manſurum eſſe."

Enarrat. evangel. vol. i. p. 358.

He married a daughter of a burgomaſter of Wittemberg in 1520, who lived with him till 1557. He had two ſons and two daughters by her; and his eldeſt daughter Anne, in 1536, became the wife of George Sabinus, who was one of the beſt poets of his time. His other daughter was married, in 1550, to Gaſpar Peucer, who was an able phyſician, and very much perſecuted. Melancthon was a very affectionate father; and there is an anecdote preſerved of him, which perfectly agrees with his character for humility. A Frenchman, it is ſaid, found him one day holding a book in one hand, and rocking a child with the other; and, upon his expreſſing ſome ſurpriſe, Melancthon made ſuch a pious diſcourſe to him about the duty of a father, and the ſtate of grace in which children are with God, "that this ſtranger "went away," ſays Bayle, "much more edified than he "came." Melchior Adam relates a ſurpriſing dialogue which paſſed between his ſon-in-law Sabinus, and cardinal Bembus, concerning Melancthon. When Sabinus went to

Melch. Adam, in vit. philoſ. p. 198.

Ibid.

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ſee Italy, Melancthon wrote a letter to cardinal Bembus, to recommend him to his notice. The cardinal laid a great ſtreſs upon the recommendation; for he loved Melancthon for his parts and learning, however he might think himſelf obliged to talk of his religion. He was very civil therefore to Sabinus, invited him to dine with him, and in the time of dinner aſked him a great many queſtions, particularly theſe three: "What ſalary Melancthon had? what number "of hearers? and what he thought concerning the reſur-"rection and a future ſtate?" To the firſt queſtion Sabinus replied, "that his ſalary was not above 300 florins a year." Upon hearing this, the cardinal cried out, "Ungrateful "Germany! to value at ſo low a price ſo many labours of "ſo great a man." The anſwer to the ſecond was, "that he "had uſually 1500 hearers." "I cannot believe it," ſays the cardinal: "I do not know an univerſity in Europe, "except that of Paris, in which one profeſſor has ſo many "ſcholars." To the third, Sabinus replied, "that Melanc-"thon's works were a full and ſufficient proof of his belief "in thoſe two articles." "I ſhould think him a wiſer "man," ſaid the cardinal, "if he did not believe any thing "about them."

Melancthon was a man, in whom many good as well as great qualities were wonderfully united. He had great parts, great learning, great ſweetneſs of temper, moderation, contentedneſs, and the like, which would have made him very happy in any other times but thoſe in which he lived. He never affected dignities, or honours, or riches, but was rather negligent of all theſe things; too much ſo, in the opinion of ſome, conſidering he had a family; and his ſon-in-law Sabinus, who was of a more ambitious make, was actually at variance with him upon this very article. Learning was infinitely obliged to him on many accounts; on none more than this, that he reduced almoſt all the ſciences, which had been taught before in a vague irregular manner, into ſyſtems. Conſidering the diſtractions of his life, and the infinity of diſputes and tumults in which he was engaged, it is aſtoniſhing, how he could find leiſure to write ſo many books. Their number is prodigious, inſomuch that it was thought neceſſary to publiſh a chronological catalogue of them in 1582. His works indeed are not correct, and he himſelf owned it; but as he found them uſeful, he choſe rather to print a great number, than to finiſh only a few; "which, however," as Bayle ſays, "was poſtponing his "own glory to the advantage of others." His conſtitution

was

was very weak, and required great tenderneſs and management; which made Luther, as hot and as zealous as he was, blame him for labouring too earneſtly in the vineyard.

Melch. Adam, in vit. theol. "I am extremely grieved," ſays he, "for your very bad "ſtate of health; and my prayers are continually offered up "for your recovery, that there may be ſomebody, when I "am dead, who may be a bulwark to the houſe of Iſrael, "againſt the ragings of Satan."

Ibid. A few days before his death, he aſked a poet of his acquaintance, to write him a ſhort and ſimple epitaph; and by way of model gave him the following:

"Iſte brevis tumulus miſeri tenet oſſa Philippi;
"Qui qualis fuerit, neſcio, talis erat."

His friend told him, that would do very well, provided he would ſuffer the word *talis* to be changed for *magnus*.

MELITO, an ancient Chriſtian father, was biſhop of Sardis in Aſia, and compoſed ſeveral works upon the doctrine and diſcipline of the church; of which we have nothing now remaining but their titles, and ſome fragments preſerved by Euſebius. Among the reſt, there is part of an humble petition, which he preſented to the emperor Marcus Antoninus; in which he beſeeches him, "to examine the ac-"cuſations which were brought againſt the Chriſtians, and "to ſtop the perſecution, by revoking the edict, which he "had publiſhed againſt them. He repreſents to him, that "the Roman empire was ſo far from being injured or wea-"kened by Chriſtianity, that its foundation was more firmly "eſtabliſhed, and its bounds conſiderably enlarged, ſince "that religion had taken footing in it. He puts him in "mind, that the Chriſtian religion had been perſecuted by "none but the worſt emperors, ſuch as Nero and Domi-"tian; that Adrian and Antoninus had granted privileges "in its favour; and that he hoped from his clemency and "goodneſs, that they ſhould obtain the ſame protection of "their lives and properties from him." The father, we may obſerve, has avoided the mention of Trajan on this occaſion, and not without reaſon: for the example of an emperor, who was perhaps the beſt and wiſeſt of all the emperors, and yet unhappily a perſecutor of the Chriſtians, would by no means have ſuited his purpoſe. There are alſo ſome fragments preſerved by other authors; but they are too ſlight and inconſiderable to deſerve much notice.

Hiſt. Eccleſ. l. iv.

This

This father flouriſhed at the latter end of the ſecond century, about A. D. 170; "and preſented his petition to the "emperor," as Dupin ſays, "about 182." He died before the pontificate of Victor, as we learn from a letter of Polycrates to that Pope, where he ſpeaks of Melito, as of a man dead, and in the following terms: "What ſhall I ſay of "Melito, whoſe actions were all guided by the operations "of the Holy Spirit? who was interred at Sardis, where "he waits the reſurrection and the judgement." He paſſed, it ſeems, for a prophet in his day; that is, for a man inſpired by God; according to the teſtimony of Tertullian, as Jerome repreſents it. The ſame Tertullian obſerves alſo, that he was an elegant writer and a good orator; which, however, it would not be eaſy to diſcover from the fragments that remain of him. Biblioth. de auteurs eccleſ. tom.

MELMOTH (WILLIAM, Eſq,) a learned and worthy bencher of Lincoln's Inn, was born in 1666. In conjunction with Mr. Peere Williams, Mr. Melmoth was the publiſher of "Vernon's Reports," under an order of the court of Chancery. He had once an intention of printing his own "Reports;" and a ſhort time before his death advertiſed them at the end of thoſe of his coadjutor Peere Williams, as then actually preparing for the preſs. They have, however, not yet made their appearance. But the performance for which he juſtly deſerves to be held in perpetual remembrance is, "The Great Importance of a Religious "Life." It is a ſomewhat ſingular circumſtance that the real author of this moſt admirable treatiſe ſhould never before have been publicly known [A], and the more ſo, as it is plainly pointed out in the following "Short Character" prefixed to the book itſelf. "It may add weight, perhaps, "to the reflections contained in the following pages to in"form the reader, that the author's life was one uni"form examplar of thoſe precepts, which, with ſo generous "a zeal, and ſuch an elegant and affecting ſimplicity of "ſtyle, he endeavours to recommend to general practice. "He left others to contend for modes of faith, and inflame "themſelves and the world with endleſs controverſy: it was "the wiſer purpoſe of his more ennobled aim, to act up to "thoſe clear rules of conduct which Revelation hath gra"ciouſly preſcribed. He poſſeſſed by temper every moral Anecdotes of Bowyer, by Nichols, p. 381.

[A] It has been commonly attributed to the firſt earl of Egmont, and particularly by Mr. Walpole in his Catalogue.

"virtue;

" virtue; by religion every Chriſtian grace. He had a " humanity that melted at every diſtreſs; a charity which " not only thought no evil, but ſuſpected none. He exer- " ciſed his profeſſion with a ſkill and integrity, which no- " thing could equal but the diſintereſted motive that animated " his labours, or the amiable modeſty which accompanied all " his virtues. He employed his induſtry, not to gratify his " own deſires; no man indulged himſelf leſs: not to ac- " cumulate uſeleſs wealth; no man more diſdained ſo un- " worthy a purſuit: it was for the decent advancement of " his family, for the generous aſſiſtance of his friends, for " the ready relief of the indigent. How often did he exert " his diſtinguiſhed abilities, yet refuſe the reward of them, " in defence *of the widow, the fatherleſs, and him that had* " *none to help him!* In a word, few have ever paſſed a more " uſeful, not one a more blameleſs life; and his whole time " was employed either in doing good, or in meditating it. " He died on the 6th day of April 1743, and lies buried " under the Cloiſter of Lincoln's Inn Chapel MEM. PAT. " OPT. MER. FIL. DIC." The following epitaph, in- ſcribed on a ſtone under the Cloiſter above referred to, will clearly point out the author of the above performance:

" Here lies the Body of
WILLIAM MELMOTH, Eſq;
late one of the Senior Benchers
of this Hon. Society; who died
April the 6th, 1743, in the 77th
year of his Age."

Let Mr. Melmoth's name therefore be handed down to poſterity with the honour it ſo eminently deſerves; let the author of the " Short Character" have his ſhare of the ho- nour due to the worthy Son [B] of a worthy Sire; and let it be mentioned, to the credit of the age, that, notwithſtand- ing many large editions had before been circulated, 42000 copies of this uſeful treatiſe have been ſold in the laſt 18 years.

[B] William Melmoth, Eſq; the celebrated Tranſlator of " Pliny," and of " Cicero's Letters;" and author of thoſe which paſs under the name of " Sir Thomas Fitzoſborne."

MELVIL (SIR JAMES), the author of ſome uſeful and entertaining memoirs was deſcended from an honourable fa- mily in Scotland, being the third ſon of the lord of Kaeth; and born near the middle of the ſixteenth century. At four- teen, he was ſent by the queen regent of Scotland, to be

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page to her daughter Mary, who was then married to the dauphin of France: but by her leave he entered into the ſervice of the duke of Montmorency, great conſtable and chief miniſter of France, who earneſtly deſired him of her majeſty, having conceived a great fondneſs for his promiſing parts. He was nine years employed by him, and had a penſion ſettled on him by the king. Then, obtaining leave to travel, he paſſed into Germany: where being detained by the elector Palatine, he reſided at his court three years, and was employed by him on ſeveral embaſſies. After this, proſecuting his intentions to travel, he viſited Venice, Rome, and the moſt famous cities of Italy, and returned through Switzerland to the elector's court; where, finding a call from queen Mary, who was arrived at her kingdom of Scotland, after the death of her huſband Francis II. he went and attended her ſervice. However, the queen-mother of France offered him at the ſame time a large penſion, to reſide at her court; for ſhe found it her intereſt, at that juncture, to keep up a good underſtanding with the Proteſtant princes of Germany; and ſhe knew Sir James Melvil to be the propereſt perſon to negociate her affairs, he being moſt acceptable to them all.

Upon his arrival in Scotland, he was admitted a privy-counſellor and gentleman of her chamber; and was employed by her majeſty in her moſt important concerns, till her unhappy confinement at Lochleven; all which he diſcharged with an exact fidelity; and from his own account there is reaſon to think that, had ſhe taken his advice, many of her misfortunes might have been avoided. He was afterwards regarded by the four ſucceſſive regents in a ſpecial manner, and truſted by them with negociations of the greateſt moment; though, after the queen's impriſonment, he had ever owned the king's ſide. When James came to the government, he was eſpecially recommended to him by the queen, then a priſoner in England, as one moſt faithful, and capable of doing him ſervice: and thereupon was made by his majeſty a member of his privy-council, of his exchequer, and a gentleman of his chamber. He always continued in favour and employment; and the king would gladly have taken him into England, at the death of Elizabeth, promiſing him conſiderable advancements: but Sir James, now ſtricken in years, and deſirous to retreat from the buſineſs of the world, begged his majeſty to excuſe him. However, after the king's acceſſion to the crown of England, he thought it right to pay his duty to his majeſty, and accordingly went over thither: then returning to his own houſe,

as to an harbour, he ſat down, and, reflecting of the paſt voyage of his life, and all the various weather and difficult ſtorms in which he had been toſſed, drew up Memoirs of them for the uſe of his ſon, to whom they are addreſſed in an introductory epiſtle.

Theſe Memoirs were accidentally found in the caſtle of Edinburgh, in 1660, ſomewhat imperfect, and injured by time and civil confuſion; and paſſed from thence into the hands of Sir James Melvil of Halhill, the author's grandſon, from whom the editor George Scott received them, and publiſhed them in 1683, folio, under this title, "The Memoirs of Sir James Melvil, of Halhill, containing an impartial account of moſt of the remarkable affairs of ſtate, during the laſt age, not mentioned by other hiſtorians: more particularly relating to the kingdoms of England and Scotland, under the reigns of queen Elizabeth, Mary queen of Scots, and king James: in all which tranſactions the author was perſonally and publicly concerned. Now publiſhed from the original manuſcript." There is an epiſtle to the reader, prefixed by the editor, from which we have made this extract. It is remarkable, that nobody knew how theſe Memoirs came to be repoſited in the caſtle of Edinburgh, or when they were ſo; and alſo, that they were preſerved almoſt entire in a place, which could not ſecure the public records of the kingdom from the rude incurſions of civil diſcord. They are much eſteemed, and have been reprinted both in French and Engliſh.

MENAGE (GILES, in Latin ÆGIDIUS) called for his great learning the Varro of his times, was born at Angers, Auguſt 15, 1613. He was the ſon of William Menage, the king's advocate at Angers; and diſcovered ſo early an inclination to letters, that his father was determined to ſpare no coſt or pains in his education. Accordingly he was trained in the belles lettres and philoſophy, in which he made, as was expected, a very extraordinary progreſs. His father alſo, to divert him from too ſevere an application to letters, employed maſters to inſtruct him in muſic and dancing; but he did not ſucceed in either of theſe accompliſhments; and had ſo little genius for muſic, that he never could learn a tune. He had more ſucceſs in his application to the law; for his firſt profeſſion was that of a barriſter at law. Thus, as he ſays of himſelf, "in 1632, I was entered advocate at Angers, the place of my birth; and it was there, that I pleaded my firſt cauſe againſt Mr. Ayrault my couſin-german. I came up the ſame year to Paris,

Origines de la langue Franç. iſe, upon the word Rachat, pag. 611. edit. 1694.

"where I was likewiſe admitted advocate, and have pleaded "for ſeveral years. In 1634, the parliament of Paris "went to hold a general ſeſſions at Poictiers, where I plead-"ed too. It was this which gave Mr. Coſtar occaſion to "ſay, that as there were ſerjeants, who ſerved warrants "throughout the kingdom, I was in like manner a plead-"ing advocate throughout the kingdom; and it was upon "the ſame account, that F. Jacob, the Carmelite told me, "in one of his liſts of new books, which he did me the "honour to addreſs to me, Atque erit in triplici par tibi "nemo foro." The "Memoirs of Menage," printed before the "Suite du Menagiana," inform us, that he pleaded ſeveral cauſes in the parliament of Paris, and "among the reſt, "one for Mr. Sengebere, under whom he had ſtudied law, "who wanted to put away his wife on account of adul-"tery." His father had always deſigned him for the law, and he now reſigned his place of king's advocate in his favour. Menage, being at his father's houſe, did not refuſe it; but tired of the profeſſion, he ſent him back the grant of that place, as ſoon as he got to Paris. He was but ill ſuited to the drudgery of the law: his genius, on the contrary, led him ſtrongly to the ſtudy of polite learning, which made him ſeek the acquaintance of learned men. He declared his deſign therefore of entering into the church, as the beſt plan he could purſue for the gratification of his humour; and ſoon after he was provided with ſome benefices, and among the reſt with the deanery of St. Peter at Angers. In the mean time his father was diſpleaſed at him for deſerting his profeſſion, and would not ſupply him with the money, that over and above his own income was neceſſary to ſupport him at Paris. This put him upon looking out for ſome means of ſubſiſtence at Paris, independent of his family; and at the recommendation of Chapelain, a member of the French academy, he was taken into the family of cardinal de Retz, who was then only coadjutor to the archbiſhop of Paris. In this ſituation he enjoyed the repoſe neceſſary to his ſtudies, and had every day, what he was extremely fond of, new opportunities of diſplaying his parts and learning. He lived ſeveral years with the cardinal; but upon an affront, which one day received from ſome of his dependants, he deſired of the cardinal, either that reparation might be made him, or that he might be ſuffered to depart. He obtained the latter, and then hired an apartment in the cloiſter of Notre Dame, where he held every Wedneſday an aſſembly, which he called his "Mercuriale." Here he had the ſatisfaction of

ſeeing a number of learned men, French and foreigners; and upon other days he frequented the ſtudy of meſſieurs du Puy, and after their death that of Thuanus. He was ſtill at cardinal de Retz's, when he heard of his father's death, which happened Jan. 18, 1648; and, being the eldeſt ſon, ſucceeded to an eſtate which he converted into an annuity, for the ſake of living more diſengaged, and at leiſure to purſue his ſtudies. Soon after, he obtained, by a decree of the grand council, the priory of Montdidier; which he reſigned alſo to the abbé de la Vieuville, afterwards biſhop of Rennes, who procured for him, by way of amends, a penſion of 4000 livres upon two abbeys. The king's conſent, which was neceſſary for the creation of this penſion, was not obtained for Menage, till he had given aſſurances to cardinal Mazarine, that he had no ſhare in the libels, which had been diſperſed againſt that miniſter and the court, during the troubles at Paris. This conſiderable addition to his circumſtances enabled him to proſecute his ſtudies with more ſucceſs, and to publiſh a great many works, which he generally did at his own expence. The exceſſive freedom of his converſation, and his being perfectly unable to keep a witty thought in, whatever might be the conſequence of uttering it, created him many enemies; and he had conteſts with ſeveral men of eminence, who attacked him at different times, as the abbé d'Aubignac, Boileau, Cotin, Salo, Bohours, and Baillet. But all theſe were not near ſo formidable to him, as the danger which he incurred in 1660, by a Latin elegy addreſſed to Mazarine; in which, among his compliments to his eminence, it was pretended, that he had ſatiriſed a deputation which the parliament had ſent to that miniſter. It was carried to the grand chamber by the counſellors, who propoſed to debate upon it; but the firſt preſident, de Lamoignon, to whom Menage had proteſted that the piece had been written three months before the deputation, and that he could not intend the parliament in it, prevented any ill conſequences from the affair. Beſides the reputation his works gained him, they procured him a place in the academy della Cruſca at Florence; and he might have been a member of the French academy at its firſt inſtitution, if it had not been for his "Requeſte des "dictionnaires." However, as the memory of that piece was effaced by time, and moſt of the academicians, who were named in it, dead, he was propoſed, in 1684, to fill a vacant place in that academy, and was excluded only by the ſuperior intereſt of his competitor, M. Bergeret: for there was not one member, of all thoſe who gave their votes

againſt Menage, but owned that he deſerved the place. After this he would not ſuffer his friends to propoſe him again. Indeed he was no longer able to attend the academy, if he had been diſpoſed, on account of a fall, which had put his thigh out of joint; and he ſcarce ever went out of his chamber, but held daily a kind of an academy there. July 1692, he began to be troubled with a rheum, which was followed by a defluxion on the ſtomach, of which he died the 23d, aged 79.

He compoſed ſeveral works, of the chief of which we will give a ſhort account. 1. "Origines de la langue Fran-"çoiſe, 1650," 4to; a very valuable work, and reprinted in folio after his death, 1694, much enlarged and improved by himſelf. 2. "Miſcellanea, 1652," 4to; a collection of pieces in Greek, Latin, and French, proſe as well as verſe, compoſed by him at different times, and upon different ſubjects; among which is "La requeſte des dictionnaires," one of the moſt ingenious pieces of raillery that ever was written. It makes all the dictionaries complain, that the academy's dictionary will be their utter ruin, and join in an humble petition to prevent it. It was not written from the leaſt malignity againſt the academy, but merely to divert himſelf, and that he might not loſe ſeveral bons mots, which came into his head upon that occaſion. He ſuppreſſed it for a long time; but at laſt it was ſtolen from him, and publiſhed by the abbé Montrevil, without his knowledge. It prevented him, as we have obſerved, from obtaining a place in the academy, at its firſt inſtitution; which made de Monmor pleaſantly ſay, "that he ſhould be obliged to be a member on account of "that piece, as a man, who has debauched a girl, is obliged "to marry her." 3. "Oſſervazioni ſopra l'Aminta del "Taſſo, 1653," 4to. 4. "Diogenes Laertius Græcè & "Latinè cum commentario, Lond. 1663," in folio. Menage firſt publiſhed his obſervations and corrections ſeparately at Paris, with a view only of ſending a fair copy of them into England, where they were printed with Diogenes Laertius. He afterwards enlarged them ſo conſiderably, that the booksellers of Holland were induced to reprint that author at Amſterdam, 1692, in two vols. 4to. This edition is much more beautiful, correct, and complete than the former, and is one of Menage's beſt and moſt uſeful works. 5. "Poë-"mata, 1656," 12mo. They were often reprinted; and what is remarkable, his Italian poetry was eſteemed even in Italy, although Menage could not ſpeak two words in Italian. Morhoff pretends, that he has borrowed greatly from

Journal des ſçavans, pour Janv. 1724. Polyhiſtor. vol. i. lib. vii. c. 1. § 15.

the Latin poems of Vincent Fabricius; and ſeveral have accuſed him of plundering the ancients. What was pleaſant enough, and cannot be omitted, was, that having, according to the cuſtom of poets, choſen mademoiſelle de la Vergne, afterwards counteſs de la Fayette, for his poetical [illegible], he gave her in Latin the name of Laverna, which was the goddeſs of thieves; and this gave occaſion to the following ſmart epigram:

" Leſbia nulla tibi eſt, nulla eſt tibi dicta Corinna:
" Carmine laudatur Cynthia nulla tuo,
" Sed cum doctorum compiles ſcrinia vatum,
" Nil mirum, ſi ſit culta Laverna tibi."

6. " Recueil des eloges faits pour M. le cardinal Mazarin, " 1666," folio. 7. " Origini della lingua Italiana, 1669," 4to. He undertook this work only to ſhew the academy della Cruſca, that he was not unworthy of the place with which they had honoured him. 8 " Juris civilis amœni- " tates, 1664," 8vo. 9. " Les poëſies de Malherbe, avec " des notes, 1666," 8vo. They have been reprinted more than once. 10. " Obſervations ſur la langue Françoiſe, " 1675, and 1676," in 2 vols. 12mo. 11. " Hiſtoire de Sablé, " contenant les ſeigneurs de la ville de Sablé, juſqu'à " Louis I. duc d' Anjou & roy de Sicile: premiere partie, " 1686," folio. He was very much prejudiced in favour of this hiſtory, and was engaged in the ſecond part at his death. In the " Menagiana," he is repreſented as ſaying, that it is an incomparable book; that one may find every thing in it; and that in every page there are many learned obſervations: but the public have not been of this opinion. 12. " Hiſtoria mulierum philoſophorum, Lugd. 1690," in 12mo. 13. " Anti-Baillet, 1690." A criticiſm of the " Jugemens des ſçavans" of M. Baillet, who in that work had ſpoken of our author in a manner that diſpleaſed him. 14. " Menagiana," not publiſhed till after his death, and was printed at firſt in one volume, afterwards in two. But M. de la Monnoye publiſhed an edition with great additions, at Paris, 1715, in four volumes, 12mo. " The collection " intituled Menagiana," ſays Bayle, " is very proper to " ſhew the extent of genius and learning, which was the " character of Mr. Menage. And I may be bold to ſay, " that the excellent works which he publiſhed, will not " diſtinguiſh him more from other learned men, ſo advan- " tageouſly as this. To compoſe books of great learning, " to make good Greek and Latin verſes, is not indeed a " common

Dict. art. MENAGE, not. A.

" common talent, nor is it extremely rare. It is incom-
" parably more difficult to find men, who can furniſh diſ-
" courſe about an infinite number of things, and who are
" able to diverſify it an hundred ways.—They who know
" Menage only by his books, might think he reſembled
" thoſe learned men: but if you ſhew the Menagiana, you
" diſtinguiſh him from them, and make him known by a
" talent, that is given to very few learned men. There it
" appears, that he was a man who ſpoke off-hand a thou-
" ſand good things. His memory extended to what was
" ancient and modern, to the court and to the city, to
" the dead and to the living languages, to things ſerious and
" things jocoſe; in a word, to a thouſand different ſorts of
" ſubjects."

In our review of Menage's works, we have ſkipped over ſome which are but inconſiderable, and now in a manner forgotten, that we may have room to mention a very ſingular quality in this extraordinary man, which, as Bayle obſerves, " has unaccountably been omitted by all thoſe who have un-
" dertaken to give an account of him; and that is, his pro-
" digious memory." This gift, with which he was eminently bleſſed, he not only preſerved to an extreme old age; but, what is more rare, recovered it after ſome interruption. In order to form a judgement of the ſtrength and extent of his memory, we need only read the verſes, in which he deplored the loſs of it. The hymn, which he addreſſed to the goddeſs of memory, is to be found among his " Poems," in the Amſterdam edition of 1687, and begins thus:

" Muſarum veneranda parens, quam Jupiter ipſe,
" Ille pater Divum, magno delixit amore,
" MNEMOSYNE, fidum tum me patrona clientem
" Deſeris? Ah! memini, juvenis cum mille ſophorum,
" Mille recenſerem ſectarum nomina; mille
" Stemmata narrarem, totaſque ex ordine gentes,
" Nunc oblita mihi tot nomina. Vix mihi nomen
" Hæret mente meum. Memini, cum plurima Homeri,
" Plurima Peligni recitarem carmina vatis:
Omnia Virgilii memori cum mente tenerem.
Nunc oblita mihi tot carmina. Non ego poſſim,
" Condita quæ nuper mihi ſunt, meminiſſe meorum."

The ſenſe is, " O Mnemoſyne, doſt thou withdraw thy
" patronage from me, thy faithful client? Alas! I remem-
" ber, when in my youth I could have recited the names
" of a thouſand philoſophers, and of a thouſand ſects;

" could have related a thouſand paſſa[illegible] hiſtory, and
" given an account of all the nation[illegible] earth. But I
" have forgot all theſe names: I ſcarcely remember any
" own. I could have repeated a grea[illegible] part of Ho-
" Ovid, and the whole works of Virgil: now I have
" them all, and cannot even repeat the [illegible] which, but
" the other day, I compoſed myſelf." Afterwards he im-
plores the goddeſs either to reſtore him to her favour, or to forſake him entirely, that he might not even remember his having ever known any thing.

" Si tales tu, Diva, preces audire recuſas,
" Diva, precor, memorem omnem nobis eripe mentem.
" Orbilius fiam, cunctarum oblivio rerum;
" Nec meminiſſe queam, tot rerum non meminiſſe."

That is, " If, O goddeſs! thou refuſeſt to grant my peti-
" tion, deprive me, I pray, of all memory whatever. Let
" me become another Orbilius, and forget every thing,
" that I may not be tormented with the remembrance of
" how much I have forgot." His prayer was heard, and his memory reſtored; for which he returned thanks to the goddeſs in a poem, which he publiſhed Nov. 27, 1690, when he was 77 years, three months, and ſeven days old.

" Audiſti mea vota: ſeni memorem mihi metem
" Diva redonaſti. Magnorum nomina mille,
" Et proceres omnes ab origine Sablolienſes,
" Leges Romanas, ſectas memorare ſophorum,
" Tulli mille locos, & Homeri carmina centum,
" Et centum poſſum verſus recitare Maronis.
" Ingenii pars illa mei, juvenis placuiſſe
" Qua potui, ecce redux. Tua ſunt hæc munera, Diva.
" Ingenii per te nobis renovata juventa eſt."

That is, " Goddeſs, thou haſt heard my vows, and reſtored
" memory to an old man. I can now again recite the
" names of a thouſand great men, and all the nobles of
" Sabbé from their beginning, the Roman laws, and the
" ſects of the philoſophers. I can repeat a thouſand paſ-
" ſages of Tully, and numberleſs verſes from Homer and
" Virgil. That faculty, which enabled me to pleaſe the
" youth of both ſexes, is returned; and by thy favour,
" goddeſs, my genius has renewed its youth."

We will juſt obſerve, that that ſprightlineſs in converſation, and fertile vein of wit, with which Menage was ſingularly poſſeſſed, and which diſtinguiſhed him in a particular manner

manner from other learned men, was perhaps owing to nothing more than the intimacies and friendſhips, which he conſtantly kept up with ladies of wit and learning; as he is ſaid to have ſpent the intervals of his leiſure in the company of the ladies, for the ſake of improving and poliſhing his ſtyle. "Auditus eſt nobis Læliæ, Caii filiæ, ſæpe "ſermo: illam patris elegantia tinctam vidimus; & filias "ejus Mucias ambas, quarum ſermo mihi fuit notus, &c." For it ſo ſeldom happens, that ſuch a ſtock of Greek and grammar, as Menage had, does not ſmother thoſe talents, which are neceſſary to make a man polite and agreeable in converſation, that one is apt to look upon it, as a kind of a prodigy. Cicer. Brutus, § 58.

MENANDER, an ancient Greek poet, was born at Athens, in the ſame year with Epicurus, which was the third of the 109th olympiad. His happineſs in introducing the new comedy, and refining an art which had been ſo groſs and licentious in former times, quickly ſpread his name over the world. Pliny informs us, that the kings of Egypt and Macedon gave a noble teſtimony of his merit, by ſending embaſſadors to invite him to their courts, and even fleets to bring him over; but that Menander was ſo much of a philoſopher, as to prefer the free enjoyment of his ſtudies to the promiſed favours of the great. Yet the envy and corruption of his countrymen denied, it ſeems, his merit the ſame juſtice at home, which it found abroad: for he is ſaid to have won but eight victories, though he obliged them with above an hundred plays. Philemon, a contemporary poet in the ſame way, though much inferior to him, yet, by the partiality of the judges, often balked him of the prize: which made Menander once ſay to him, "Pr'ythee tell me fairly, Philemon, if you don't always bluſh, "when the victory is decreed to you againſt me?" Of his works, which amounted to above an hundred comedies, we have had a double loſs; the originals being not only vaniſhed, but the greateſt part of them, when copied by Terence, having unfortunately periſhed by ſhipwreck, before they ſaw Rome. Yet the four plays, which Terence borrowed from him before that accident happened, are ſtill preſerved in the Roman habit; and it is chiefly from Terence, that moſt people form their judgement of Menander: the fragments that remain of him, not being ſufficient to enable them to do it. The ancients have ſaid high things of Menander; and we find the old maſters of rhetoric recommend-

Nat. Hiſt. l. vii. c. 30.

Aul. Gell. l. xvii. c. 4.

Sueton. in vit. Terent.

ing his works, as the true patterns of every beauty and every grace of public ſpeaking. Quintilian declares, that a careful imitation of Menander only will ſatisfy all the rules he has laid down in his Inſtitutions. It is in Menander that he would have his orator ſearch for [illegible] invention, for an elegance of expreſſion, and eſpecially for that univerſal genius, which is able to accommodate itſelf to perſons, things, and affections. Menander's wonderful talent at expreſſing nature in every condition, and under every accident of life, gave occaſion to that memorable queſtion of Ariſtophanes the grammarian: "O Menander and Nature, "which of you copied your pieces from the others work?" And Ovid has made choice of the ſame excellency to ſupport the immortality he has given him:

Lib. x. c. 1.

"Dum fallax ſervus, durus pater, improba læna,
"Vivet: dum meretrix blanda, Menander erit."

In compar. Ariſtoph. & Menand.

Yet his wit is recorded to have been anſwerable to his art; and his *ſales* ſuch, ſays Plutarch, as could be ſupplied only from the ſame waters whence Venus ſprung. Upon the whole, Julius Cæſar has left the loftieſt as well as the juſteſt praiſe of Menander's works, when he calls Terence only a Half-Menander. For while the virtues of the Latin poet are ſo deſervedly admired, it is impoſſible we ſhould raiſe a higher notion of excellence, than to conceive the great original ſtill ſhining with half its luſtre unreflected, and preſerving an equal part of its graces, above the power of the beſt copier in the world.

Sueton. in vit. Terent.

Menander died in the third year of the 122d olympiad, as we are taught by the ſame old inſcription from which we learn the time of his birth. His tomb, in Pauſanias's age, was to be ſeen at Athens, in the way from the Piræus to the city, cloſe by the honorary monument of Euripides. Quintilian, in his judgement of Afranius the Roman comedian, who imitated him, cenſures Menander's morals, as much as he commends his writings; and his character according to Suidas is, that he was a very "mad fellow after "women." Phædrus has given him the gait and dreſs of a moſt affected fop:

Lib v. fab. 2.

"Unguento delibutus, veſtitu adſluens
"Veniebat greſſu delicatulo & languido."

which, if his true character, would almoſt tempt one to think, that a man cannot be refined in his taſte, without being at the ſame time effeminate in his manners. The fragments

fragments and ſentences of Menander have been collected by Henry Stephens, Grotius, &c. but the beſt edition of them, as being much larger than the former, is that by Le Clerc, at Amſterdam, in 1709.

MENANDRINO (MARSILIUS), better known by the name of Marſilius of Padua, the place of his birth, was one of the moſt celebrated philoſophers and lawyers of the 14th century. He was educated at the univerſity of Orleans; was afterwards made counſellor to the emperor Lewis of Bavaria; and wrote an apology, intituled, "Defenſor pacis," for that prince, in 1324. In this extraordinary work, for ſuch at that time it might well be deemed, he boldly maintained, that the Pope ought to ſubmit to the emperor, not only in temporal affairs, but alſo in what regarded the outward diſcipline of the church. He deſcribed in ſtrong colours the pride, the luxury, and other irregularities of the court of Rome; and ſhewed at large, that the Pope could not, by divine right, claim any powers or prerogatives ſuperior to thoſe of other biſhops. John XXII. at that time filled the papal chair, and was ſo provoked at this doctrine of Marſilius, as well as his manner of propagating it, that he iſſued out a long decree, in which he endeavoured to refute it, and by which he excommunicated the author in 1327. Dupin relates, how upon this book's being tranſlated into French without the author's name, Pope Gregory XI. complained of it to the faculty of divinity at Paris; that the faculty declared, by an authentic act, that none of their members had any hand in that tranſlation; and that neither Marſilius of Padua, nor John de Jande, who was likewiſe thought to have been concerned in the work, belonged to their body. Beſides the "Defenſor pacis, ſeu de re imperatoria & pontificia adverſus uſurpatam Romani pontificis juriſdictionem libri tres," Marſilius wrote a treatiſe, intituled, "De tranſlatione imperii;" and alſo another, "De juriſdictione imperiali in cauſis matrimonialibus." He died at Montemalto, in 1328; and, however his memory may have been honoured elſewhere, was ranked at Rome among the heretics of the firſt claſs.

Biblioth. tom. xi. p. 127. Amſt. edit.

Cave Hiſt. liter. appen. p. 26. Oxon. 1740.

MENCKE (OTTO), in Latin MENCKENIUS, a learned German writer, was born of a good family, at Oldenburg in Weſtphalia, 1644. He cultivated his firſt ſtudies in his native place; and at ſeventeen went to Bremen, where he applied himſelf to philoſophy. He ſtayed there one year,

year, and removed to Leipſic, where he was admitted maſter of arts in 1664; and afterwards viſited the other univerſities, Jena, Wittemberg, Groningen, Franeker, Utrecht, Leyden, and Kiel. Upon his return to Leipſic, he applied himſelf for ſome time to divinity and civil law. In 16[illegible] was choſen profeſſor of morality in that university; and, in 1671, took the degree of licentiate in divinity. He diſcharged the duties of his profeſſorſhip with great reputation, till his death, which happened in 1707. He was five times rector of the univerſity of Leipſic, and ſeven times dean of the faculty of philoſophy. He publiſhed ſeveral works; many of his own, and ſome of other people. The edition of ſir John Marſham's "Canon chronicus" at Leipſic, in 4to, and a new edition of "Camden's Annals of queen Elizabeth," were procured by him. But his moſt conſiderable work, and what alone is ſufficient to perpetuate his name, is the "Acta eruditorum" of Leipſic, of which he was the firſt author, and in which he was engaged till his death. When he had formed that deſign, he began a correſpondence with the learned men of all nations, in order to inform himſelf of what paſſed in the republic of letters. For the ſame purpoſe he took a journey to Holland, and thence to England. He afterwards formed a ſociety of ſeveral perſons of eminent abilities, to aſſiſt him in the work, and took all proper meaſures to render it laſting. The elector of Saxony contributed, by his generoſity, to the ſucceſs of the deſign. The firſt volume was publiſhed at Leipſic, 1682, in 4to. Our author continued to publiſh, with the aſſiſtance of colleagues, every year a volume, while he lived, with ſupplements from time to time, and an index once in ten years; and, upon his death-bed, made his ſon promiſe to continue that work.

While he was at Jena in his youth, he is ſaid to have propoſed there a theſis, "De præciſione inter creata reali-"ter identificata, num objectiva ſit, an vero tantum for-"malis?" We juſt mention this particular for the ſake of obſerving, that he was afterwards reſtored to common ſenſe, laid aſide all the prejudices he had been taught to conceive for metaphyſical diſputations, and even lamented that he had ſpent ſo much time and pains upon words which had no meaning.

MENCKE (JOHN), the ſon of Otto, was born at Leipſic, in 1674; and was admitted maſter of arts in that univerſity, in 1694. He ſpent ſome time there in the ſtudy of divinity, and then travelled into Holland and England. The reputation

reputation of his father, and his own great merit, procured him acceſs to all the men of learning in the places through which he paſſed. He ſpent one year in his travels; and immediately upon his return to Leipſic, in 1699, was appointed profeſſor of hiſtory. His firſt intention was to have fixed himſelf to divinity, but he quitted it ſoon after for the law, in which he ſucceeded ſo well, that he received the degree of doctor in that faculty at Hall, in 1701. After this he returned to Leipſic, to continue his lectures in hiſtory, by which he gained great reputation, as well as by his writings. Frederic Auguſtus, king of Poland, and elector of Saxony, conceived ſo high an eſteem for him, that in 1708 he appointed him his hiſtoriographer. In 1709, he became counſellor to that king; and, in 1723, aulic counſellor. His health began to decline early in life, and he died April 1, 1732, aged 58. He had been choſen, in 1700, fellow of the Royal Society at London, and ſome time after of that of Berlin.

The books he wrote were very numerous, and very learned; one of which in particular, as we ſhould gueſs from the title, muſt be alſo very curious and entertaining, if it is executed with ſpirit and ingenuity. It runs thus: "De "Charlataneria eruditorum declamationes duæ; cum notis "variorum. Acceſſit epiſtola Sebaſtiani Stadelii ad janum "philomuſum de circumforanea literatorum vanitate, Leip-"ſic, 1715," in 8vo. It has been tranſlated into French, and publiſhed under the following title: "De la Charlata-"nerie des ſçavans, par M. Mencken: avec des remarques "critiques de differens auteurs, Hague, 1721," in 8vo. Mencke's deſign here was to expoſe the artifices uſed by falſe ſcholars to raiſe to themſelves a name; but, as he glanced ſo evidently at certain conſiderable perſons, that they could not eſcape being known, ſome pains was taken to have his book ſeized and ſuppreſſed: which however, as uſual, made the fame of it ſpread the faſter, and occaſioned editions to be multiplied. In 1723, he publiſhed at Leipſic "Bibliotheca "Menckeniana, &c. or, A catalogue of all the books and "manuſcripts in all languages, which had been collected by "Otto and John Mencke, father and ſon." Mencke himſelf drew up this catalogue, which is digeſted in an excellent method, with a deſign to make his library, which was a very magnificent and valuable one, public: and ſo it continued till 1728, when he thought proper to expoſe it to ſale; and for that purpoſe publiſhed catalogues, with the price of every book marked. Mencke had a conſiderable ſhare in the

"Dictionary

"Dictionary of learned men," printed at Leipsic in High Dutch, 1715, in folio. He formed the plan of it, furnished the persons employed in it with the principal materials, and wrote the articles of the Italians and English. He continued the "Acta eruditorum," as he had promised his father upon his death-bed, for 25 years, and published 33 volumes, including the supplements and the indexes. See his elogium in "Acta eruditorum" for 1732, p. 233.

MENDEZ GONZALES (PETER), a cardinal, abp. of Seville, and afterwards of Toledo, chancellor of Castille and Leon, was born at Guadalajara, 1428, of an ancient and noble family. He made a great progress in the languages, in civil and canon law, and in the belles lettres. His uncle Gautier Alvarez, abp. of Toledo, gave him an archdeaconry in his church, and sent him to the court of John II. king of Castille. His merit and quality soon made him considered, and acquired him the bishopric of Calahorra. Henry IV. who succeeded John, trusted him with the most important affairs of state; and, with the bishopric of Siguenca, procured a cardinal's hat for him, from Sixtus IV. in 1473. When Henry died, as he did the year after, he named cardinal Mendez for his executor, and dignified him at the same time with the title of the cardinal of Spain. He did great services afterwards to Ferdinand and Isabella, in the war against the king of Portugal, and in the conquest of the kingdom of Granada over the Moors. He was then made abp. of Seville and Toledo successively; and, after governing some years in his several provinces with great wisdom and moderation, he died Jan. 11, 1495. It is said, that in his younger days he translated "Sallust," "Homer's Iliad," "Virgil," and some pieces of "Ovid."

Mariana Hist. Hispan. lib.

MENDEZ GONZALES (JOHN), an Augustine friar of the province of Castille, was chosen by the king of Spain to be ambassador to the emperor of China, in 1584. He was made bishop of Lipari in Italy in 1593, bishop of Chiapi in New Spain in 1607, and bishop of Popajan in the West-Indies in 1608. He wrote "A History of China" in Spanish, which has been translated into several languages. One may form a general idea of it, by the bare title of the French translation, published at Paris in 1589, which runs thus: "The history of the great kingdom of China, in the East-"Indies, in two parts: the first containing the situation, "antiquity, fertility, religion, ceremonies, sacrifices, kings, "magistrates,

" magiſtrates, manners, cuſtoms, laws, and other me-
" morable things of the ſaid kingdom; the ſecond, three
" voyages to it in 1577, 1579, and 1581, with the moſt
" remarkable rarities either ſeen or heard of there; together
" with an itinerary of the new world, and the diſcovery of
" New Mexico in 1583."

MERCATOR (GERARD), one of the moſt famous geographers of his time, was born, 1512, at Ruremonde in the Low Countries. He was ſo delighted with the ſtudy of mathematics, that he is ſaid to have neglected eating and drinking. He compoſed a "Chronology," ſome "Geographical tables," an "Atlas, &c." and he engraved and coloured his maps himſelf. He wrote books alſo in philoſophy and divinity. He died in 1594, aged 82. Voſſius de Scient. mathemat.

MERCATOR (NICHOLAS), an eminent mathematician and aſtronomer, whoſe name in High-Dutch was HAUFFMAN, was born, in the beginning of the 17th century, at Holſtein in Denmark. He came into England about the time of the Reſtoration, and was afterwards a fellow of the Royal Society. Several works in aſtronomy and mathematics were publiſhed by him at London; and ſome pieces of his are to be ſeen in the "Philoſophical Tranſactions." He died in England, we know not in what year; probably about the time of the Revolution. He was one of thoſe, who neither wholly eſpouſed, nor wholly rejected, the profound ſcience of aſtrology: he endeavoured, it is ſaid, to reduce it to rational principles; which is, if any thing is, the ſame thing as to endeavour to be mad with reaſon: "Ac ſi des
" operam ut cum ratione inſanias," to uſe the language of Terence.

MERCURIALIS (JEROME), an eminent phyſician of Italy, was born at Forli Sept. 30, 1530; and was called Jerome, becauſe his birth happened upon the feſtival of the holy father of that name. After having ſtudied polite literature and philoſophy at Padua, he applied himſelf to phyſic, and became a doctor in that faculty. He returned to Forli, and practiſed phyſic with ſuch ſucceſs, that he was ſaluted by the title of the ſon of Mercury. He was in ſuch eſteem with his countrymen, that in 1562, he was ſent upon an embaſſy to pope Pius IV. During his reſidence at Rome, the cardinal Alexander Farneſe, a great patron of literary men, conceived a vaſt affection for him, and prevailed on him to live with him, Lindenius Renovatus, and Niceron.

him, which Mercurialis did for ſeven years; and then, in 1569, was recalled to Padua, to fill the chair of the firſt profeſſor of phyſic. His reputation as a phyſician became ſo extenſive, that, in 1573, the emperor Maximilian II. invited him to Vienna, and reaped ſo much benefit from his preſcriptions, that he not only conferred great preſents, but even titles of honour upon him. In June 1576, he was called to Venice, with Jerome Capovacoa, on account of the plague, which began to diſcover itſelf in that city. Theſe two phyſicians maintained at firſt that it was not the plague, and treated their patients according to their own notions: but they ſoon found themſelves miſtaken, the diſtemper beginning to rage furiouſly; and this miſtake hurt their credit ſo much, and made them ſo unpopular, that they were obliged to retire with ſome precipitation. Mercurialis, however, though not a little chagrined, ſoon wiped off this diſgrace; and removed afterwards, in 1587, to a profeſſorſhip at Bologna, and five years after that to another at Piſa. This laſt he accepted at the requeſt of the great duke, who ſettled upon him a large ſtipend; and he had many advantageous offers from other princes, which he did not think proper to accept. He retired at the latter end of his life to Forli, where he died of the ſtone Nov. 9, 1606. His writings, which were in his own way, are very voluminous; but, in 1644, ſome ſelect pieces were publiſhed at Venice, in one volume folio, with this title, "Opuſcula aurea & ſelectiora, "uno comprehenſa volumine, viz. de arte gymnaſtica libri "ſex; de morbis mulierum libri quatuor; de morbis puerorum "libri tres; variarum lectionum libri ſex; Alexandri Tral-"liani epiſtola de lumbricis; de peſtilentia lectiones; de "maculis peſtiferis; de hydrophobia; & de venenis ac "morbis venenoſis. Quibus acceſſit novum conſilium de "ratione diſcendi medicinam." He publiſhed alſo at Venice, in 1588, an edition of "Hippocrates's works" in Greek and Latin, with notes of his own; but Thuanus tells us, "that it did not, by any means, anſwer the expectation of "the learned."

Hilarion de Coſte, vie du R. P. Marin de Merſenne, p. 2.

MERSENNUS (MARIN), a learned French writer, was born at Oyſé, in the province of Maine, Sept. 8, 1588. He cultivated the belles lettres at the college of la Flêche; and afterwards went to Paris, and ſtudied divinity at the Sorbonne. Upon his leaving the ſchools of the Sorbonne, he entered himſelf among the Minims, and received the habit of that order, July 17, 1611. In 1612, he went to reſide in the con-

convent at Paris, where he was ordained prieſt. He then applied himſelf to the Hebrew language, which he learned of father John Bruno, a Scots Minim. From 1615 to 1619, he taught philoſophy and theology in the convent of Nevers; and then returned to Paris, where he ſpent the remainder of his life. Study and converſation were afterwards his whole employment. He held a correſpondence with moſt of the principal men of his time; Des Cartes, in particular, with whom he had contracted a friendſhip while he ſtudied at la Flêche, which continued to his death. He was that philoſopher's chief agent at Paris. Thus, when Merſennus gave out in that city, that Des Cartes was erecting a new ſyſtem of phyſics upon the foundation of a vacuum, and found the public very indifferent to it on that very account, it was ſaid, that he immediately ſent intelligence to Des Cartes, that a vacuum was not then the faſhion at Paris; which made that philoſopher change his ſyſtem, and adopt the old doctrine of a *plenum*. In the mean time, Merſennus's reſidence at Paris did not hinder him from making ſeveral journies into foreign countries; for he went to Holland in 1629, and ſtayed a year there; and he was in Italy four times, viz. in 1639, 1641, 1644, and 1646. He fell ſick, in 1648, of an abſceſs in the right ſide, which the phyſicians took to be a baſtard pleuriſy; and was bled ſeveral times to no purpoſe. At laſt it was thought proper to open the ſide; but he expired in the midſt of the operation, when he was almoſt ſixty years of age. He ordered the phyſicians at his death to open his body, which they did, and found an abſceſs two inches above the place where they had opened his ſide; ſo that, if the inciſion had been made at the proper place, his life might poſſibly have been ſaved.

Hilarion de Coſte, pag. 24. Baillet vie de Des Cartes, liv. xv. c. 15. and vie de Pierre Gaſſendi, liv. v. p. 308.

He was a man of univerſal learning, but excelled particularly in phyſical and mathematical knowledge; as, if we did not know it from his works, might eaſily be conceived, when it is remembered, that Des Cartes ſcarcely ever did any thing, or at leaſt was not perfectly ſatisfied with any thing he had done, without firſt knowing what Merſennus thought of it. He publiſhed a great many books; the firſt of which we will mention, for the ſake of a curious anecdote which relates to it. The title is, "Quæſtiones celeberrimæ "in Geneſim, cum accurata textus explicatione: in quo vo- "lumine athæi & deiſti impugnantur, &c. Paris, 1623." Two ſheets of this book, from column 669 to column 676 incluſive, were ſuppreſſed by him; and it is very difficult to meet with any copy, in which theſe ſheets are not taken out.

out. He had given there a liſt of the atheiſts of his time, mentioned their different works, and ſpecified their opinions, as appears from the index in the word Athei, which has not been touched. Whether this detail was thought of dangerous conſequence, or whether Merſennus had enlarged too much the number of atheiſts, it was judged proper that he ſhould retrench all he had ſaid upon that ſubject. Baillet calls Merſennus, to whoſe 671ſt page he refers, the moſt credulous man alive for believing, that there could be at that time, as he ſuppoſes, 50,000 atheiſts in Paris; and conſiders this pretended number, as nothing more than a fiction of the Hugonots, that they might take occaſion thence to abuſe the Catholics. It is to be obſerved farther of this work, that he has inſerted into it a vaſt variety of things, which are of quite a foreign nature. Thus he calls it in his title-page, "Opus "theologis, philoſophis, medicis, juriſconſultis, mathe-"maticis, muſicis vero & catopricis præſertim utile." His largeſt digreſſion relates to muſic, to which he had greatly applied himſelf, and upon which he wrote ſeveral books. He attacks in ſeveral places Dr. Robert Fludd, fellow of the college of phyſicians in London; the ſeverity of whoſe anſwers raiſed him up many defenders, and among the reſt the illuſtrious Gaſſendus, whoſe defence of him was printed at Paris in 1628, under this title: "Epiſtolica exercitatio, in qua "præcipua principia philoſophiæ Roberti Fludd deteguntur, "& ad recentes illius libros adverſus patrem Marinum Mer-"ſennum ſcriptos reſpondetur." This piece is reprinted in the third volume of Gaſſendus's works at Paris, 1658, under the title of "Examen philoſophiæ Fluddanæ, &c."

Jugemens des ſçavans, tom. i. p. 155, Paris, 1722.

Merſennus was not only a man of exquiſite parts and learning, but had alſo the reputation of being a man of the beſt diſpoſition of any of his age. No perſon was ever more curious than he, to penetrate into all the ſecrets of nature, and to carry all arts and ſciences to their utmoſt perfection. He was in a manner the centre of all the men of learning, by reaſon of the mutual correſpondence which he managed between them. He omitted no means to engage them to publiſh their works; and the world is obliged to him for ſeveral excellent diſcoveries, which perhaps, without his ſolicitations, had been thrown aſide and loſt. He had a peculiar talent in forming curious queſtions, though he did not always ſucceed in reſolving them; however, he gave occaſion to others to do it. In ſhort, the paſſion with which he was ſo warmly inſpired, of being uſeful to the world, was not confined to the bounds of his life; for, as we have obſerved,

obſerved, he ordered the phyſicians at his death to open his body, in order to learn the cauſe and nature of his diſeaſe, which they had been ignorant of, and to enable them to ſucceed better in curing thoſe who ſhould afterwards be ſeized and affected with the ſame.

MERULA (GEORGE), an Italian of very uncommon parts and learning, was born at Alexandria, in the duchy of Milan, about 1420. He taught youth at Venice and at Milan for forty years; and laboured abundantly in reſtoring and correcting ancient authors. Jovius calls him "Gram-"maticorum exactiſſimus," the moſt exact of grammarians; and Eraſmus, in his "Ciceronianus," repreſents him as a man, who tranſlated the Greek authors with a dignity and elegance ſufficient to rank him with many of the ancients. He was a man too, who applied himſelf to things, as well as to words; for, beſides his critical labours upon "Plautus," "Cicero," "Juvenal" "Martial," the elder "Pliny," "Statius," "Auſonius," "Quintilian," and others, he wrote, and addreſſed to Lewis Sforția, "Antiquitates vice-"comitum, or of the actions of the dukes of Milan, in ten "books," which were printed at Rome; and ſome other things in the ſame way. He died at Milan of a quinſey, in 1494; "to the no great grief of Politian," ſays Voſſius, "with whom, as indeed with many others, he was in a ſtate "of war." For he was marvellouſly ſpiteful, and a vaſt abuſer of almoſt all his contemporaries who were ſcholars. He did not even ſpare his own maſter Philelphus, although they had lived long upon very good terms. But Philelphus happening to criticiſe him, for having written *Turcas* inſtead of *Turcos*, the wretch, unable to bear it, although in a private letter to himſelf, publiſhed a flaming invective againſt him; which is ſaid to have affected the old man ſo ſenſibly, that he died in three days. Voſſius de hiſtoric. Latin. In elog.

MERULA (PAUL), a very learned Hollander, was born at Dort, in 1558; and went to France and Geneva, to ſtudy the civil law. Afterwards he travelled to Italy, Germany, and England; and, having been abſent nine years, returned to Dort. Here he frequented the bar four years, and then quitted it for the profeſſorſhip of hiſtory, which was vacated by the ceſſion of Juſtus Lipſius: this was in 1592. In 1598, the curators of the univerſity of Leyden joined to it the office of public librarian, vacant by the death of the younger Douſa. He married in 1589, and had ſeveral

children. He hurt his conſtitution ſo much by an overſtrained application to books, that he died in 1607, when he was no more than 49. He was the author of ſeveral works, as, 1. "Q. Ennii annalium librorum xviii. fragmenta collecta & commentariis illuſtrata, L. Bat. 1595." 2. "Eutropii hiſtoriæ Romanæ, libri x. 1592," 8vo. 3. "Urbis Romæ delineatio & methodica ex variis authoribus deſcriptio, 1599." 4. "Vita Deſiderii Eraſmi ex ipſius manu fideliter repreſentata. Additi ſunt epiſtolarum ipſius libri duo, 1607," in 4to. 5. "Coſmagraphiæ generalis libri tres. Item geographiæ particularis libri quatuor, quibus Europa in genere, ſpeciatim Hiſpania, Gallia, Italia deſcribuntur, cum tabulis geographicis, 1605," 4to. This work underwent many editions; but its uſe is now ſuperſeded by the more accurate labours of Cluver and Cellarius. Merula publiſhed ſeveral other things.

Cave, Dupin, Fabricius, &c.

METHODIUS, a father of the church, biſhop of Olympus, or Patara, in Lycia, and afterwards of Tyre in Paleſtine, ſuffered martyrdom at Chalcis, a city of Greece, towards the end of Diocleſian's perſecution in 302, or 303.

Hæreſ. 64.

Epiphanius ſays, "that he was a very learned man, and a "ſtrenuous aſſertor of the truth." Jerome has ranked him in his catalogue of church writers; but Euſebius has not mentioned him: which ſilence is attributed by ſome, though merely upon conjecture, to Methodius's having written very ſharply againſt Origen, who was favoured by Euſebius. Methodius compoſed in a clear and elaborate ſtyle ſeveral works: a large one "Againſt Porphyry the philoſopher;" "A "Treatiſe about the Reſurrection" againſt Origen; another about "The Pythoniſſa" againſt the ſame; a book intituled, "The banquet of Virgins;" one about "Freewill;" "Commentaries upon Geneſis and the Canticles;" and ſeveral other pieces extant in St. Jerome's time. Father Combefis collected ſeveral conſiderable fragments of this author, cited by Epiphanius, Photius, and others, and printed them with notes of his own at Paris, 1644, together with the works of Amphilochius and Andreas Cretenſis, in folio. But afterwards Poſſinus, a Jeſuit, found "The banquet of Vir"gins" entire, in a manuſcript belonging to the Vatican library; and ſent it, with a Latin verſion of his own, into France, where it was printed in 1657, folio, reviſed and corrected by another manuſcript in the library of cardinal Mazarine. We cannot doubt that this is the true genuine work of Methodius; as well becauſe it carries all the marks

of antiquity in it, as becauſe it contains word for word all the paſſages that Photius has cited out of it. It is written in the way of dialogue, after the manner of "Plato's Banquet of Socrates;" with this difference, that the ſpeakers here are women, who indeed talk very learnedly and very elegantly.

MEURSIUS (JOHN), a moſt learned Dutchman, was born in 1579 at Loſdun, a town near the Hague, where his father was miniſter. At ſix years of age, his father began to teach him the elements of the Latin tongue; and the year after ſent him to a ſchool at the Hague, where he continued four years. Then he was removed to Leyden, and made ſo great a progreſs in literature, that at twelve he had compoſed in Latin. He advanced with no leſs rapidity in the Greek language, for which he conceived a particular fondneſs; inſomuch that at thirteen he made Greek verſes, and at ſixteen wrote a "Commentary upon Lycophron," the moſt obſcure of all the Greek authors. Having finiſhed the courſe of his ſtudies, and gained the reputation of one from whom much might be expected, the famous John Barnevelt intruſted him with the education of his children; and he attended them ten years, at home and in their travels. This gave him an opportunity of ſeeing almoſt all the courts in Europe, of viſiting the learned in their ſeveral countries, and of examining the beſt libraries. As he paſſed through Orleans, in 1608, he was made doctor of law. Upon his return to Holland, the curators of the academy of Leyden appointed him, in 1610, profeſſor of hiſtory, and afterwards of the Greek tongue; and, the year following, the States of Holland choſe him for their hiſtoriographer. In 1612, he married a wife of an ancient and good family, by whom he had a ſon, called after his own name, who died in the flower of his age; yet, not till he had given ſpecimens of his uncommon learning, by ſeveral publications.

Barnevelt having been executed in 1619, they proceeded to treat ill all who had been any ways connected with him, and who were of the party of the Remonſtrants, whom he had protected. Meurſius's having been preceptor to his children, was very ſufficient to rank him in this number, although he had never mixed himſelf in their theological diſputes: but as he had always acquitted himſelf well in his profeſſorſhip, they had not even a plauſible pretence to remove him from the chair. However, they uſed all the means of ill treatment they could think of, to make him quit

it of himſelf: they reproached him with writing too many books, and ſaid, that the univerſity, on that account, did not reap any benefit from his ſtudies. Meurſius only waited for an opportunity of reſigning his poſt with honour; and at laſt, in 1625, the following fair one preſented itſelf. Chriſtiern IV. king of Denmark offered him at that time the profeſſorſhip of hiſtory and politics, in the univerſity of Sora, which he had juſt re-eſtabliſhed; and alſo the place of his hiſtoriographer. Theſe Meurſius accepted with pleaſure, and went immediately to Denmark, where he fully anſwered all the expectations which were conceived of his capacity, and was highly reſpected by the king and the chief men at court. He was greatly afflicted with the ſtone at the latter end of his life, and died Sept. 20, 1639, as his epitaph at Sora ſhews; and not in 1641, as Valerius Andreas ſays in "his Bibliotheca Belgica."

Scaligerana poſterior.

All authors have agreed in extolling the ingenuity, learning, and merit of Meurſius: ſo that, when Joſeph Scaliger treats him as an ignorant and preſumptuous pedant, we muſt ſuppoſe that he ſpoke, as he often did, from prejudice and paſſion, and impute the ſeverity of his cenſure to ſome motive of jealouſy and ill-will. Meurſius excelled particularly in the knowledge of the Greek language and antiquities; and, in reſpect to them, no one has done greater ſervice to the republic of letters than he. He applied himſelf with indefatigable pains to correct, explain, tranſlate, and publiſh many works of the ancients; which made John Imperialis aſſert, that more Greek authors, with Latin verſions and emendations, had been publiſhed by Meurſius alone, than by all the learned put together for the laſt hundred years. He was the author and editor of above ſixty works, many of which are inſerted in the collection of Greek and Latin antiquities by Grævius and Gronovius. His "Eleuſinia, ſive "de Cereris Eleuſinæ ſacro & feſto," to which all who have ſince written upon that ſubject have been greatly indebted, is a very valuable work, but now become ſcarce. We do not know that it has been printed more than twice: firſt at Leyden, 1619, in 4to, and afterwards in the 7th volume of "Gronovius's Greek Antiquities."

Muſeum, p. 204.

Niceron, tom xii.

It ſeems almoſt needleſs to obſerve, that the ſcandalous obſcene Latin work, intituled "Meurſius," is not of either our author or his ſon; but, as is ſaid, the notable production of one John Weſtrenus, a lawyer at the Hague.

MEZERAY (FRANCIS EUDES DE), an eminent French hiſtorian, was born at Rye, near Argentau in Lower Normandy, 1610. He was educated in the univerſity of Caen, where he diſcovered an early inclination for poetry; and had himſelf ſo high an opinion of his talent that way, that he thought he ſhould be able to raiſe both a character and a fortune by it. But, upon going to Paris, he was diſſuaded from purſuing poetry, by Vauquelin des Yveteaux, who had been the preceptor of Louis XIII.: and adviſed to apply himſelf earneſtly to hiſtory and politics, as the ſureſt means of ſucceeding in what he aimed at. Mean while, that gentleman procured him the place of commiſſary of war, which he held for two or three campaigns, and then quitted it. Upon his return to Paris, he reſolved to ſpend the remainder of his life there; and, quitting the name of his family as being an obſcure one, he took that of Mezeray, which is a cottage in the pariſh of Rye. But his little ſtock of money made him apprehenſive that he ſhould not be able to continue long at Paris; and therefore, to ſupport himſelf, he had recourſe to writing ſatires againſt the miniſtry: things, which were then extremely well received in that city, and for which he had naturally a turn. M. Larroque aſſures us, that he was author of all the pieces publiſhed againſt the government under the name of Sandricourt. They are written in a low and burleſque ſtyle, and adapted merely to pleaſe the populace. Larroque has given us the titles of nineteen of theſe pieces, but would not give us the titles of others, which Mezeray wrote either during the minority of Louis XIV. or againſt cardinal Richelieu; "becauſe," he ſays, "they ought to be forgotten, out of "reverence to the perſons whom they attacked." Vie de Mezerai.

By theſe ſatires Mezeray gained a conſiderable ſum, in leſs than three years; and being now in eaſy circumſtances, applied himſelf, at the age of twenty-ſix, to compile an "Hiſtory of France." Cardinal Richelieu, hearing of his character and circumſtances, made him a preſent of 200 crowns, with a promiſe to remember him hereafter. He publiſhed the firſt volume of his Hiſtory in 1643, which extends from Pharamond to Charles VI.; the ſecond in 1646, which contains what paſſed from Charles VI. to Charles IX.; and the third in 1651, which comprehends the hiſtory from Henry III. till the peace of Vervins, in 1598: all in folio. This hiſtory procured him a penſion from the king. It was received with extraordinary applauſe; as much, in ſhort, as if there had been no hiſtory of France before his: and per-

haps there was none that a man could read with any tolerable pleaſure. In 1668, he publiſhed, in 3 vols. 4to. an "Abridgement of the Hiſtory of France:" in which there being ſeveral bold paſſages, which diſpleaſed Colbert, that miniſter ordered Perrault, of the French academy, to tell Mezeray in his name, that "the king had not given him "a penſion of 4000 livres to write in ſo free a manner; "that his majeſty had indeed too great a regard for truth, "to require his hiſtoriographers to diſguiſe it, out of fears "or hopes; but that he did not think they ought to take "the liberty of reflecting, without any neceſſity, upon the "conduct of his anceſtors, and upon a policy which had "been long eſtabliſhed, and confirmed by the ſuffrages of "the whole nation." Upon this remonſtrance, the author promiſed to retouch the paſſages complained of, which he did in a new edition, 1672, in 6 vols. 12mo; but in ſuch a manner, as ſatisfied neither the public, who were diſpleaſed to ſee the truth altered, nor the miniſter, who retrenched half his penſion. Mezeray was extremely piqued at this, and complained of Colbert in very ſevere terms: ſo that at laſt it was entirely taken away from him. This made him downright angry. He declared, that he would write hiſtory no longer: and, that the reaſon of his ſilence might not be concealed, he put the laſt money which he received as hiſtoriographer, into a box by itſelf, with this note: "Here is the "laſt money I have received of the king; he has ceaſed to "pay me, and I to ſpeak of him either good or ill." Mezeray had deſigned at firſt to reviſe his great work; but ſome friends giving him to underſtand, that a correct abridgement would be more acceptable, he followed their advice, as we have related, and ſpent ten whole years in drawing it up. The firſt edition of it met with greater applauſe than even his great work, and was much ſought after by foreigners as well as Frenchmen. Learned men and critics in hiſtorical matters have remarked many errors in it; but he did not value himſelf at all upon exactneſs, and uſed to tell his friends, who reproached him with the want of it, that "very few "perſons could perceive the difference between a hiſtory "that is exact, and one that is not ſo; and that the glory, "which he might gain by a greater accuracy, was not worth "the pains it would coſt."

In 1649, he was admitted a member of the French academy, in the room of Voiture; and, in 1675, choſen perpetual ſecretary of that academy. Beſides the works above mentioned, he wrote a "Continuation of the general "hiſtory

" hiſtory of the Turks," in which he is ſuppoſed not to have ſucceeded; " L'Origine des François," printed at Amſterdam in 1682; " Les Vanités de la Cour," tranſlated from the Latin of Johannes Sariſburienſis, in 1640; and a French tranſlation of " Grotius de Veritate " Chriſtianæ Religionis," in 1644. He died July 10, 1683, aged 73. He was, according to Larroque, a man who was ſubject to ſtrange humours. He was extremely negligent in his perſon, and ſo careleſs in his dreſs, that he might have paſſed for a beggar, rather than for what he was. He was actually ſeized one morning by the *archers des pauvres*, or pariſh officers: which miſtake was ſo far from provoking him, that he was highly diverted with it; and told them, that " he was not able to walk on foot, but that, as ſoon as " a new wheel was put to his chariot, he would attend " them wherever they thought proper." He uſed to ſtudy and write by candle-light, even at noon-day in ſummer; and, as if there had been no ſun in the world, always waited upon his company to the door with a candle in his hand. He had a brother, Father Eudes, a man of great ſimplicity and piety, whom he inſidiouſly drew in to treat of very delicate points before the queen-mother, regent of the kingdom, who was of the Medicis family; and to lay down ſome things relating to government and the finances, which could not fail of diſpleaſing that princeſs: and muſt have occaſioned great trouble to father Eudes; if the goodneſs of the queen had not excuſed the indiſcretion of the preacher. And, not ſatisfied with having drawn his brother into this unlucky affair, he placed himſelf in a corner of the church during the ſermon, and laughed heartily at him, for threatening the judgements of God and the pains of hell againſt thoſe " villainous leeches, which were come from " behind the mountains." But of all his humours, none leſſened him more in the opinion of the public, than the unaccountable fondneſs he conceived for a man, who kept a public houſe at Chapellein, called Le Faucheur. He was ſo taken with this man's frankneſs and pleaſantry, that he uſed to ſpend whole days with him, notwithſtanding the admonition of his friends to the contrary; and not only kept up an intimate friendſhip with him during his life, but made him ſole legatee at his death. With regard to religion, he affected Pyrrhoniſm; which however was not, it ſeems, ſo much in his heart as in his mouth. This appeared from his laſt ſickneſs: for, having ſent for thoſe friends, who had been the moſt uſual witneſſes of his licentious talk about

religion, he made a ſort of recantation, which he concluded with deſiring them "to forget what he might formerly have "ſaid upon the ſubject of religion, and to remember, that "Mezeray dying was a better believer than Mezeray in "health." Theſe particulars are to be found in his life by M. Larroque: but the abbé Olivet tells us, "that he was ſur-"priſed, upon reading this life, to find Mezeray's charac-"ter drawn in ſuch diſadvantageous colours." Be this as it will, Mezeray was certainly a very odd man; and, though agreeable when he pleaſed in his converſation, yet full of whim, and not without ill-nature. It was a conſtant way with him, when candidates offered themſelves for vacant places in the academy, to throw in a black ball inſtead of a white one: and, when his friends aſked him the reaſon of this unkind procedure, he anſwered, that "it was to leave "to poſterity a monument of the liberty of the elections in "the academy." As an hiſtorian, he is valued very highly and deſervedly for his integrity and faithfulneſs, in relating facts as he found them; but for this ſolely: for as to his ſtyle, it is neither accurate nor polite, although he had been a member of the French academy long before he wrote his "Abridgement."

Hiſtoire de l'academie Françoiſe depuis 1652, juſqu'à 1700. p. 221. edit. Paris, 1730.

MEZIRIAC (CLAUDE GASPAR BACHET, SIEUR DE) was one of the ableſt men of the 17th century, and born at Breſſe of an ancient and noble family. He was a very good poet both in French, Italian, and Latin, an excellent grammarian, a great Greek ſcholar, and an admirable critic. In his youth, he ſpent a good deal of time at Paris and Rome. In the laſt of theſe places he wrote a ſmall collection of Italian poems, in competition with Vaugelas, who was there at the ſame time; among which there are imitations of the moſt beautiful ſimilies contained in the eight firſt books of the Æneid. He publiſhed alſo Latin and French poetry in 1621, and tranſlated ſome of Ovid's epiſtles, which he illuſtrated with commentaries of his own. The tranſlation was nothing near ſo valuable as the commentary, which is reckoned very curious: for, as Bayle has obſerved, "he knew all the little by-ways in the country of "fable; and there was nothing in mythology, but what he "was acquainted with." Peliſſon tells us, "that he was "likewiſe well verſed in the controverſies, both in philoſo-"phy and religion; and he has given manifeſt proof that "he was very deep in algebra and geometry." He publiſhed the ſix books of "Diophantus," and enriched them with

Peliſſon Hiſt. de l'academie Françoiſe. p. 256.

Bib. art. MEZIRIAC.

with a very able commentary and notes. It was printed at Paris in 1621, and has been reprinted ſeveral times in Germany. It is juſt worth mentioning, that Meziriac, accompanied with two or three friends, preſented this book upon arithmetic to Malherbe the poet; and his friends beſtowing extraordinary praiſes upon it, as a book of great uſe to the public, Malherbe aſked them, "Whether it would reduce "the price of bread?" We cannot give a more advantageous idea of Meziriac's knowledge in arithmetic and geometry, than by obſerving, that Des Cartes had an high opinion of it. Des Cartes was very nice and difficult to be pleaſed in thoſe matters, and not apt to beſtow encomiums upon mathematicians; yet he is ſaid to have put a very ſingular value upon the genius and capacity of Meziriac.

La vie de Malherbe, par Racan.

Baillet, la vie de Mr. Des Cartes, tom. i. p. 91.

He was indeed a very extraordinary man every way, and he was evidently thought ſo by the public: for before he left Paris, they talked of making him preceptor to Louis XIII.; upon which account (ſo great was his wiſdom and modeſty) he left the court in great haſte, and declared afterwards, that he never felt ſo much pain upon any occaſion in his life: for that he ſeemed as if he had had already upon his ſhoulders the weight of a whole kingdom. He was, though abſent, made a member of the French academy, when in its infancy; and, when it came to his turn to make a diſcourſe in it, he ſent up one, which was read to the aſſembly by Mr. de Vaugelas. We find in a book of Colomies's a particular of which Peliſſon makes no mention: it is, that Meziriac was admitted into the order of Jeſuits at the age of twenty, and that he had gone through his firſt claſs at Milan, where he fell ill, and became a ſecular again. He died at Bourg in Breſſe, Feb. 26, 1638, aged 45, according to Peliſſon; but ſomewhat older, according to Bayle. He had undertaken a tranſlation of all Plutarch's works with notes, and had brought that great and laborious taſk almoſt to a concluſion when he died. He left behind him ſeveral finiſhed works, that were not printed: they are as follow: "Elementorum arithmeticorum libri tredecim;" "Tractatus "de geometricis quæſtionibus per algebram." Theſe two pieces were promiſed at the end of his preface to "Diophantus." The reſt of "Ovid's Epiſtles" without comments; "Apollodori Athenienſis Grammatici Bibliotheces, "ſive de Deorum origine libri tres," tranſlated by him with very learned obſervations; and, in the laſt place, "Agathemerus," the Greek geoprapher, never as yet printed.

Peliſſon, as above.

Ibid.

Recueil de particularités, p. 119.

Guichenon,

Hiſtor. de Breſſe, part iii. p. 40.

Guichenon, the hiſtorian of Breſſe, has ſaid, and with a good deal of reaſon, of Meziriac, that "one might give "him the elogium, which Quintilian has beſtowed upon a "great perſon of his times, who, if he pleaſed, could "have left more excellent works behind than he did. "Fælix ingenium, quod voluit potuit: O utinam meliora "voluiſſet!" That is, "he had ſo happy a genius, that he "could eaſily have effected any thing he undertook. Would "to God he had undertaken ſomething nobler than what "he did!"

MICHAEL ANGELO BUONARRUOTI, an illuſtrious painter, ſculptor, and architect, was born at the caſtle of Chiuſi, in the territory of Arezzo in Tuſcany, 1474. He was put to nurſe in the village of Settiniano, a place noted for the reſort of ſculptors, of whom his nurſe's huſband was one; which gave occaſion to a well-known ſaying, that Michael Angelo "ſucked in ſculpture with his "milk." His violent inclination to deſigning obliged his parents to place him with Dominico Ghirlandaio; and the progreſs he made raiſed the jealouſy of his ſchoolfellows ſo much, that Torrigiano, one of them, gave him a blow on the noſe, the marks of which he carried to his grave. He erected an academy of painting and ſculpture at Florence, under the protection of Lorenzo di Medicis, who was a lover of the fine arts; but, upon the troubles of the houſe of Medicis, was obliged to remove to Bologna. About this time he made an image of Cupid, carried it to Rome, broke off one of its arms, and buried it; keeping in the mean time the broken off arm by him. He buried it in a place which he knew was ſoon to be dug up; and the Cupid, being found, was ſold to the cardinal of St. Gregory for antique: but Michael Angelo diſcovered the fallacy, by ſhewing the arm he had reſerved for that purpoſe. His reputation was ſo great at Rome, that he was employed by Pope Sixtus to paint his chapel. Raphael got a ſight of his painting by ſtealth, before it was finiſhed, and found the deſign to be of ſo great a guſto, that he reſolved to make his advantage of it: and indeed, in the firſt picture which Raphael produced afterwards, which was of the Prophet Iſaiah, for the church of St. Auſtin, Michael Angelo diſcovered the theft. Upon the death of Pope Julius II. he went to Forence, where he made that admirable piece of ſculpture, the tomb of the duke of Florence. He was interrupted

terrupted by the wars, the citizens obliging him to work on the fortifications of the city; but, foreſeeing that their precautions would be uſeleſs, he removed from Florence to Ferrara, and thence to Venice. The doge Gritti would fain have entertained him in his ſervice; but all he could get out of him, was a deſign of the bridge Rialto. Upon his return to Florence, he painted the fable of Leda, with Jupiter turned into a ſwan, for the duke of Ferrara; which piece not being, as he thought, enough eſteemed, he ſent it into France. Here it was purchaſed by Francis I. and put up at Fontainbleau: but the amorous paſſion of Leda was repreſented in ſo lively and laſcivious a manner, that afterwards De Noyors, miniſter of ſtate, ordered it to be burnt out of a ſcruple of conſcience. By the command of Pope Paul III. he painted that moſt celebrated of all his pieces, the laſt judgement; for which he had a reward ſuitable to his merits. He died immenſely rich at Rome in 1564, aged 90; but Coſmo di Medicis had his body brought to Florence, and buried in the church of Santa Croce, where his tomb is to be ſeen in marble, conſiſting of three figures, painting, ſculpture, and architecture.

Michael Angelo has the name of the greateſt deſigner that ever was: and it is univerſally allowed, that never any painter in the world underſtood anatomy ſo well. He took incredible pains to reach the perfection of his art. He loved ſolitude, and uſed to ſay, that "painting was jealous, and "required the whole man to herſelf." Being aſked, "Why he did not marry?" He anſwered, "Painting was "his wife, and his works his children." In architecture alſo, he not only ſurpaſſed all the moderns, but, as ſome think, the ancients too; for which they bring as proofs, the St. Peter's of Rome, the St. John's of Florence, the Capitol, the Palazzo Farneſe, and his own houſe. As a painter, he is ſaid to have been extravagant and fantaſtical in his compoſitions; to have overcharged his deſigns; to have taken too many liberties againſt the rules of perſpective; and to have underſtood but little of colouring. It may be ſo: it is enough for us to obſerve, that he had qualities to recommend him to moſt of the princes and monarchs in Chriſtendom; that he was not only highly eſteemed by ſeveral popes ſucceſſively, by the grand duke of Tuſcany, by the republic of Venice, by the emperor Charles V., by Francis I., &c. but was alſo invited over to Turkey by Solyman the Magnificent, upon a deſign he then had, of making a bridge

a bridge over the Helleſpont from Conſtantinople to Pera. We muſt not forget to obſerve, that he was alſo an excellent poet.

MICHAEL ANGELO DA CARAVAGGIO, a celebrated painter, was born at Caravaggio, a village in Milan, in 1569. He was at firſt no better than a day-labourer: but having ſeen ſome painters at work upon a brick wall, which he had helped to raiſe, he was ſo charmed with their art, that he immediately applied himſelf to the ſtudy of it; and in a few years made ſo conſiderable a progreſs, that in Venice, Rome, and other parts of Italy, he was cried up and admired, as the author of a new ſtyle in painting. Upon his firſt coming to Rome, his neceſſities compelled him to paint flowers and fruit under Gioſeppino: but, growing weary of that ſubject, and returning to his former practice of hiſtories, he made uſe of a method quite different from that of Gioſeppino, and followed the life as much too cloſely, as Gioſeppino departed from it. He imitated the defects, as well as the beauties of nature; and uſed to ſay, that "thoſe pictures, which were not drawn after nature, "were but as ſo many rags, and the figures of which they "were compoſed but as painted cards." Hence his invention became ſo poor, that he could never draw any thing without his model before his eyes; and therefore underſtood but little, either of deſign or decorum in his compoſitions: however, though he wanted in deſign, he was admirable in colouring. We have obſerved of Michael Angelo Buonarruoti, that he was incomparable in deſign, but knew little of colouring. The very reverſe is true of Michael Angelo de Caravaggio, who had as good a goût in colouring, as he had a bad one in deſign. His pieces are to be met with in moſt of the cabinets in Europe. There are ſeveral of them at Rome and Naples; and one picture of his drawing is in the Dominican church at Antwerp, which Rubens uſed to call his maſter.

It is ſaid of this painter, that he was as ſingular in his temper, as in his guſto of painting: full of detraction, and ſo ſtrangely contentious, that his pencil was no ſooner out of his hand, but his ſword was in it. He treated his contemporaries very contemptuouſly, Gioſeppino particularly, whom he uſed to make a jeſt of publicly; which however brought him ſometimes into danger. Thus one day, in a diſpute with Gioſeppino, he ran a young man through the body,

body, who was for adjuſting the affair between them; upon which he was forced to fly to the marquis Juſtiniani for protection. Juſtiniani obtained his pardon from the Pope; but he was no ſooner at liberty, than, giving a looſe to his paſſions, he went to Gioſeppino, and challenged him. The latter anſwered, "He was a knight, and would not draw "his ſword againſt an inferior." Michael Angelo, nettled at this anſwer, haſtened to Malta, performed his vows and exerciſes, and received the order of knighthood as a ſerving-brother. While he was there, he drew the decollation of St. John Baptiſt for the great church, and the portrait of the grand maſter de Vigna-Court, which is in the king's cabinet. After this he ſet out for Rome, in order to force Gioſeppino to fight him; but in his return a fever took him, and put an end to the quarrel and his life. This happened in 1609, when he was forty.

MICRELIUS (JOHN), profeſſor of divinity at Stetin, and a very learned man, was born at Cuſlin in Pomerania, 1597. He began his ſtudies in the college of his own country; and, in 1614, removed to Stetin, where he ſtudied theology under profeſſor Cramer. In 1616, he maintained a diſpute "de Deo uno & trino," which gained him a great reputation; and went the year after to the univerſity of Koningſberg, where he diſputed again "de "veritate tranſcendentali." He received, in 1621, the degree of maſter of philoſophy at the univerſity of Gripſwald, after having maintained a theſis "de meteoris;" and, ſome time after, went to Leipſic to finiſh his ſtudies. He was made profeſſor of rhetoric in the royal college at Stetin in 1624, rector of the ſenate ſchool in 1627, and rector of the royal college, and profeſſor of theology, in 1649. The ſame year he received his doctor of divinity's degree, in the univerſity of Gripſwald, and which he was, it ſeems, put upon aſking; becauſe in a famous diſpute he had with John Bergius, firſt preacher at the court of the elector of Brandenburg, upon the differences between the Lutherans and Calviniſts, the latter arrogantly boaſted of his being an old doctor in divinity; to which Micrelius could only anſwer, "that he had received the degree of maſter in philoſophy "before Bergius." He had obtained by his ſolicitations, in 1642, when he was made profeſſor of rhetoric, that there might be alſo profeſſors of law, phyſic, and mathematics, in the royal college; and that a certain number of ſtudents might be maintained there at the public charge. He made a journey

Vit. Micrel. ab Hartnaccio.

a journey to Sweden in 1653, and had the honour to pay his reſpects to queen Chriſtina, who gave him very obliging marks of her liberality, and who had before defrayed the charges of his doctor's degree. He died Dec. 3, 1658.

This profeſſor wrote ſeveral learned works, which were well received, and went through ſeveral editions: among which were, 1. "Ethnophronius contra Gentiles de principiis religionis Chriſtianæ;" to which he afterwards added a continuation, "Contra Judaicas depravationes." 2. "Lexicon philoſophicum." 3. Syntagma hiſtoriarum "eccleſiæ" 4. Syntagma hiſtoriarum politicarum, &c. "&c." He was married three times.

Stow's Survey of London, with Strype's additions, vol. i. edit. 1720.

MIDDLETON (Sir HUGH), a public-ſpirited man, and a great benefactor to the city of London, by bringing in thither the New River. He was a native of Denbigh in North Wales, and a citizen and goldſmith of London. This city not being ſufficiently ſupplied with water, three acts of parliament were obtained for that purpoſe; one in queen Elizabeth's, and two in king James the Firſt's reign; granting the citizens of London full power to bring a river from any part of Middleſex and Hertfordſhire. The project, after much calculation, was laid aſide as impracticable, till Sir Hugh Middleton undertook it: in conſideration of which, the city conferred on him and his heirs, April 1, 1606, the full right and power of the act of parliament granted unto them in that behalf. Having therefore taken an exact ſurvey of all ſprings and rivers in Middleſex and Hertfordſhire, he made choice of two ſprings, one in the pariſh of Amwel near Hertford, the other near Ware, both about twenty miles from London; and, having united their ſtreams, conveyed them to the city with very great labour and expence. The work was begun Feb. 20, 1608, and carried on through various ſoils, ſome ouzy and muddy, others extremely hard and rocky. Many bridges in the mean time were built over his New River; and many drains were made to carry off land-ſprings and common-ſewers, ſometimes over and ſometimes under it. Beſides those neceſſary difficulties, he had, as may eaſily be imagined, many others to ſtruggle with; as the ſpite and deriſion of the vulgar and envious, the many cauſeleſs hindrances and complaints of perſons through whoſe grounds the channel was to be cut, &c. When he had brought the water into the neighbourhood of Enfield, almoſt his whole fortune was ſpent; upon which he applied to the lord mayor and commonalty

monalty of London; but they refuſing to intereſt themſelves in the affair, he applied next to king James. The king, willing to encourage that noble work, did, by indenture under the great ſeal, dated May 2, 1612, between him and Mr. Middleton, covenant to pay half the expence of the whole work, paſt and to come; and thus the deſign was happily effected, and the water brought into the ciſtern at Iſlington on Michaelmas-day 1613. Like all other projectors, Sir Hugh greatly impaired his fortune by this ſtupendous work: for though king James had borne ſo great a part of the expence, and did afterwards, in 1619, grant his letters patent to Sir Hugh Middleton, and others, incorporating them by the name of "The Governors and "Company of the New River, brought from Chadwell and "Amwell to London;" and impowering them to chooſe a governor, deputy-governor, and treaſurer, to grant leaſes, &c. yet the profit it brought in at firſt was very inconſiderable. There was no dividend made among the proprietors till the year 1633, when 11l. 19s 1d. was divided upon each ſhare. The ſecond dividend amounted only to 3l. 4s. 2d. and inſtead of a third dividend, a call being expected, king Charles I. who was in poſſeſſion of the royal moiety aforeſaid, reconveyed it again to Sir Hugh, by a deed under the great-ſeal, Nov. 18, 1636, in conſideration of Sir Hugh's ſecuring to his majeſty and his ſucceſſors a fee-farm rent of 500l. per annum, out of the profits of the company, clear of all repriſes. Sir Hugh charged that ſum upon the holders of the king's ſhares. However, for many years the New River hath yielded a large revenue, and is ſo valuable, that the ſhares in it ſell for thirty years purchaſe. In the mean time, although Sir Hugh was a loſer in point of profit, yet he was a gainer in point of honour; for king James made him firſt a knight, and then a baronet, for the ſervices he had done. When and where he died, we cannot tell; but, at his death he bequeathed a ſhare in his New River water to the company of goldſmiths in London, for the benefit of the poor members of it. A portrait of him is preſerved in their hall.

This ſhort account was due to the memory of Sir Hugh Middleton, whoſe name deſerves to be tranſmitted with honour and gratitude to poſterity, as much as thoſe of the builders of the famous aqueducts in ancient Rome.

MIDDLETON (Dr. CONYERS), a celebrated Engliſh divine, was the ſon of William Middleton, rector of Hunderwell near Whitby in Yorkſhire, and born at York Dec.

Dec. 27, 1683. His father gave him a liberal education; and at 17 he was ſent to Trinity-college in Cambridge, of which, in 1706, he was choſen fellow. In 1707, he commenced maſter of arts; and two years after joined with other fellows of his college in a petition to Dr. John More, then biſhop of Ely, as their viſitor, againſt Dr. Bentley their maſter. However, he had no ſooner done this, than he withdrew himſelf from Bentley's juriſdiction, by marrying Mrs. Drake, daughter of Mr. Morris, of Oak-Morris in Kent, and widow of counſellor Drake of Cambridge, a lady of ample fortune. After his marriage, he took a ſmall rectory in the Iſle of Ely, which was in the gift of his wife; but reſigned it in little more than a year, on account of its unhealthy ſituation.

Art. Bentley.

Oct. 1717, when George the Firſt viſited the univerſity of Cambridge, he was created, with ſeveral others, a doctor of divinity by mandate; and was the perſon who gave the firſt motion to that famous proceeding againſt Dr. Bentley, which made ſuch a noiſe in the nation. Bentley, whoſe office it was to perform the ceremony called Creation, made a new and extraordinary demand of four guineas from each of the doctors, on pretence of a fee due to him as divinity-profeſſor, over and above a broad piece, which had by cuſtom been allowed as a preſent on this occaſion. Upon this a warm diſpute aroſe; the reſult of which was, that many of the doctors, and Middleton among the reſt, conſented to pay the fee in queſtion, upon condition that the money ſhould be reſtored if it were not afterwards determined to be his right. It was determined againſt him, but ſtill he kept the money: upon which Middleton commenced an action againſt him for the recovery of his ſhare of it. Bentley behaving with contumacy, and ſhewing all imaginable contempt to the authority of the univerſity, was at firſt ſuſpended from his degrees, and then degraded. He petitioned the king for relief from that ſentence: upon which Middleton, by the advice of friends, thought it expedient to put the public in poſſeſſion of the whole affair. This occaſioned him to publiſh, within the year 1719, the four following pieces:
1. "A full and impartial Account of all the late Proceedings in the Univerſity of Cambridge, againſt Dr. Bentley."
2. "A Second Part of the full and impartial Account, &c."
3. "Some Remarks upon a Pamphlet, intituled, "The Caſe of Dr. Bentley farther ſtated and vindicated, &c."
The author of the piece here remarked, was the well-known Dr. Sykes; and he is treated here by Dr. Middleton with great

reat contempt and ſeverity: who ſeems, however, afterwards to have changed his opinion of him, and to have been upon very charitable terms with him: for, in his "Vindi-"cation of the Free Enquiry into the Miraculous Powers," which was publiſhed after his death, he appeals to his authority, and calls him "a very learned and judicious writer." The laſt piece is intituled, 4. "A true Account of the "preſent State of Trinity-College in Cambridge, under the "oppreſſive Government of their Maſter Richard Bentley, "late D. D." But this regards only the quarrel betwixt him and his college, and is employed in expoſing his miſdemeanours in the adminiſtration of college affairs. It ſeems to have been written in order to take off a ſuſpicion which many then had, that the proceedings of the univerſity againſt Dr. Bentley did not flow ſo much from any real demerit in the man, as from a certain ſpirit of reſentment and oppoſition to the court, the great promoter and manager of whoſe intereſt he was thought to be there: for, it muſt be remembered, that, in that ſeaſon of his life, Dr. Middleton was a ſtrong tory; though, like biſhop Gouge and other conſiderable perſons his contemporaries in the univerſity, he afterwards became a very good whig.

Middleton's works, vol. i. p. 322. 4to edit.

But Middleton had not done with Bentley yet. The latter, in 1720, publiſhed "Propoſals for a new Edition of the "Greek Teſtament, and Latin Verſion." The former, in 1721, publiſhed, 5. "Remarks, Paragraph by Paragraph, "upon theſe Propoſals, &c." and at ſetting out, "only "deſires his readers to believe, that they were not drawn "from him by perſonal ſpleen or envy to the author of "them, but by a ſerious conviction, that he had neither "talents nor materials proper for the work he had under-"taken." Middleton's motto to this piece was very happily choſen, and deſerves to be tranſcribed. It is taken from an "oration of Peter Burman," who, with a view of defending his brother critic againſt his adverſaries, ſays, in a ſtrain of irony, "Doctus criticus & adſuetus urere, ſecare, "inchoamenter omnis generis libros tractare, apices, ſyllabas, voces, dictiones confodere, & ſtylo exigere, conti-"nebitne ille ab integro & intaminato divinæ ſapientiæ monumento crudeles ungues?" Bentley defended his "Propoſals" againſt theſe "Remarks," which however he did not aſcribe to Middleton, but to Dr. Colbatch, a learned fellow of his college, and caſuiſtical profeſſor of divinity in the univerſity. He knew the true author very well, but was reſolved to diſſemble it, for the double pleaſure it would give him, of

Ibid. vol. ii. p. 3'9.

Pet. Burm. Orat. Lugd. Bat. 1720.

abuſing Colbatch, and ſhewing his contempt of Middleton. And indeed he did abuſe Colbatch to that degree, that the vice-chancellor and heads of the univerſity, at a meeting in Feb. 1720-1, pronounced his book to be a moſt ſcandalous and malicious libel, and reſolved to inflict a proper cenſure upon the author, as ſoon as he ſhould be diſcovered: for no names had yet appeared in the controverſy. Middleton then publiſhed, with his name, an anſwer to "Bentley's De-"fence," intituled, 6. "Some farther Remarks, Paragraph "by Paragraph, upon Propoſals lately publiſhed for a new "Edition of a Greek and Latin Teſtament, by Richard "Bentley," 1721. His motto, "Occupatus ille eruditione "ſecularium literarum ſcripturas omnino ſanctas ignorave-"rit, &c." Hieron. Theſe two pieces againſt Bentley are written with great acuteneſs and learning; and though the critic affected to deſpiſe them much, yet they deſtroyed the credit of his "Propoſals" ſo effectually, that his intended publication of the "New Teſtament" came to nothing.

Upon the great enlargement of the public library at Cambridge, by the addition of biſhop More's books, which had been purchaſed by the king at 6000l. and preſented to the univerſity, the erection of a new office there, that of principal librarian, was firſt voted, and then conferred upon Dr. Middleton: who, to ſhew himſelf worthy of it, publiſhed, in 1723, a little piece with this title, 7. "Bibliothecæ "Cantabrigienſis ordinandæ methodus quædam, quam do-"mino procancellario ſenatuique academico conſiderandam "& perficiendam officii & pietatis ergo proponit." The plan is allowed to be laid out properly, and the whole performance expreſſed in elegant Latin. After the deceaſe of his firſt wife, he travelled through France into Italy, and arrived at Rome early in 1724. Much leiſure, with an infirm ſtate of health, was the cauſe of his journey to Italy: where, though his character and profeſſion were well known, he was yet treated with particular reſpect by perſons of the firſt diſtinction both in church and ſtate. The author of the account of MIDDLETON, in the Biographia Britannica, relates, that on his firſt coming there he met with an accident, which nettled him not a little. "Dr. Middleton," ſays he, "made uſe of his character of principal librarian, "to get himſelf introduced to his brother-librarian at the "Vatican; who received him with great politeneſs; but, "upon his mentioning Cambridge, ſaid he did not know "before that there was any univerſity in England of that

"name,

" name, and at the ſame time took notice, that he was no " ſtranger to that of Oxford, for which he expreſſed a " great eſteem. This touched the honour of our new " librarian, who took ſome pains to convince his brother " not only of the real exiſtence, but of the real dignity of " his univerſity of Cambridge. At laſt the keeper of the " Vatican acknowledged, that, upon recollection, he had " indeed heard of a celebrated ſchool in England of that " name, which was a kind of nurſery, where youth were " educated and prepared for their admiſſion at Oxford; and " Dr. Middleton left him at preſent in that ſentiment. " But this unexpected indignity put him upon his mettle, " and made him reſolve to ſupport his reſidence at Rome in " ſuch a manner, as ſhould be a credit to his ſtation at " Cambridge; and accordingly he agreed to give 400l. " per annum for a hôtel, with all accommodations, fit for " the reception of thoſe of the firſt rank in Rome: which, " joined to his great fondneſs for antique curioſities, occa- " ſioned him to treſpaſs a little upon his fortune."

He returned through Paris towards the end of 1725, and arrived at Cambridge before Chriſtmas. He had not been long employed in his ſtudy, before he incurred the diſpleaſure of the whole medical tribe, by the publication of a piece, intituled, 8. " De medicorum apud veteres Romanos " degentium conditione diſſertatio; qua contra viros cele- " berrimos Jacobum Sponium & Richardum Meadium ſer- " vilem atque ignobilem eam fuiſſe oſtenditur, Cant. 1726." See the article MEAD. Mead had juſt before publiſhed an " Harveian Oration," in which he had defended the dignity of his profeſſion: ſo that this ſeeming attempt of Middleton to degrade it, was conſidered by the faculty as an open attack upon their order. Much reſentment was ſhewn, and ſome pamphlets were written and publiſhed: one particularly with the title of " Re- " ſponſio," of which the late profeſſor Ward of Greſham-college was the author. Ward was ſuppoſed to be pitched upon by Mead himſelf for this taſk: for his book was publiſhed under Mead's inſpection, and at his expence. Middleton defended his diſſertation in a piece intituled, 9. " Diſ- " ſertationis, &c. contra anonymos quoſdam notarum bre- " vium, reſponſionis, atque animadverſionis auctores, de- " fenſio. Pars prima, 1727." The purpoſe of this piece ſeems to have been, not to purſue the controverſy, for he enters little into it, but to extricate himſelf from it with as good a grace as he could: for nothing more was publiſhed about it, and the two doctors Mead and Middleton, without

troubling themſelves to decide the queſtion, became afterwards very good friends. We ſay publiſhed; for a "Pars "ſecunda" was actually written, and printed, though not publiſhed, after his death, by Dr. Heberden, 1761, in 4to. In 1729, he publiſhed, 10. "A Letter from "Rome, ſhewing an exact Conformity between Popery and "Paganiſm: or, The Religion of the preſent Romans de-"rived from that of their Heathen Anceſtors." This letter, though written with great politeneſs, good ſenſe, and learning, yet drew upon the author the diſpleaſure of ſome even of our own church; becauſe he attacked in it the Popiſh miracles with a gaiety, which ſeemed, in their opinion, to condemn all miracles. A fourth edition came out in 1741, 8vo, to which were added, 1. "A prefatory Diſcourſe, "containing an Anſwer to the Writer of a Popiſh Book, "intituled, The Catholic Chriſtian inſtructed, &c. with "many new Facts and Teſtimonies, in farther Confirm-"ation of the general Argument of the Letter:" and 2. "A Poſtſcript, in which Mr. Warburton's Opinion "concerning the Paganiſm of Rome is particularly con-"ſidered."

Hitherto Dr. Middleton ſtood well with mankind: for, notwithſtanding the offence he had given to ſome bigots, by certain paſſages in the fore-mentioned letter, yet the reaſonable part of Chriſtians were very well pleaſed with it, as thinking, very juſtly, that he had done great ſervice to Proteſtantiſm, by expoſing the abſurdities and impoſtures of Popery. He had ſeveral perſonal qualities, which had recommended him to the world: he was an excellent ſcholar, and an elegant writer: he was farther, what every good ſcholar and even fine writer is not, a very polite man; he ſeems to have been ſo naturally, yet was probably made more ſo by travelling into foreign countries, ſince this contributes more than any thing, to clear learning from pedantry, and religion from bigotry. In ſhort, he was a general favourite with the public, as well as with the community in which he lived; when an affair fell out, which ruined all his hopes, proved fatal to his preferment, and diſgraced him with his countrymen as long as he lived.

About the beginning of 1730, was publiſhed Tindal's famous book called "Chriſtianity as old as the Creation:" the deſign of which was to deſtroy revelation, and to eſtabliſh natural religion in its ſtead. Many anſwers roſe up againſt it, and, among the reſt, the well-known Waterland, who publiſhed "A Vindication of Scripture, &c."

Middleton,

Middleton, not liking his manner of vindicating Scripture, addreſſed, 11. "A letter to him, containing ſome remarks "on it, together with the ſketch, or plan, of another "anſwer to Tindal's book, 1731." Two things contributed to make this performance as obnoxious to the clergy as poſſible: and thoſe were, firſt, the popular character of Waterland, who was then at the head of the champions for orthodoxy, yet whom Middleton, inſtead of reverencing, had ventured to treat with the utmoſt contempt and ſeverity; ſecondly, the very free things that himſelf had aſſerted, and more eſpecially his manner of ſaying them. His name was not ſet to the piece, nor was it known for ſome time who was the author of it. While Waterland continued to publiſh more parts of "Scripture vindicated, &c." Pearce, the late biſhop of Rocheſter, took up the cudgels in his behalf; which drew from Middleton, 12. "A Defence of the Letter "to Dr. Waterland againſt the falſe and frivolous Cavils of "the Author of the Reply, 1731." Pearce replied to this "Defence," and treated him now, as he had done before, as an infidel, or enemy to Chriſtianity in diſguiſe; who, under the pretext of defending it in a better manner, meant all the while to ſubvert it. Middleton was now known to be the author of the letter; and he was well-nigh being ſtripped of his degrees, and of all his connections with the univerſity. But this was deferred, upon a promiſe that he would make all reaſonable ſatisfaction, and explain himſelf in ſuch a manner, as, if poſſible, to remove every ſtumbling-block of offence. This he attempted to do in, 13. "Some Remarks "on Dr. Pearce's ſecond Reply, &c." wherein the author's ſentiments, as to all the principal points in diſpute, are fully and clearly explained in the manner that has been promiſed, 1732: and he at leaſt effected ſo much by this piece, that he was ſuffered to be quiet, and to remain *in ſtatu quo*; though he was eſteemed ever after a very indifferent believer, and reproached by ſome of the flaming and bigoted clergy, by Venn in particular, with downright apoſtacy. There was farther publiſhed, in 1733, an anonymous pamphlet, intituled, "Obſervations addreſſed to the Author of "the Letter to Dr. Waterland; which was written by Dr. "Williams, public orator of the univerſity; and to which "Middleton replied in, 14. "Some remarks, &c." but Williams's was a poor performance, and hurt himſelf rather than Middleton. The purpoſe of Williams was to prove Middleton an infidel; that his letter ought to be burnt, and himſelf baniſhed: after declaiming on which in a very low Works, vol. ii.

and perſecuting ſtrain, he preſſes him to confeſs and recant
Works, vol. ii. p. 315. in form. "But," ſays Middleton, I have nothing to recant "on the occaſion; nothing to confeſs, but the ſame four "articles that I have already confeſſed: firſt, that the Jews "borrowed ſome of their cuſtoms from Egypt; ſecondly, "that the Egyptians were poſſeſſed of arts and learning in "Moſes's time; thirdly, that the primitive writers, in vin-"dicating Scripture, found it neceſſary ſometimes to recur "to allegory; fourthly, that the Scriptures are not of abſo-"lute and univerſal inſpiration. Theſe are the only crimes "that I have been guilty of againſt religion: and by reducing "the controverſy to theſe four heads, and declaring my "whole meaning to be comprized in them, I did in reality "recant every thing elſe, that through heat or inadvertency "had dropped from me; every thing that could be conſtrued "to a ſenſe hurtful to Chriſtianity." The truth is, Middleton had aſſerted nothing under any of theſe heads, but what had been aſſerted by eminent divines before him; but they did not ſay it in ſo exceptionable a manner: they did not mix ſatire and ridicule with what they ſaid, as he did; nor did they level their artillery at popular divines, who for their zeal and orthodoxy were reverenced, and almoſt adored by the clergy. Otherwiſe it is well known, that ſeveral have interpreted the ſtory of the fall allegorically; that ſeveral have ſuppoſed the Jews to borrow rites from the Egyptians, as Spencer, &c. that ſeveral have held the Scriptures not to be of univerſal inſpiration; among whom may be reckoned Grotius and Tillotſon: and yet none of theſe were ſuſpected of meaning ill to revelation.

During this terrible conflict, he was appointed, Dec. 1731, Woodwardian profeſſor; and in July 1732, publiſhed his inauguration ſpeech, with this title, 15. "Oratio "de novo phyſiologiæ explicandæ munere ex celeberrimi "Woodwardi teſtamento inſtituto: habita Cantabrigiæ in "ſcholis publicis." It is eaſy to ſuppoſe, that the reading of lectures upon foſſils was not an employment ſuited either to his taſte, or to the turn of his ſtudies; and therefore we cannot wonder that he ſhould reſign it, as he did, in 1734. Soon after this, he married a ſecond wife, Mary, the daughter of the Rev. Conyers Place, of Dorcheſter; and upon her death, which by the way happened but a few years before his own, a third, who was Anne, the daughter of John Powell, eſq; of Boughroya, of Radnor, in North Wales. In 1735, he publiſhed, 16. "A Diſſertation concerning the Origin of "printing in England: ſhewing, that it was firſt introduced

"and

" and practiſed by our countryman William Caxton, at " Weſtminſter, and not, as is commonly believed, by a " foreign printer at Oxford;" an hypotheſis that has ſince been ably controverted in "The Origin of Printing, " 1776."

In 1741, came out his great work, intituled, 17. " The " Hiſtory of the Life of M. Tullius Cicero," in two vols. 4to. This is indeed a very fine performance, whether we regard the materials or the language; and will probably be read, as long as taſte and polite literature ſhall continue to prevail among us. It is written in the moſt correct and elegant ſtyle, and abounds with every thing that can inſtruct and entertain, that can inform the underſtanding, and poliſh the taſte. Nevertheleſs there is one fault in it, which is commonly obſerved in the writers of particular lives, that they are apt to be partial and prejudiced in favour of their ſubject, and to give us ſometimes panegyric inſtead of hiſtory. They work up their characters as painters do their portraits, taking the praiſe of their art to conſiſt not in copying, but in adorning nature; not in drawing a juſt reſemblance, but in giving a fine picture, or exalting the man into the hero. This Middleton has certainly done in regard to Cicero: he has laboured every where to caſt a ſhade over his failings, to give the ſtrongeſt colouring to his virtues, and out of a good character has endeavoured to draw a perfect one; which, in our opinion, Cicero's was far from being. This, however, is a very ſlight blemiſh to his work; and the learned reader eſpecially has it always in his power to correct it, as he goes along. "The life of Tully" was publiſhed by ſubſcription, and dedicated to lord Hervey, who was much the author's friend, and promiſed him a great number of ſubſcribers. " His ſubſcription," he tells us, " was like to be " of the charitable kind, and Tully to be the portion of two " young nieces" (for he had no child living by any of his wives) " who were then in the houſe with him, left by an " unfortunate brother, who had nothing elſe to leave." It has been printed ſeveral times in 8vo, and once in 4to, ſince the firſt edition. Works, vol. ii. p. 477.

In 1743 he publiſhed, 18. " The Epiſtles of M. T. Ci- " cero to M. Brutus, and of Brutus to Cicero, with the " Latin text on the oppoſite page, and Engliſh notes to " each epiſtle: together with a prefatory diſſertation, in " which the authority of the ſaid epiſtles are vindicated, and " all the objections of the rev. Mr. Tunſtall particularly con- " ſidered and confuted." Tunſtall had, in a Latin perform-

ance addreſſed to Dr. Middleton, called in queſtion the authority and genuineneſs of the ſaid epiſtles, and attempted to prove them to be the forgery of ſome ſophiſt: and Middleton thought it incumbent on him to vindicate their credit, and aſſert their real antiquity, having made much uſe of them in his "Life of Cicero." "The reaſons," he tells us, "why "he choſe to give an Engliſh anſwer to a Latin epiſtle, are, "firſt, the perpetual reference and connection which this "piece will neceſſarily have with his Life of Cicero; and, "ſecondly, as it will be a proper preface to this Engliſh edi- "tion of the letters themſelves." In 1745, he publiſhed, 19. "Germana quædam antiquitatis eruditæ monumenta, "quibus Romanorum veterum ritus varii tam ſacri quam "profani, tum Græcorum atque Ægyptiorum nonnulli "illuſtrantur, Romæ olim maxima ex parte collecta, ac diſ- "ſertationibus jam ſingulis inſtructa," 4to: and in 1747, 20. "A Treatiſe on the Roman ſenate," in two parts: the firſt of which contains the ſubſtance of ſeveral letters, formerly written to the late lord Hervey, concerning the manner of creating ſenators, and filling up the vacancies of that body in old Rome.

Works, vol. iv. p. 249, 250.

The ſame year came out a piece, which laid the foundation of another terrible controverſy with the clergy, intituled, 21. "An introductory Diſcourſe to a larger Work, deſigned "hereafter to be publiſhed, concerning the miraculous powers "which are ſuppoſed to have ſubſiſted in the Chriſtian church "from the earlieſt ages, through ſeveral ſucceſſive centuries; "tending to ſhew, that we have no ſufficient reaſon to be- "lieve, upon the authority of the primitive fathers, that "any ſuch powers were continued to the church after the "days of the apoſtles. With a Poſtſcript, containing ſome "Remarks on an archidiaconal charge, delivered laſt ſum- "mer by the reverend Dr. Chapman, to the clergy of the "archdeaconry of Sudbury." This undertaking alarmed the clergy exceedingly, ſince it was impoſſible to ſucceed, without intirely deſtroying the reputation of the fathers; and many were alſo of opinion, that the miracles of the three firſt centuries eſpecially, could not be rejected as forgeries and impoſtures, without tainting in ſome degree the credit of the Scripture miracles. They thought too, that even the canon of Scripture muſt not be a little affected, if the fathers, on whoſe credit the authenticity of its books in ſome meaſure depends, were ſo utterly deſpiſed and ſet at nought. Be this as it will, the "Introductory Diſcourſe" was immediately taken to taſk by the two famous polemic doctors, Stebbing and Chapman:

Chapman: the former of whom endeavoured chiefly to ſhew, that Dr. Middleton's ſcheme was inſeparably connected with the fall of Chriſtianity; while the latter laboured to ſupport the authority of the fathers. This attack Middleton repelled by, 22. "Some remarks on both their performances, "1748:" and Dec. the ſame year publiſhed his larger work, with this title, 23. "A free inquiry into the miraculous "powers, which are ſuppoſed to have ſubſiſted in the "Chriſtian church from the earlieſt ages, through ſeveral "ſucceſſive centuries." Innumerable anſwerers now appeared againſt him; two of whom, namely Dodwell and Church, diſtinguiſhed themſelves with ſo much zeal, that they were complimented by the univerſity of Oxford with the degree of doctor in divinity.

Before Middleton thought proper to take notice of any of his antagoniſts, he ſurpriſed the public with, 24. "An exa-"mination of the lord biſhop of London's Diſcourſes con-"cerning the uſe and intent of prophecy: with ſome curſory "animadverſions on his late Appendix, or additional diſſer-"tation, containing a farther enquiry into the Moſaic ac-"count of the fall, 1750." He tells us in the beginning of this "Examination," that though theſe diſcourſes of Dr. Sherlock had been "publiſhed many years, and ſince cor-"rected and enlarged by him in ſeveral ſucceſſive editions, "yet he had in truth never read them till very lately; or "otherwiſe theſe animadverſions might have made their ap-"pearance probably much earlier." But, in our humble opinion, how neceſſary ſoever he might find it to make this aſſertion, in order to introduce his "Examination" with a good grace at this time of day to the public, it is not credible, that he ſhould never have read theſe famous diſcourſes; he, whoſe whole life was devoted to books. Let it be remembered alſo that Middleton and Sherlock were formerly acquainted, and in friendſhip, of the ſame univerſity, and nearly the ſame ſtanding; and that, how ſeverely and ſpitefully ſoever the former may treat the latter in the preſent "Examination," yet there was a time when he triumphed in him, as "the principal champion and "ornament of church and univerſity." Different principles and different intereſts ſeparated them afterwards: but is it poſſible to conceive that Middleton, who publiſhed his "Examination" in 1750, ſhould never have read theſe diſcourſes till juſt before, though they were publiſhed in 1725? In ſhort, there is great reaſon to ſuppoſe, that this "Exami-"nation" was drawn from him by nothing but ſpleen and perſonal

Works, vol. iii. p. 335.

perſonal enmity. Whether the biſhop preferred had not been ſufficiently mindful of the doctor unpreferred, or whether the biſhop had been an abettor and encourager of thoſe who oppoſed the doctor's principles, we cannot poſitively ſay: but we believe both theſe cauſes to have concurred, in creating an enmity between the doctor and the biſhop, and the latter eſpecially to have occaſioned this "Examination." It was refuted by Dr. Rutherforth, divinity profeſſor at Cambridge: but Middleton, whoſe end ſeems to have been anſwered, which was to abuſe the biſhop a little, purſued the argument no farther. It is indeed to be wondered, that he ſhould begin it from any motive whatever, when he had ſo much buſineſs upon his hands; when he had certainly antagoniſts enough, without raiſing up freſh ones. It does not appear, that he originally intended to reply to any of them ſeparately, for he was meditating a general anſwer to all the objections made againſt the "Free enquiry;" but being ſeized with illneſs, and imagining he might not be able to go through it, he ſingled out Church and Dodwell, as the two moſt conſiderable of his adverſaries, and employed himſelf in preparing a particular anſwer to them. This, however, he did not live to finiſh, but died of a ſlow hectic fever and diſorder in his liver, on the 28th of July, 1750, in his 67th year, at Hilderſham in Cambridgeſhire, an eſtate of his own purchaſing. A little before his death, he thought it prudent to accept of a ſmall living from Sir John Frederick, bart. A few months after was publiſhed his, 25. "Vindication of "the Free enquiry into the miraculous powers, &c. from "the objections of Dr. Dodwell and Dr. Church." The piece is unfiniſhed, as we have obſerved, but very correct and pertinent as far as it goes, and that is about fourſcore pages in quarto.

In 1752, were collected all the fore-mentioned works, except "The Life of Cicero," and printed in four volumes 4to, under the title of "Miſcellaneous works;" among which were inſerted theſe following pieces, never before publiſhed, viz. 26. "A Preface to an intended Anſwer to all "the objections made againſt the Free enquiry." 27. "Some curſory reflections on the diſpute, or diſſention, "which happened at Antioch, between the Apoſtles Peter "and Paul." 28. "Reflections on the variations, or in-"conſiſtencies, which are found among the four Evangeliſts, "in their different accounts of the ſame facts." 29. "An "Eſſay on the gift of Tongues, tending to explain the "proper notion and nature of it, as it is deſcribed and de-

"livered

" livered to us in the ſacred Scriptures, and it appears alſo " to have been underſtood by the learned both of ancient and " modern times." 30. " Some ſhort Remarks on a Story " told by the Ancients concerning St. John the Evange- " liſt, and Cerinthus the Heretic; and on the uſe which is " made of it by the Moderns, to inforce the duty of ſhunning " heretics." 31. " An Eſſay on the allegorical and literal " interpretation of the creation and fall of Man." 32. " De " Latinarum literarum pronunciatione diſſertatio." 33. " Some Letters of Dr. Middleton to his Friends." A ſecond edition of theſe " Miſcellaneous works" has ſince been publiſhed, in five volumes, 8vo; but we a little wonder that there ſhould have been a call for them. Many of the pieces which compoſe them are now but little intereſting; and though they might be read with great eagerneſs, at the time they were firſt publiſhed, yet being moſtly of the controverſial kind, they are as naturally forgotten, as the things and perſons which occaſioned them. Some of them, however, diſcuſs queſtions of the utmoſt importance; and they are all written with the greateſt acuteneſs and learning. As a writer, no man deſerves better to be read than Middleton, no man having exceeded him in ſpirit, perſpicuity, correctneſs, and elegance. He tells his patron lord Hervey, in his dedication of " The life of Cicero," that " it was Cicero who in- " ſtructed him to write; your lordſhip," he goes on, " who " rewards me for writing: for next to that little reputation " with which the public has been pleaſed to favour me, " the benefit of this ſubſcription is the chief fruit that I have " ever reaped from my ſtudies." Of this he often ſpeaks, ſometimes in terms of complaint, and ſometimes, as in the following paſſage, in a ſtrain of triumph: " I never " was trained," ſays he, " to pace in the trammels of the " church, nor tempted by the ſweets of its preferments, to " ſacrifice the philoſophic freedom of a ſtudious, to the ſer- " vile reſtraints of an ambitious life: and from this very " circumſtance, as often as I reflect upon it, I feel that " comfort in my own breaſt, which no external honours can " beſtow. I perſuade myſelf, that the life and faculties of " man, at the beſt but ſhort and limited, cannot be em- " ployed more rationally or laudably, than in the ſearch of " knowledge, and eſpecially of that ſort which relates to " our duty, and conduces to our happineſs, &c." All which ſort of reflection is great, noble, ſolid, and comfortable, when it flows from good temper and true philoſophy, and not from ſpleen and a ſpirit of reſentment, as with

Preface to Free enquiry. &c. p. vii.

with Middleton it is to be feared it did. And why this fourneſs and ill humour? Why, perhaps, for the want of two prebends, or two livings: that is, for the want of thoſe trifling attainments and diſtinctions, which it is frequently neither excellence nor happineſs in one man to have, nor imperfection nor miſery in another to want. A liſt of Dr. Middleton's MSS. and ſeveral very ſingular traits in his character, may be ſeen in the "Anecdotes of Mr. Bowyer," pp. 62. 125. 553, 554. 641.

MIGNARD (NICHOLAS), an ingenious French painter, born at Troyes; whence, having learned the rudiments of his art, he went to Italy, to be made perfect in it. On his return he married at Avignon, which occaſioned him to be called Mignard of Avignon. He was afterwards employed at the court and at Paris, and became rector of the academy of painting. He excelled principally in colouring; and there are a great number of portraits and hiſtorical pieces of his doing. He died of a dropſy in 1668, leaving behind him a brother, Peter Mignard, who ſucceeded Mr. le Brun, in 1690, as firſt painter to the king, and as director and chancellor of the royal academy of painting. He died March 13, 1695, aged 84. His portraits are extremely beautiful.

Nichols's Select Collection of Poems, vol. iv. p. 320.

MILBOURNE (LUKE), M. A. of Pembroke-hall, Cambridge, was rector of St. Ethelburga's, and lecturer of St. Leonard, Shoreditch; author of a "Poetical Tranſlation of "Pſalms, 1698;" of a volume, called "Notes on Dryden's "Virgil, 1698;" of "Tom of Bedlam's Anſwer to Hoadly, &c." He is frequently coupled with Blackmore by Dryden in his Poems, and by Pope in "The Art of Criticiſm;" and is mentioned in "The Dunciad." He publiſhed 31 ſingle "Sermons," between 1692 and 1720. A whimſical copy of Latin verſes, by Luke Milbourne, B. A. is in the "Lacrymæ Cantabrigienſes, 1670," on the death of Henrietta dutcheſs of Orleans. His abilities are very candidly diſcuſſed in the "Life of Dryden [A]." He died April 15, 1720.

[A] Dr. Johnſon, ſpeaking of Dryden's tranſlation of Virgil, ſays, "It "certainly excelled whatever had appeared in England, and appears to "have ſatisfied his friends, and, for "the moſt part, to have ſilenced his "enemies. Milbourne, indeed, a "clergyman, attacked it; but his outrages ſeem to be the ebullitions of a "mind agitated by ſtronger reſentment "than bad poetry can excite, and previouſly reſolved not to be pleaſed. "His criticiſm extends only to the "Preface, Paſtorals, and Georgicks; "and, as he profeſſes to give this antagoniſt an opportunity of reprifal, he has

" has added his own verſion of the firſt " and fourth Paſtorals, and the firſt " Georgick. The world has forgotten " his book; but ſince his attempt has " given him a place in literary hiſtory, " I will preſerve a ſpecimen of his criticiſm, by inſerting his remarks on the invocation before the firſt Georgick, and of his poetry, by annexing his own verſion."

MILL (JOHN), a very learned Engliſh divine, was born at Shap in Weſtmoreland, about 1645. In 1661, he was entered a ſervitor of Queen's college in Oxford, of which he was afterwards choſen fellow. Then he entered into holy orders, became an eminent preacher and tutor, and was made a minor prebendary of Exeter by Dr. Lamplugh, biſhop of that ſee, to whom he was chaplain. In 1681, he took the degree of doctor in divinity, being about the ſame time appointed chaplain in ordinary to Charles II: and in 1685, he was elected principal of St. Edmund's-hall in Oxford. He publiſhed in 1676, at London, in 4to, " A Sermon preached " on the Feaſt of the annunciation of the bleſſed Virgin " Mary, at St. Martin's in the Fields, Weſtminſter, on " Luke i. 28." His edition of the " Greek Teſtament," for which he will be ever memorable, was publiſhed about a fortnight before his death, which happened June 23, 1707. This is the title of it; " Novum Teſtamentum Græcum, " cum lectionibus variantibus MSS. exemplarium, verſionum, editionum, S. S. patrum & ſcriptorum eccleſiaſticorum; & in eaſdem notis. Accedunt loca Scripturæ parallela, aliaque exegetica. Præmittitur diſſertatio de libris Novi Teſtamenti, canonis conſtitutione, & ſacri textus novi fœderis ad noſtra uſque tempora hiſtoria." This moſt elaborate work was undertaken by the advice of Dr. John Fell, biſhop of Oxford; and the impreſſion was begun at his charge, in his lordſhip's printing-houſe near the theatre. But after the biſhop's death, his executors were not willing to carry on the undertaking; and therefore Dr. Mill refunded the coſts which the biſhop had been at, and finiſhed the impreſſion at his own expence. He was employed thirty years upon this edition; and if the expectations of the learned foreigners, as well as Engliſh, were raiſed pretty high about it, we do not find, that they were at all diſappointed. " I own," ſays Mr. L'Enfant, in a letter to Le Clerc, " that the prolegomena eſpecially have even " exceeded mine." It was however attacked at length by the learned Dr. Daniel Whitby, in his " Examen varian- " tium lectionum Johannis Milli, S. T. P. &c. in 1710. or, " An examination of the various readings of Dr. John Mill " upon the New Teſtament: in which it is ſhewn, I.

Athen. Oxon.

Ibid.

Biblioth. choiſ. tom. xvi. art. 5.

"That the foundations of theſe various readings are alto-
"gether uncertain, and unfit to ſubvert the preſent reading
"of the text. II. That thoſe various readings, which are
"of any moment, and alter the ſenſe of the text, are very
"few; and that in all theſe caſes the reading of the text may
"be defended. III. That the various readings of leſſer
"moment, which are conſidered at large, are ſuch as will
"not warrant us to recede from the vulgarly received read-
"ing. IV. That Dr. Mill, in collecting theſe various
"readings, hath often acted diſingenuouſly; that he abounds
"in falſe citations, and frequently contradicts himſelf." It ſeems the various readings, which Mill had collected, amounted, as it was ſuppoſed, to above 30,000; and this alarmed Dr. Whitby, who thought that the text was made precarious, and a handle thereby given to the Free-thinkers. Thus Collins, in his "Diſcourſe upon Free-thinking," urges a paſſage out of this book of Whitby's, to ſhew that Mill's various readings of the New Teſtament muſt render the text itſelf doubtful. But to this objection Bentley, in his "Philo-
"leutherus Lipſienſis," has given a full and deciſive anſwer, the ſubſtance of which we will here tranſcribe for the benefit of the reader: "The 30,000 various lections then," ſays Bentley, "are allowed and confeſſed; and if more copies yet
"are collated, the ſum will ſtill mount higher. And what
"is the inference from this? why one Gregory, here quoted,
"infers, that no profane author whatever has ſuffered ſo
"much by the hand of time, as the New Teſtament has
"done. Now if this ſhall be found utterly falſe; and if the
"Scriptural text has no more variations, than what muſt
"neceſſarily have happened from the nature of things, and
"what are common, and in equal proportion, in all claſſics
"whatever, I hope this panic will be removed, and the text
"be thought as firm as before. If," ſays he, "there had
"been but one MS. of the Greek Teſtament at the reſto-
"ration of learning about two centuries ago, then we had had
"no various readings at all. And would the text be in a
"better condition then, than now we have 30,000? So far
"from that, that in the beſt ſingle copy extant we ſhould
"have had hundreds of faults, and ſome omiſſions irreparable:
"beſides that the ſuſpicions of fraud and foul play would
"have been increaſed immenſely. It is good, therefore,"
ſays he, "to have more anchors than one; and another MS.
"to join with the firſt, would give more authority, as well as
"ſecurity. Now chuſe that ſecond where you will, there
"ſhall be a thouſand variations from the firſt; and yet half or
"more

Philoleuth. Lipſienſ. p. 90, &c.

Diſcourſe on free-thinking, p. 88.

" more of the faults ſhall ſtill remain in them both. A third
" therefore, and ſo a fourth, and ſtill on, are deſirable; that,
" by a joint and mutual help, all the faults may be mended;
" ſome copy preſerving the true reading in one place, and
" ſome in another. And yet the more copies you call to
" aſſiſtance, the more do the various readings multiply upon
" you: every copy having its peculiar ſlips, though in a
" principal paſſage or two it do ſingular ſervice. And this
" is a fact, not only in the New Teſtament, but in all an-
" cient books whatever. It is a good providence and a great
" bleſſing," continues he, " that ſo many MSS. of the
" New Teſtament are ſtill among us; ſome procured from
" Egypt, others from Aſia, others found in the weſtern
" churches. For the very diſtances of the places, as well as
" numbers of the books demonſtrate, that there could be no
" colluſion, no altering or interpolating one copy by another,
" nor all by any of them. In profane authors, as they are
" called, whereof one MS. only had the luck to be pre-
" ſerved, as Velleius Paterculus among the Latins, and
" Heſychius among the Greeks, the faults of the ſcribes are
" found ſo numerous, and the defects ſo beyond all redreſs,
" that notwithſtanding the pains of the learneſt and acuteſt
" critics for two whole centuries, theſe books ſtill are, and
" are like to continue, a mere heap of errors. On the con-
" trary, where the copies of any author are numerous, though
" the various readings always increaſe in proportion, there
" the text, by an accurate collation of them made by ſkilful
" and judicious hands, is ever the more correct, and comes
" nearer to the true words of the author.—It is plain there-
" fore to me," concludes he, " that your learned Whit-
" byus, in his invective againſt my dead friend, was ſuddenly
" ſurpriſed with a panic; and under his deep concern for the
" text, did not reflect at all, what that word really means.
" The preſent text was firſt ſettled almoſt 200 years ago
" out of ſeveral MSS. by Robert Stephens, a printer and
" bookſeller at Paris; whoſe beautiful and, generally ſpeak-
" ing, accurate edition, has been ever ſince counted the
" ſtandard, and followed by all the reſt. Now this ſpecific
" text, in your doctor's notion, ſeems taken for the ſacred
" original in every word and ſyllable; and if the conceit is
" but ſpread and propagated, within a few years that printer's
" infallibility will be as zealouſly maintained, as an evange-
" liſt's or apoſtle's. Dr. Mill, were he alive, would confeſs
" to your doctor, that this text fixed by a printer is ſome-
" times, by the various readings, rendered uncertain; nay,

" is

" is proved certainly wrong. But then he would ſubjoin, " that the real text of the ſacred writer does not now, ſince " the originals have been ſo long loſt, lie in any ſingle MS. " or edition, but is diſperſed in them all. It is competently " exact indeed, even in the worſt MS. now extant: nor is " one article of faith or moral precept either perverted or loſt " in them; chuſe as aukwardly as you can, chuſe the worſt " by deſign, out of the whole lump of readings. But the " leſſer matters of diction, and among ſeveral ſynonymous " expreſſions, the very words of the writer muſt be found " out by the ſame induſtry and ſagacity, that is uſed in other " books; muſt not be riſked upon the credit of any parti- " cular MS. or edition; but be ſought, acknowledged, and " challenged wherever they are met with.—Not frighted " therefore with the preſent 30,000, I for my part, and as " I believe many others, would not lament, if out of the old " manuſcripts yet untouched, 10,000 more were faithfully " collected: ſome of which without queſtion would render " the text more beautiful, juſt, and exact; though of no " conſequence to the main of religion, nay, perhaps, wholly " ſynonymous in the view of common readers, and quite in- " ſenſible in any modern verſion."

Gent. Mag. 1779, P. 537.

MILL (HENRY, Eſq;) many years principal engineer to the New-river company; a man to whom the city of London and its environs have many and great obligations, was the ſon of a gentleman, and nearly related to the baronet of that name: he was born in London, in or near Red-Lion Square, Holbourn, ſoon after the year 1680. He had a liberal education, and was for ſome time at one of our univerſities. We know by experience, that genius blazes forth at different ages, and often in ſo different a manner from what even parents and tutors themſelves expected, as to fill them with ſurprize. Mr. Mill, at a very early period of life, diſplayed his ſkill in mechanics; and though we are unable to fix either his age, or the time, yet it is certain that he was very young when the New-river company engaged him as their principal engineer; in which ſtation he continued, with the higheſt eſteem, till his death. The almanacks tell us when the New-river was brought to London, by Sir Hugh Middleton, namely, in the year 1614 [A]; but of the chaſm from Sir Hugh's death to the appointment of Mr. Mill we can ſay nothing. Mr. Mill has told his friends that Sir Hugh ac-

[A] It was brought to Iſlington on Michaelmas-day 1613.

compliſhed

compliſhed two mains, as they are called, and no more; Mr. Mill completed many, as may be ſeen at the company's works at Iſlington. His attention to the intereſt of his employers, and to the accommodation of the town, was amazing. His general knowledge, the fruit of conſtant ſtudy, was great, but in hydraulics he was probably unequalled. The company placed implicit confidence in him, and with the utmoſt reaſon: for ſuch, through his ſkill and labours, was the increaſe of their credit, of their power, and of their capital, that a ſhare in their property, which, it is ſaid, was originally 100l. is now worth between ſeven and eight thouſand. Many particulars reſpecting Mr. Mill's aſſiduous attention to the ſervice of the company, and in ſurmounting difficulties for the public good, are remembered by his friends; but he never boaſted of his performances, contenting himſelf with deſerving praiſe, without ſeeking it.

For the convenience of attending the weekly boards at the New-river company's office, Mr. Mill, early in life, took a lodging five or ſix doors eaſtward of Somerſet-houſe in the Strand, where he reſided till his death. He had by choice the ſecond and third floors; and whoever occupied the houſe, he continued a lodger: it was uſually inhabited by a milliner. From his windows, he ſaw the greateſt part of the New-church in the Strand erected, on the ſpot where formerly ſtood a may-pole. From Mr. Mill's long continuance in the ſame ſituation he naturally contracted a fondneſs for it; and, even ſuppoſing it fanciful, the fancy was innocent, and it made him happy: he boaſted, that, having, from his back windows, the river Thames immediately under him, beyond it the fine Surrey hills, and a viſto [B] leading to Hampſtead and Highgate before him, he needed not a country-houſe. Mr. Mill's great ſcientific ſkill in hydraulics ſupplied the town of Northampton with water, for which he was preſented with the freedom of that corporation; an honour of which he was not ambitious. He had alſo a taſte for architecture, and frequently gave his advice on that ſubject to his friends.

Many perſonages of rank eſteemed Mr. Mill, and courted his acquaintance and company; to one in particular he was ſingularly ſerviceable, the firſt earl of Orford. When his lordſhip, while Sir Robert Walpole, had built his ſtately ſeat

[B] The viſto is Drury-Lane, oppoſite to Mr. Mill's lodgings. The line continued from Drury lane is Bow-ſtreet, Bloomſbury, then Queen-ſtreet, to the wall of the Britiſh Muſeum in Great Ruſſel-ſtreet.

at Houghton in Norfolk, he was greatly embarraſſed for a commodious ſupply of water [c]. It is true, he had a river near it, but that was not like the convenience of London, which requires only the turning of a cock. After many ineffectual attempts, Mr. Mill was applied to, who, by great exertion of ſkill, brought water to the houſe in great plenty, and much to the ſatisfaction of his honourable employer. Mr. Mill, through age, becoming infirm, and particularly by having a few years before his death a ſlight paralytic ſtroke; an aſſiſtant was taken into the company's ſervice, (Mr. Milne, the preſent engineer,) but without derogation to him; on the contrary, though he ceaſed to take an active part, he conſtantly attended on the board days, his advice was aſked, and his ſalary was continued to his death. As a proof of the eſteem in which the company held him, they had his picture drawn at whole length by the late Mr. Francis Cotes, for which they gave ſixty guineas, and hung it in their office near Black-Fryars bridge, with which, a few years ago, it was accidentally conſumed by fire. Though Mr. Mill was an old batchelor, and by his dreſs and manner looked like one, yet nothing teſty, ſour, or moroſe, eſcaped him: he was of a pleaſing amiable diſpoſition; his manners were mild and gentle, and his temper chearful. He gradually indeed acquired ſome ſingularities, the uſual attendants on age; but they were ſo harmleſs in themſelves, and what he expected from others being in general rather requeſted than required, no one could reaſonably be offended at them, or refuſe complying with them. He often declined giving even his own ſervants trouble; for though he always kept a man and a maid, he did as many things for himſelf, without their aid, as he could. Mr. Mill was a member of the church of England, and was regular in his attendance on public worſhip: at the ſame time he had no bitterneſs towards thoſe of other perſuaſions; on the contrary, his deportment to them was friendly, and his converſation eaſy. He was a man of great ſimplicity of life and manners: in a word, it ſeemed to be his care to "have a conſcience void of offence;" and, as far as we can ſee another's heart, his was wholly free from guile. His thoughts were of ſuch a ſerious and elevated turn; and ſo juſt were his ideas of the Almighty, and the wonderful works of Creation, &c. that he ſeemed well qualified for the ſacred function.

[c] Cibber being at Houghton, and obſerving the great deficiency of water in the gardens, exclaimed, "Sir Robert, Sir Robert; here is a crow that will drink up all your canal."

On

On Chriſtmas-day, 1770, Mr. Mill dined, and ſat the evening with his landlady the milliner; and it was remarked that he was uncommonly chearful. Among his ſingularities he had that of ordering his breakfaſt (which was uſually chocolate) to be always ſet down at his chamber-door; and when the ſervant was gone, he took it in, and required no farther attendance till he rung. This ſignal not being given at the uſual time, his ſervant went up to his chamber-door, and found his breakfaſt not taken in. Alarmed at this, and recollecting that early in the morning they had heard a noiſe like ſomething fallen down, the two ſervants, with the aſſiſtance of the landlady, forced their way into his room, where they found him on the floor ſenſeleſs and ſpeechleſs. A phyſician was immediately ſent for, and all means uſed for his recovery, but in vain; he died before the next morning, viz. Dec. 26, 1770. His ſurviving ſiſter, Mrs. Hubert, (who, though in 1780 near 70 years of age, was then living, in full poſſeſſion of her faculties), has erected a monument to his memory in the pariſh-church of Bremoore, near Saliſbury, a tribute which ſeveral of Mr. Mill's friends have thought he juſtly merited from that company to which he had been ſo long and ſo eminently ſerviceable. We have ſaid that Mr. Mill was one of the moſt valuable of men: and whether we conſider him in his public capacity, labouring through a long life for the general benefit of the inhabitants of a great and opulent city, or view him in his private capacity, every way exemplary, pleaſing to all, and giving offence to none, the aſſertion will not be denied. He was a good ſon, an affectionate father, a warm friend, and a kind maſter. But we ſhould injure his memory if we concealed a circumſtance of his life, which, though the diſſolute and abandoned may diſregard, the virtuous and good will eſteem. Mrs. Mill, the mother of the ſubject of theſe memoirs, one day took her ſon aſide, and thus accoſted him: "My dear "Harry, will you make me a promiſe?" "Of what kind?" ſays the ſon. "Excuſe me, Harry, my declaring myſelf, "unleſs you previouſly promiſe to comply with my requeſt." "As I cannot, honoured madam," ſays Mr. Mill, "ſuppoſe you capable of aſking impoſſibilities, I here ſolemnly "promiſe to fulfil what you aſk." "I thank you, my dear "child," ſays Mrs. Mill. "You make me happy: and "now my earneſt requeſt is, that till you ſhall be diſpoſed to "marry, you avoid all commerce with our ſex." Mr. Mill repeated his promiſe, and kept it inviolably.

MILLER (JAMES), an Engliſh dramatic poet, was the ſon of a clergyman in Dorſetſhire, and born in 1703. He was at firſt deſigned for a trade, and for ſome time with a merchant, who was a near relation, in London; but not being able to endure the drudgery it required, he was ſent to Wadham-college in Oxford, where he received his education. While he was reſident in that univerſity, he compoſed part of his famous comedy called, "The humours of Oxford;" which was acted in 1729, at the recommendation of Mrs. Oldfield. He publiſhed afterwards other dramatic pieces: in 1733, "The mother-in-law, or, The doctor the diſeaſe, "a comedy, taken from Moliere's Malade imaginaire, or, "The hypochondriac;" in 1736, "The man of taſte, a "comedy," which had a run of thirty nights; the ſame year, "Univerſal paſſion, a comedy, altered from Shakeſpear's "All's well that ends well;" in 1737, "Art and nature, "a comedy;" the ſame year, "The coffee-houſe, a farce;" in 1739, "An Hoſpital for Fools, a farce;" in 1743, "Mahomet the impoſtor, a tragedy," during the run of which the author died. Miller was alſo the author of many occaſional pieces in poetry; of which his "Harlequin "Horace" is the moſt conſiderable. This ſatire is dedicated to Mr. Rich, the manager of Covent-garden theatre; in which with an ironical ſeverity he laſhes that gentleman, on account of ſome offence Rich had given him. He publiſhed likewiſe a volume of "Sermons;" and was principally concerned in the tranſlation of "Moliere's Comedies," publiſhed by Watts. He had no benefice till a few weeks before his death, but is ſaid to have ſubſiſted chiefly by his pen. He was then preſented to the living of Upſun, in Dorſetſhire, which his father poſſeſſed before him; but did not live long enough to reap the fruits of it.

MILLETIERE (THEOPHILUS BRACHET, ſieur de la), "a man, who gained," as Bayle ſays, "more reputation "than what was good, by meddling in religious affairs, and "endeavouring to reconcile the Roman Catholics and Pro-
Lib. ii. cap. ult. "teſtants of France." Samuel Marets, in his book "De "antichriſto revelato," tells us, "that Milletiere ſtudied the "law a little at Heidelberg, and was admitted advocate, "or barriſter; that, not ſucceeding in this profeſſion, he "turned divine, ſtudied Hebrew, and affected a mighty "zeal againſt Arminianiſm; that, gaining an intereſt by "degrees, he managed the conference between Camero and "Tilenus, obtained the office of elder in the conſiſtory of "the

" the church of Paris, and was afterwards elected a repre-
" ſentative of the province at the aſſembly of Rochelle; that
" he had a principal ſhare in the warm reſolutions of this
" aſſembly, and wrote with an extraordinary vehemence
" againſt his adverſary Tilenus." Tilenus, it ſeems, under the name of Abraham Elintus, had, in 1621, addreſſed a book to the French Proteſtants aſſembled at Rochelle; in which he exhorted them earneſtly to ſubmit themſelves to their prince, and by no means to take up arms in defence of the edicts granted in their favour. Milletiere, being ſecretary to this aſſembly, wrote an anſwer with this title, " Diſcours des vraies raiſons, &c. or, a Diſcourſe ſetting
" forth the true reaſons, for which the Proteſtants in France
" may and ought in good conſcience to reſiſt by force of
" arms the open perſecution, which the enemies of their re-
" ligion and the ſtate have raiſed againſt them." Tilenus made a ſhort reply to this book; but the chamber of the edict, ſitting at Beziers, cauſed it to be burnt by the hand of the common hangman, and enquiry to be made after the name of the author. It is worth obſerving alſo, that Grotius highly diſapproved of Milletier's publiſhing a work, which was ſo likely to render the Proteſtants odious to crowned heads. Milletiere afterwards ſolicited for the duke of Rohan at the court; and being ſuſpected of holding intelligence with foreign enemies, and of being engaged in a plot againſt the government, he was apprehended and ſent to Thouloufe. There he was put to the rack, and ſuffered a long impriſonment; but at laſt, being ſet at liberty by the interceſſion of friends, and the king's clemency, he undertook to bring all the Hugonots to the Roman Catholic religion. To this purpoſe he printed ſeveral reconciling tracts; but, not taking any notice of the complaints of the conſiſtory of Charenton, he was at laſt excommunicated; upon which ſome time after he abjured Proteſtantiſm in March 1645, and profeſſed himſelf of the Roman Catholic communion. Grot. epiſt. 174.

He continued to write controverſy, and to teſtify his belief, that a re-union of religions might be brought about. Among other books, he publiſhed at Paris " Le triomphe de la verité
" pour la paix de l'egliſe, pour convier le roi de la Grand
" Bretagne d'embraſſer la foi Catholique;" that is, " The
" triumph of truth for the peace of the church, in order to
" perſuade the king of Great Britain to embrace the Catholic
" faith." This was dedicated to Charles II. in his exile: and though the king, we may be ſure, was highly diſpleaſed with the dedication from the firſt, yet he had ſome incli-

nation to be ruled by thoſe who adviſed him to deſpiſe it, and not to give any public teſtimony of his diſpleaſure. But conſidering afterwards, that ſuch an attempt muſt needs give a handle to the inſults of his enemies, he commanded the learned biſhop Bramhall, who attended him in his exile, to anſwer it, without taking any notice, but by the bye, of that pompous book, to which it was prefixed. This anſwer was printed at Geneva in 1655, with an advertiſement prefixed; where it is obſerved, "that Milletiere, having once "paſſed this Rubicon, becomes one of our moſt cruel adverſaries. He has haraſſed," ſays the advertiſer, "all the "Proteſtant miniſters, &c. but what has ſurpriſed all ſenſible people of both religions, is to ſee, that he has forgot "himſelf ſo far, as to dedicate his book to the king of Great "Britain; a prince, whom he knew very well to be of a "perſuaſion quite oppoſite to that which he has attempted to "eſtabliſh in his book; and to whom he could not addreſs "things of that nature, without drawing his juſt indignation "upon himſelf, and fomenting the unjuſt ſuſpicions of his "rebellious ſubjects. His epiſtle dedicatory is no other than "a torrent of reproaches againſt the church which he has "abandoned, after having torn her entrails; than outrageous "attacks on the memory of the deceaſed king of England; "than flattering inſinuations to his ſucceſſor, and imaginary "victories over thoſe, whom neither he nor the leaders of his "party durſt fairly look in the face: and all this precious "ſtuff muſt have the pompous title truly of, The triumph of "truth for the peace of the church." It was indeed neceſſary to correct the inſolence, as well as folly of this dedicator; who could think of making his court to Charles II. by preſenting him with a book, in which he affirms, that Charles I. died an inviſible, but true member of the church of Rome: I mean, if Charles II. had any thoughts of being ever reſtored to the crown of England again.

Reſponſe à l'epiſtre dedicatoire de la Milletiere, p. 163.

Mercure Françoiſe, tom. vii. ad ann. 1631. Bayle's Dict. Bramhall's Works. Hiſt. de l'edit. Nants.

It is ſaid of Milletiere, that he was ſo ſhocked, after his converſion to Popery, upon hearing a biſhop draw a parallel between the Virgin Mary and Jeſus Chriſt, and upon his giving the ſuperiority to the former, as frankly to declare, "that, "ſooner than be obliged to hear ſuch ſermons often, he "would actually turn Proteſtant again."

Life of Milton by Toland, prefixed to his hiſtorical, political, and miſcellaneous works, printed in 1698: and by Birch, prefixed to the ſame, in 1739.

MILTON (JOHN), a moſt illuſtrious Engliſh poet, and famous alſo for his politics, was deſcended from an ancient family at Milton near Abingdon, in Oxfordſhire. His grandfather Mr. John Milton was under-ranger of the foreſt of Shotover

Shotover near Oxford, and a zealous Papiſt: his father, whoſe name was John Milton alſo, embraced the Proteſtant religion in his youth, and was on that account diſinherited. Upon this he went to London, and applied himſelf to the buſineſs of a ſcrivener; and, marrying afterwards a gentlewoman of good family, he ſettled in a houſe which he purchaſed in Bread-ſtreet. Here our poet, his eldeſt ſon, was born Dec. 9, 1608, and was trained with great care from his infancy by his parents. *He had firſt a private tutor at* home, one Mr. Young, with whom he held an affectionate correſpondence for ſeveral years: afterwards he was put to St. Paul's ſchool, where he applied ſo intenſely to books, that he hurt his conſtitution, which was none of the ſtrongeſt; for from his twelfth year he generally ſat up half the night at his ſtudies, and this, with his frequent head-achs, is ſuppoſed to have been the firſt ruin of his eyes. He made an extraordinary progreſs, and gave ſome early ſpecimens, both in Latin and Engliſh, of an admirable genius for poetry.

Fourth elegy among this Latin poems.

In 1725, he was admitted of Chriſt's-college in Cambridge, under the tuition of Mr. William Chappel, afterwards biſhop of Roſs in Ireland; and, in 1628, proceeded bachelor of arts, having neglected no part of academical learning, although his chief pleaſure lay in cultivating his poetical talents. His father deſigned him for the church, nor had himſelf any other intentions for ſome time: but afterwards, growing out of humour with the public adminiſtration of eccleſiaſtical affairs, and from thence diſſatisfied with the eſtabliſhed form of church-government, he dropped all thoughts of that kind. "By the intentions of my parents "and friends," ſays he, "I was deſtined of a child, and in "mine own reſolutions, to the church, till coming to ſome "maturity of years, and perceiving what tyranny had in-"vaded it, that he who would take orders muſt ſubſcribe "ſlave, and take an oath withal, which unleſs he took with "a conſcience that could reach, he muſt either ſtrain, per-"jure, or ſplit his faith, I thought it better to prefer a blame-"leſs ſilence before the ſacred office of ſpeaking, bought "and begun with ſervitude and forſwearing."

Reaſons of church government.

After he had taken the degree of maſter of arts, in 1632, he left the univerſity, and returned to his father; who having acquired a competency of fortune, with which he was ſatisfied, had quitted buſineſs, and ſettled himſelf at Horton near Colnbrook, in Buckinghamſhire. In a five years retirement here, he enriched his mind with the choiceſt ſtores

of Grecian and Roman learning, drawn from the beſt authors in each language, conſtantly keeping his eye upon poetry, for the ſake and ſervice of which chiefly theſe treaſures were collected: and the poems intituled, "Comus," "l'Allegro," "Il Penſeroſo," and "Lycidas," all written within this period, would have tranſmitted his fame to the lateſt poſterity, if he had never performed any thing elſe. The maſk of "Comus" was written in 1634, and afterwards printed under the following title, "A Maſk preſented at "Ludlow-caſtle, 1634, on Michaelmaſſe-night, before the "right honourable John earl of Bridgwater, viſcount "Brackley, lord-preſident of Wales, and one of his ma"jeſty's moſt honourable privy-council;" and the dedication by Mr. Henry Lawes, who ſet the muſic, ſhews that Milton wrote it at the ſolicitation of the Bridgwater family. In his "Lycidas" he laments the death of Mr. Edward King, fellow of Chriſt's-college in Cambridge, who was drowned Auguſt 10, 1637, aged 25 years, in his paſſage from Cheſter to Ireland, where his father was ſecretary to Charles I. In the mean time he was not here ſo wrapped up in his poetry, but that he kept the beſt company, made frequent excurſions to London to buy books, and even cultivated other arts, as mathematics and muſic.

See a letter of his to Milton, printed in Reliquiæ Wottonianæ.

Upon the death of his mother, of whom he has ſpoken very reſpectfully, he obtained leave to travel abroad: and having procured ſome recommendations, as well as proper advice for his conduct, from his neighbour Sir Henry Wotton, then provoſt of Eton-college, he ſet out in the ſpring of the year 1638, accompanied with one ſervant, who attended him through his travels. He arrived in France, and paſſing a few days at Paris, where he had procured an introduction to the celebrated Hugo Grotius, by means of the Engliſh ambaſſador there, he took the direct road to Nice. There he embarked for Genoa, and paſſed from thence through Leghorn and Piſa to Florence; in which city he ſpent two months, and diſtinguiſhed himſelf ſo much by his talent in poetry, that he was treated with ſingular reſpect and kindneſs by perſons of the firſt rank both for quality and learning. He received alſo encomiums from Rome; one of which, written by Salvago, was this diſtich:

"Græcia Mæonidem, jactet ſibi Roma Maronem:
"Anglia Miltonum jactat utriqué parem."

Of

Of which Dryden's celebrated epigram of ſix lines, conſtantly prefixed to "Paradiſe Loſt," is little more than a tranſlation:

"Three poets in three diſtant ages born,
"Greece, Italy, and England did adorn.
"The firſt in majeſty of thought ſurpaſs'd,
"The next in graceſulneſs: in both the laſt.
"The force of nature could no further go,
"To make a third, ſhe join'd the other two."

From Florence he paſſed through Sienna to Rome, where he ſtayed likewiſe two months, and was honoured with the acquaintance of ſeveral learned men; particularly with that of Holſtenius, keeper of the Vatican library, who ſhewed him the curioſities of it, and introduced him alſo to cardinal Barberini, who ſhewed him extraordinary civilities. His next remove was to Naples, whence his deſign was to paſs into Sicily and Greece: but, hearing of the commotions then beginning in England, his literary curioſity gave way to his religious zeal, which roſe to ſuch a fanatical height, that he returned all in a heat to Rome, and was with difficulty reſtrained from defending Proteſtantiſm openly. He paid little regard to Sir Henry Wotton's advice, which was, "to keep his thoughts cloſe, and his countenance open:" he had greatly offended againſt it at Naples, where he had talked freely upon matters of religion; inſomuch that the famous Giovanni Baptiſta Manſo, who had done him conſiderable favours, and intended him more if he had been more reſerved, diſmiſſed him with the following diſtich, alluding to that indiſcretion, and to Pope Gregory's remark upon the beauty of the Engliſh youths:

"Ut mens, forma, decor, facies, mos, ſi pietas ſic;
"Non Anglus, verum hercle angelus ipſe fores."

He ſtayed two months at Rome, and as long at Florence, making only a ſhort excurſion to Lucca; then croſſing the Apennine, he paſſed by the way of Bologna and Ferrara to Venice; where ſtaying only one month, he went through Verona, Milan, and along the Alps, down Leman-lake to Geneva. After ſpending ſome time in this city, where he contracted a friendſhip with Giovanni Diodati, and Frederic Spanheim, he returned through France, and arrived in England after fifteen months abſence. It was about the time of the king's ſecond expedition againſt the Scots, in which his forces

forces under lord Conway were defeated by general Leſley, Auguſt 29, 1639.

His father, having left Horton, reſided with a younger ſon at Reading in Berkſhire; but our poet thought it expedient to continue in London, and hired a lodging in St. Bride's church-yard, Fleet-ſtreet, where he employed himſelf in educating his ſiſter's two ſons, Edward and John Phillips: and being ſolicited by ſeveral friends the ſame favour for their children, he took a handſome garden-houſe in Alderſgate-ſtreet fit for the purpoſe. Here he formed the plan of his academical inſtitution, afterwards ſet forth in his "Treatiſe "of education:" in which he leads his ſcholar from Lilly, as he expreſſes it, to his commencing maſter of arts. His method of teaching being deſigned to ſubvert the univerſity education, of which he always thought ill, was totally the reverſe of that commonly practiſed in ſchools; ſo that we are not to wonder if it never was followed. But though thus employed in the education of children, though at the ſame time projecting the plan of ſome great poem, for he was not yet determined as to the kind, from which he expected to reap immortal fame; yet in 1641, he found time to give vent to that wrath, which he had been treaſuring up for ſome years againſt the prelates, by publiſhing the five following pieces: the firſt, intituled, "Of reformation "touching church-diſcipline in England, and the cauſes that "have hitherto hindered it;" the ſecond, "Of Prelatical "Epiſcopacy, and whether it may be deduced from the "Apoſtolical times, by virtue of thoſe Teſtimonies, which "are alleged to that purpoſe in ſome late Treatiſes, one "whereof goes under the name of James archbiſhop of Ar-"magh;" the third, "The Reaſon of Church-government "urged againſt the Prelacy;" the fourth, "Animadverſions "upon the Remonſtrant's defence againſt Smectymnuus;" the fifth, "An Apology for Smectymnuus."

In 1643, he married a daughter of Richard Powell, Eſq; of Foreſthill in Oxfordſhire, a gentleman of good eſtate and reputation, but a firm Royaliſt: who had not cohabited with her huſband much above a month, when, under a pretence of viſiting her friends, ſhe deſerted him. Mr. John Phillips, who wrote his uncle's life, imputes this deſertion to the different principles of the two families; and ſuppoſes that ſome of Mr. Powell's might begin to repent of having formed a connection, which they thought would be a blot in their eſcutcheon, whenever that court ſhould come to flouriſh again, as they then expected it ſoon would. Milton ſent

repeated

repeated meſſages and letters to her, but ſhe took no notice of them, nor entertained the leaſt thought of returning; upon which he became ſo incenſed, that he made a reſolution never to receive her any more, and wrote four pieces in defence of that reſolution. The firſt is intituled, "The "Doctrine and Diſcipline of Divorce reſtored to the good of "both Sexes, from the bondage of the canon law and other "miſtakes, to the true meaning of Scripture in Law and "Goſpel compared, &c." The grand poſition which he maintains in this treatiſe is, that "indiſpoſition, unfitneſs, or "contrariety of mind, ariſing from a cauſe in nature un-"changeable, hindering, and ever likely to hinder, the "main benefits of conjugal ſociety, which are ſolace and "peace, is a greater reaſon of divorce than natural frigidity; "eſpecially if there be no children, and that there be mutual "conſent." The ſecond piece was, "The Judgement of "Martin Bucer concerning divorce, &c." the third, "Te-"trachordon, or expoſitions upon the four chief places in "Scripture, which treat of marriage, or nullities in mar-"riage, &c." the fourth, "Colaſterion, a Reply to a "nameleſs Anſwer againſt the doctrine and diſcipline of "divorce." Milton did ſomething more to convince the world of the ſincerity of his opinion, and reſolution founded thereon; he even proceeded to make his addreſſes to a young lady of great wit and beauty, with a deſign to marry her: but this proceeding, which was intended to cut off all thoughts of a reſtoration, proved the very means of effecting it.

In the mean time, he did not ſuffer this incident to affect his care and aſſiduity in the academy; and in 1644, at the requeſt of his friend Mr. Samuel Hartlib, to whom it is addreſſed, he publiſhed his ſmall piece "Upon Education;" and alſo another piece, intituled, "Areopagitica; or a ſpeech "for the liberty of unlicenſed printing." His father being come to live with him upon the ſurrender of Reading, in April 1643, and his academy increaſing, he hired a larger houſe in Barbican; but before his removal thither, viſiting a relation in the neighbourhood, he was ſurpriſed with the entrance of his wife, who ſubmitting herſelf, implored pardon and reconciliation on her knees. He took her again to his boſom, and received her, as ſoon as he was ſettled at his new houſe in Barbican, about July 1645. Mr. Elijah Fenton, in his "Life of Milton," obſerves, that it is not to be doubted, but the above-mentioned interview between Milton and his wife muſt wonderfully affect him; and that perhaps the

Preface to Paradiſe Loſt, edit. 1727, in 8vo.

the impreſſion it made on his imagination, contributed much to the painting that pathetic ſcene in "Paradiſe loſt," where Adam's reconciliation to Eve after her fall is thus deſcribed:

"——Soon his heart relented
"Towards her his life ſo late, and ſole delight,
"Now at his feet ſubmiſſive in diſtreſs."

Book x. 909.

This ſame year 1645, he publiſhed his "Juvenile poems," both Latin and Engliſh; the ſongs of which were ſet to muſic by Mr. Henry Lawes.

Upon the death of his father, which happened about 1647, his wife's friends took their leave of him: for it may be ſaid, much to his honour, that he had ſheltered them under his roof, from the time of his re-union with her; nor did they leave him, till Mr. Powell's affairs were accommodated by Milton's intereſt with the victorious party. The ſame year he removed to a ſmaller houſe in Holborn, and kept cloſe to his ſtudies; pleaſed to obſerve the public affairs daily tending to the great end of his wiſhes, till all was completed in the deſtruction of kingly government by the death of the king. But after this blow was ſtruck, the noiſe that was raiſed againſt it by the Preſbyterians, making him apprehenſive of a miſcarriage in the deſign of ſettling a commonwealth, he appeared again publicly, in a piece intituled, "The tenure of Kings and Magiſtrates, proving "that it is lawful, and hath been held ſo through all ages, "for any, who have the power, to call to account a tyrant "or wicked king, and after due conviction to depoſe and "put him to death, if the ordinary magiſtrate have neglected "or denied to do it; and that they, who of late ſo much "blame depoſing, are the men that did it themſelves, "1649." And the Scotch Preſbyterians ſettled at Belfaſt in Ireland, revolting ſoon after from the parliament, and joining the marquis of Ormond, he ſet his pen to work, to prevent the dangers threatening the new eſtabliſhment by theſe proceedings. The piece is intituled, "Obſervations on the "articles of peace between James earl of Ormond for king "Charles I. on the one hand, and the Iriſh Papiſts and rebels "on the other hand, &c. and animadverſions on the Scotch "preſbytery at Belfaſt, dated Feb. 15, 1648." This piece was no ſooner diſpatched, than he entered upon his "Hiſtory of England," a work planned likewiſe in the ſame republican ſpirit; being undertaken, as he declares himſelf, with a view of preſerving his country from ſubmitting to

any

any monarchical government in any future time, from the example of the paſt. The four firſt books were finiſhed at this time, and the two following afterwards; the whole is inſerted in the firſt volume of Kennet's "Hiſtory of England."

It was his deſign to have gone on with his "Hiſtory of England;" but he was prevented by being taken into the ſervice of the commonwealth, and by being made Latin ſecretary to the council of ſtate, who reſolved neither to write to others abroad, nor to receive any anſwers, except in the Latin tongue, which was common to them all; and the famous "Εικων Βασιλικη, or the Pourtraiture of his Sacred "Majeſty in his Solitudes and Sufferings," coming out about this time, that is, in 1649, our author, by the command of his maſters, wrote and publiſhed his "Εικονοκλαστης" the ſame year. In 1651, he publiſhed his celebrated piece intituled, "Pro populo Anglicano defenſio, contra Claudii "Salmaſii defenſionem regiam;" which performance ſpread his fame over all Europe. He undertook it at the orders alſo of his maſters; but, as he himſelf tells us, "without any view of a reward;" and Toland ſays, "that the "1000 l. which he received for it from the commonwealth, "was given him afterwards." While he was writing this piece, he loſt his eye-ſight, which had been decaying ſon ſeveral years: nevertheleſs he perſiſted in defending the cauſe he had undertaken, with as much ſpirit and reſolution as before. In 1652, was printed at London, "Joannis "Phillippi Angli reſponſio ad apologiam anonymi cujuſdam "tenebrionis pro rege & populo Anglicano infantiſſimam:" by which title Milton had a mind to give the honour to his nephew and ward, Mr. John Phillips, who might indeed prepare the firſt draught; but that was ſo carefully examined and amended by Milton as to paſs for his own. This year he loſt his wife, who died ſoon after the delivery of her fourth child; but he ſoon married a ſecond, going on in the mean time as uſual with the buſineſs of his pen. In 1654, he publiſhed his "Defenſio ſecunda pro populo Anglicano, "contra infamem libellum anonymum, cui titulus, Regii "ſanguinis clamor ad cœlum adverſus parricidas Anglica"nos." Milton treats Alexander Morus as the author of the "Regii ſanguinis clamor, &c." and abuſes him terribly; but Morus was only the publiſher, the book being actually written by Peter du Moulin the younger, afterwards prebendary of Canterbury. Morus replying, Milton attacked him the year after, in another piece, intituled, "Defenſio Defenſio ſecunda.

" proſe, &c." in which, unwilling to own his miſtake, he perſiſts in Morus's being the author of the above work; and ſo the controverſy ended.

Being now at eaſe from ſtate adverſaries and public conteſts, he had leiſure again to proſecute his own ſtudies and private deſigns; particularly his "Hiſtory of Britain," and his new "Theſaurus linguæ Latinæ," according to the method of Robert Stephens. He had begun this laſt work long before, and went on with it at times to his dying day: yet the papers were found after his death ſo irregular and deficient, that they could not be made fit for the preſs. But they gave birth to the "Cambridge Dictionary," publiſhed in 1693, 4to, the editors of which obſerve, "that they made "three large folio volumes, containing a collection out of "all the beſt and pureſt Roman authors." In 1658, he publiſhed "Sir Walter Raleigh's Cabinet Council, containing the chief Acts of Empire and Myſteries of State, "&c." and the year after two tracts, namely, "A Treatiſe of the Civil Power in Eccleſiaſtical Cauſes, and Conſiderations touching the likelieſt Means to remove Hirelings out of the Church." Upon the diſſolution of the parliament by the army, after Richard Cromwell had been obliged to reſign the protectorſhip, Milton wrote a "Letter," in which he lays down the model of a commonwealth; not ſuch as he thought the beſt, but what might be the moſt readily ſettled at that time, to prevent the reſtoration of kingly government and domeſtic diſorders, till a more favourable ſeaſon and better diſpoſitions for erecting a perfect democracy. He drew up likewiſe another piece with the ſame view, which ſeems to have been addreſſed to general Monk; and in Feb. this year, 1659-60, upon a proſpect of the king's return, he publiſhed, "A ready and eaſy Way "to eſtabliſh a free Commonwealth." This was ſoon after attacked in a burleſque pamphlet, pretended to be written by Mr. James Harrington's Republican club, and printed under the title of "The Cenſure of the Rota upon Mr. "Milton's Book, intituled, A ready and eaſy Way to eſta"bliſh a free Commonwealth, London printed by Paul "Giddy, Printer to the Rota, at the Windmill in Turn"again-Lane, 1660." A ſermon being preached by Dr. Matthew Griffith at Mercer's-chapel in March, and afterwards publiſhed with this title, "The Fear of God and "the King;" Milton wrote and publiſhed immediately "Brief Notes upon it," which were as ſpeedily remarked upon

upon by Roger L'Eſtrange, in a piece intituled, "No Blind Guides," printed in his "Apology" at London, in 1660.

Perceiving the king's reſtoration unavoidable, he began to caſt about for his own ſafety. He was removed from the office of Latin ſecretary to the parliament juſt before; and it is manifeſt, that he acquitted himſelf well in the execution of it. His "Letters," which are publiſhed, are an illuſtrious proof of his abſolute maſtery in that language: they are compoſed upon the moſt difficult ſubjects, and may ſerve as the beſt models to his ſucceſſors in that poſt. To theſe are generally added the "Protector's Manifeſto," containing the reaſons of his making war with Spain in 1655; as being the undoubted production of Milton's pen: and ſome have, not without probability, given him the honour of the Latin verſes, ſometimes aſcribed to his friend Andrew Marvell, and ſent with his picture as a preſent to Chriſtina queen of Sweden. Mean while he withdrew to a friend's houſe in Bartholomew Cloſe; and by this means, although his "Iconoclaſtes," and "Pro populo Anglicano defenſio," were both burnt by the hangman, yet he eſcaped the particular proſecution at firſt intended againſt him. His friends, Andrew Marvell particularly, then member for Hull, acted vigorouſly in his behalf, and made a conſiderable party for him in the houſe of commons; and a juſt eſteem for his admirable parts and learning having procured him many favourers, even among thoſe who deteſted his principles, he was included in the general amneſty. As ſoon as the ſtorm was quite blown over, he quitted his hiding-place, and took a houſe in Holborn near Red-Lion-Fields; for, ever ſince the year 1652, he had lived in Petty-France, Weſtminſter, in a houſe which opened into St. James's Park. He ſoon removed to Jewen-ſtreet near Alderſgate; from whence, marrying a third wife, he not long after removed to a houſe in the Artillery-Walk leading to Bunhill-Fields. Mr. Phillips obſerves, that "this was his laſt ſtage in this world;" but it was of many years continuance, more, perhaps, than he had had in any other place. Here, we are told, that he uſed to ſit in a grey coarſe cloth coat, at the door in warm ſummer weather, to enjoy the freſh air; and thus, as well as in his own room, received the viſits of perſons of diſtinguiſhed parts and quality. Life of Milton.

Though his circumſtances were much reduced by conſiderable loſſes at the Reſtoration, yet his principles not ſuffering him to ſeek or to accept any public employment at court (for it is ſaid that Charles II. would have continued him

him Latin ſecretary), he ſat down to his ſtudies, and applied himſelf diligently to finiſh his grand poem. In this purſuit he had a perſon to read to him; and Mr. Thomas Ellwood, afterwards an eminent writer among the Quakers, attended him for this purpoſe, and went every day, in the afternoon, except Sunday, to read to him ſome book in Latin. In 1665, he retired with his family from the plague to a ſmall houſe, which was hired for him at St. Giles's Chalfont in Buckinghamſhire: and there Mr. Ellwood viſiting him, had "Paradiſe Loſt," then finiſhed, put into his hands by Milton, who deſired, "that he would read it over, and give "him his judgement." Upon returning it, he modeſtly and freely did ſo: "and after ſome farther diſcourſe about it," ſays Mr. Ellwood, "I pleaſantly told him, that he had ſaid "much of Paradiſe loſt; but what had he to ſay of Paradiſe "found?" From this hint he began his "Paradiſe Re-"gained," and finiſhed it not long after his return to London, which was as ſoon as the ſickneſs was over in 1666. "Paradiſe Loſt" was publiſhed in 1667; in 1670, "Para-"diſe Regained," a poem in four books, to which was added, "Samſon Agoniſtes, a Dramatic Poem." The ſecond edition of "Paradiſe Loſt" came out in 1674, in which, among other alterations, was this, that the poem, which at firſt contained only ten, was divided into twelve books. The third edition was publiſhed in 1678; and the fourth, a very pompous one in folio, with "Paradiſe Re-"gained" and "Samſon Agoniſtes" annexed to it, in 1688, by ſubſcription: wherein appear the names of Dorſet, Waller, Dryden, and all the men of diſtinguiſhed talents in polite literature at that time. It has gone through numberleſs editions ſince; particularly one in 1727, 8vo, with an account of Milton's life by Mr. Elijah Fenton, and another in 1749, by Dr. Newton in 4to, and afterwards in 8vo, with notes of various authors. Dr. Bentley publiſhed an edition of this poem in 1732, 4to, but it did not grow into any credit; for it was attacked by ſeveral writers, particularly by Dr. Zachary Pearce, afterwards biſhop of Rocheſter, who, in 1733, publiſhed, at London, in 8vo, "A Re-"view of the Text of the Twelve Books of Milton's Para-"diſe Loſt, in which the chief of Dr. Bentley's Emenda-"tions are conſidered, and ſeveral other Emendations and "Obſervations are offered to the Public." Dr. Pearce obſerves in this piece, "that Milton took the firſt hint of "his deſign, to write a tragedy upon the ſubject of his "poem, from an Italian tragedy called 'Il Paradiſo perſo;'

Ellwood's Life, p. 154. edit. 1714.

"for

" for it is certain, that Milton firſt deſigned a tragedy; " and there is ſtill extant ſeveral plans of 'Paradiſe Loſt' in " the form of a tragedy, in our poet's own hand-writing." It may be as well to obſerve here, that Dr. Newton afterwards publiſhed a third volume, in the ſame variorum manner as the two former, containing " Paradiſe Regained," " Samſon Agoniſtes," and the reſt of Milton's poems: which complete collection of his poetical works has ſince been printed in three volumes octavo.

To go on with our author. In 1669, he publiſhed his " Hiſtory of Britain," which he had been ſo long about: but Toland obſerves, that " we have not this hiſtory as it " came out of his hands; for the licenſers," ſays he, " thoſe " ſworn officers to deſtroy learning, liberty, and good " ſenſe, expunged ſeveral paſſages of it, wherein he expoſed " the ſuperſtition, pride, and cunning of the popiſh monks " in the Saxon times; but applied by the ſagacious licenſers " to Charles the Second's biſhops." Milton however beſtowed a copy of the unlicenſed papers on the earl of Angleſea; and they have ſince been inſerted in their proper places. In 1672, came out his " Artis logicæ plenior inſtitutio ad " Rami methodum concinnata:" he had publiſhed in 1661, " Accidence commenced Grammar;" and theſe pieces may ſerve as inſtances of one of the greateſt geniuſes that ever lived, ſtooping to the loweſt and drieſt ſubjects, out of a zeal for right education, which he ſhewed throughout his life. Upon the indulgence granted to the Diſſenters in 1673, he publiſhed a defence of univerſal toleration for ſectaries of all denominations, except Papiſts, in a diſcourſe intituled, " Of true Religion, Hereſy, Schiſm, Toleration, " and what beſt Means may be uſed againſt the Growth of " Popery." There are ſome paſſages in this piece, which ſhew, that Milton had changed his opinion with regard to ſome nice points touching doctrines, ſince his younger days; and it is obſervable, that he alſo changed it more than once with regard to the ſeveral ſects of religion. For, in his early years, he was a favourer of the Puritans; in his middle age, he was beſt pleaſed with the Independents and Anabaptiſts, as allowing more liberty than others, and coming neareſt in his opinion to the primitive practice; but in the latter part of his life, he was not a profeſſed member of any particular ſect among Chriſtians, frequented none of their aſſemblies, nor uſed any of their rites in his family.

In 1674, he publiſhed " Epiſtolarum familiarium liber i. " & Proluſiones quædam oratoriæ in Collegio Chriſti ha-

" bitæ :" and " A Declaration of the Poles concerning the " Election of their King John III. tranſlated by him from " the Dutch." He died this year at his houſe at Bunhill, in the beginning of November, and was interred near his father in the chancel of St. Giles Cripplegate: but no monument being found there afterwards, a decent one was erected in 1737, in Weſtminſter Abbey, by Mr. Benſon. Though his death was occaſioned by the gout, yet it was ſo eaſy, that the perſons in the room did not perceive the time of his expiring. He left ſome pieces in manuſcript; among the reſt, " The brief Hiſtory of Muſcovy, and of " their leſs known Countries, lying Eaſtward of Ruſſia as " far as Cathay;" which was printed, 1682, in 8vo. His " Hiſtorical, political, and miſcellaneous works," were printed in three thin volumes folio, 1698, at London, though Amſterdam is mentioned in the title-page, with the life of the author by Mr. Toland; but a more complete and elegant edition of them was publiſhed in two volumes folio, in 1738. To this edition is prefixed an account of the life and writings of Milton by Dr. Thomas Birch, with an appendix containing two diſſertations: the firſt, concerning the author of " Εικὼν Βασιλικὴ," and concerning the " Prayer of Pamela," ſubjoined to ſeveral editions of that book: the ſecond, concerning the commiſſion ſaid to be given by king Charles I. in the year 1641, to the Iriſh Papiſts, for taking up arms againſt the Proteſtants in Ireland. In this edition alſo the ſeveral pieces are diſpoſed according to the order of their dates, with the addition of a Latin tract, omitted by Mr. Toland, concerning the reaſons of the war with Spain in 1655; and ſeveral pages in the " Hiſtory of Britain," expunged by the licenſers of the preſs. Theſe proſe works of Milton have ſince been reprinted, under Dr. Birch's inſpection, in two volumes 4to, which, with Dr. Newton's edition of his poems, completes all his works, in five volumes 4to. For a character of theſe, it would be unpardonable if we did not refer our readers to Dr. Johnſon's incomparable critique.

As to Milton's perſon, in his youth he was remarkably handſome; on which account, while at Cambridge, he was called the " lady of Chriſt's-college:" " a quibuſdam ali- " divi nuper domina," ſays he, in one of his academical proluſions. The colour of his hair was a light brown; the ſymmetry of his features exact, enlivened with an agreeable air, and a beautiful mixture of fair and ruddy, which gave occaſion to the compliment paid him by John Baptiſta Manſo,

ſo, before related. He tells us himſelf, "he was blue-eyed;" "but his eyes," Mr. Wood ſays, "were none of the "quickeſt." His ſtature did not exceed the middle ſize: he was neither too lean nor too fat: his limbs well-proportioned, nervous, and active: but his conſtitution was tender, and his health infirm. In his diet abſtemious, and averſe to ſtrong liquors. His deportment was erect, open, and affable; his converſation eaſy, chearful, and inſtructive. His genius and reading are ſeen in his works, in which, however, "ſuch inequalities are found, as ſhew him ſome- "times to have been no more than one of the people." This may be owing to that peculiarity in his make, which Mr. Phillips relates as having received from himſelf, viz. "that his poetical vein flowed more happily at one ſeaſon "of the year than another." His moral and religious character was excellent, but certainly puſhed too far: for there were ſeaſons enough in his life, when his zeal carried both to a fanatical height, and when he might be ſaid to be mad with virtue and religion. Though the eſtate left him by his father was but ſmall, yet his frugality made it ſerve both himſelf and his family. Towards the latter end of his life, he ſold the greater part of his library, becauſe his heirs knew not how to uſe it, and becauſe he thought he could diſpoſe of it to better advantage than they. He died worth 1500l. and his houſehold goods. His three wives were all maidens when he married them; but he had no children except by the firſt. His three daughters ſurvived him, and the two younger uſed to read to him: they read to him in eight languages with readineſs and accuracy, though they underſtood nothing but Engliſh; for their father often uſed to ſay in their hearing, "one tongue was enough for a wo- "man."

Faſti.

Fenton's Life of Milton.

MIMNERMUS, an ancient Greek poet, was born at Colophon, according to Strabo; though Smyrna and Aſtypale put in their claim for the honour. Suidas has placed him in the 37th olympiad, which is ſomewhat earlier than the ſeven wiſe men: whereas it ſhould ſeem, by "Laer- "tius's Life of Solon," that he was their contemporary: for there we find the poet wiſhing in a diſtich to live only fourſcore years without pain and care, corrected by Solon, who adviſed him to wiſh for no more than ſixty. Strabo informs us, in the book juſt cited, that Mimnermus was a piper, as well as a writer of elegies, for that was the ſtrain he followed: and Nanno, the lady that paſſes for his miſtreſs,

Geog. l. xiv.

is recorded to have got her livelihood by the ſame profeſſion. There are but few fragments of him remaining, yet enough to ſhew him an accompliſhed maſter in his way. Quintilian has given Callimachus the preference in elegy; yet we find Horace poſtponing him to Mimnermus: and Propertius makes him, in love matters, and in the deſcription of the ſofter pleaſures, ſuperior even to Homer, as the more eaſy and moving of the two.

Book i. Eleg. 9.

" Plus in amore valet Mimnermi verſus Homero:
" Carmina manſuetus lenia quærit amor."

" Greater in love Mimnerm than Homer reigns:
" For gentle love demands as gentle ſtrains."

His temper ſeems to have been as truly poetical as his writings, wholly bent on love and pleaſure, and averſe to the lighteſt cares of common buſineſs. Horace has quoted his opinion about the inſignificancy of all human enjoyments, if not tempered with pleaſant humours and eaſy paſſions.

Book i. Epiſt. 6.

" Si, Mimnermus uti cenſet, ſine amore jociſque
" Nil eſt jucundum, vivas in amore jociſque."

" If without love and jeſts, as Mimnerm proves,
" All things are dull: live in your jeſts and loves."

Indeed the Grecian poet was ſo entirely in this way of thinking, that it was a pleaſant and a pardonable blunder of the honeſt old commentator upon Horace, to call Mimnermus an Epicurean, though he lived above 300 years before the author of that name and ſect.

Vita J. Pici operibus præfixa.

MIRANDULA (JOHN PICUS, earl of), a prodigy of parts and learning, was the youngeſt child of John Francis Picus, earl of Mirandula and Concordia, and born Feb. 24, 1463. His father dying early, he was left to his mother, who took all imaginable care of his education; and the progreſs he made in letters was ſo extremely rapid, that it was matter of aſtoniſhment to ſee even a boy one of the firſt poets and orators of his age. What contributed to this progreſs, beſides intenſe application, was great force of parts, and a memory ſo tenacious, as to let nothing be loſt which he had ever read or heard of. At fourteen years of age, being deſigned for the church, he was ſent to Bologna,

to

to ſtudy canon law; and though he was ſoon diſguſted with a ſtudy ſo little ſuited to his fine parts and fertile fancy, yet he acquired a knowledge of it ſufficient to enable him to abridge the "Decretals," and to compriſe, in a ſhort compaſs, the eſſentials in ſuch a manner, as to merit the applauſe of the moſt learned canoniſts. Leaving Bologna, he ſpent ſeven years in viſiting the moſt famous univerſities of France and Italy, and in converſing with the moſt eminent men in every ſcience and profeſſion; and applied himſelf, in the mean time, to almoſt every thing which could exerciſe the wit and attention of man.

After this, replete with knowledge of every kind, he returned and went to Rome, where, in 1486, he publiſhed, to the aſtoniſhment of the univerſe, nine hundred propoſitions in logic, mathematics, phyſics, divinity, cabaliſtic learning, and magic, drawn not only from Greek and Latin, but even from Jewiſh and Arabian writers. He publiſhed them in all the ſchools of Italy, and engaged to maintain them openly: and, to encourage the learned to attack them, he promiſed, in an advertiſement ſubjoined to them, that "if any philoſopher or divine would come to "Rome to diſpute with him, upon any or all of them, he "would defray the expences of his journey from the re-"moteſt corners of Italy." Can any thing be more wonderful than this? that a young man, who had not reached his twenty-fourth year, ſhould undertake to perform a thing, which would have been too hard for the oldeſt and moſt learned man living? Envy, however, was inſtantly rouſed; and if ſhe could not extinguiſh the glory of Picus, which already was ſpread far and near, was determined at leaſt that it ſhould not blaze higher. In ſhort, the propoſitions were charged with hereſy, and Picus could not obtain permiſſion to diſpute upon them. Pope Innocent VIII. appointed commiſſaries to examine them, and thirteen were picked out to ſupport the charge. Picus publiſhed an "Apology," in which he explained the propoſitions excepted againſt in a good ſenſe, and ſubmitted himſelf to the judgement of the Holy See: yet the Pope ſtill forbad the reading of his theſes; and, when Picus retired from Rome, he cauſed him to be cited ſome time after, upon a falſe information that he had not obeyed his orders. While things were in this ſtate, Alexander VI. aſcended the papal throne, and granted him a brief of abſolution, June 18, 1493. In the mean time we muſt not omit a little ſtory in Picus's "Apo-"logy," becauſe it may ſerve, as well as a volume, to

convince the half-learned tribe, how dangerous it is to talk upon what they do not underſtand. One of Picus's cenſurers, and unfortunately a divine too, being aſked the meaning of the word Cabala, replied very learnedly, that "Cabala was a very wicked and diabolical man, who had "written againſt Jeſus Chriſt, and that his followers had "obtained the name of Cabaliſts."

In 1491, that is, at the age of twenty-eight, Picus bid adieu to profane literature, and applied himſelf wholly to the ſtudy of the holy Scriptures. He undertook to combat the Jews and Mahometans, and to confound judicial aſtrology, which then prevailed mightily: and in this manner he ſpent the few remaining years of his life. Some have related, that a ſpirit of reſentment ſet him upon the aſtrologers, becauſe they had foretold that he ſhould die at the end of his 33d year. But there is no good reaſon to believe this: and if the aſtrologers did foretell this, though their predictions have uſually been declared after the fact has come to paſs, it is certain they foretold wrong: for Picus did not live ſo long, but died at Florence, Nov. 17, 1494, when he was only thirty-one years, eight months, and twenty-four days old. The ſame year, he ſold his patrimony at Mirandula, for a ſmall price, to his nephew John Francis Picus, and diſtributed part of it to the poor, and with the other part purchaſed ſome lands at Ferrara, to ſupport himſelf and a few domeſtics. He had cultivated poetry much in his youth, and had compoſed five books of amorous poems in Latin, and a great number of verſes in Italian; but all theſe he burned at the ſame time, and by that action gave birth to a pretty Greek epigram by Angelus Politianus, and to be found in his works. He was interred in the cemetery of St. Mark, in the habit of a Jacobin, having taken a reſolution, juſt before his death, to enter into that order; and upon his tomb was inſcribed this epitaph:

"Joannes jacet hic Mirandula: cætera norunt
"Et Tagus, & Ganges; forſan & Antipodes."

Short as his life was, he compoſed a great number of works, which have often been printed ſeparately and together. They have been printed together at Bologna, 1496; at Venice, 1498; at Straſburg, 1504; at Baſil, 1557, 1573, 1601, all in folio. The edition of 1601 contains the following works: 1. "Heptaplus, id eſt, de Dei "Creatoris opere ſex dierum libri ſeptem." This is rather an

an eſſay than a work, and ſeems to have been written chiefly with a view to authoriſe and ſupport thoſe Platonic ideas, with which his warm imagination was not a little inebriated. 2. "Concluſiones 900, quas olim Romæ "diſputandas exhibuit." But the editors have omitted the advertiſement ſubjoined at their firſt publication, which runs thus: "Conclu[illegible] non diſputabuntur niſi poſt Epipha-"niam, interim publicabuntur in omnibus Italiæ gymnaſiis; "& ſi quis philoſophus [illegible] theologus ab extrema Italia "arguendi gratia Roma [illegible]enire voluerit, ipſe pollicetur "dominus diſputaturus, ſ[illegible]tici expenſas illi ſoluturum de "ſuo." 3. "Apologia ad [illegible]ſus eos, qui aliquot propo-"ſitiones theologicas carpeb[illegible]t." 4. "De ente & uno. "opus, in quo plurimi loci in Moiſe, in Platone & Ari-"ſtotele explicantur." This is very metaphyſical, and very Platonical. 5. "De hominis dignitate oratio." Miran-dula diſcovers here many ſecrets of the Jewiſh cabala, of the Chaldean and Perſian philoſophers. 6. "Regulæ xii. partim "excitantes, partim dirigentes hominem in pugna ſpiri-"tuali." 7. "In Pſalmum xv. commentarius." 8. "In "orationem Dominicam expoſitio." 9. "Aureæ & fami-"liares epiſtolæ." Theſe are full of wit and learning; and, perhaps, at preſent, the moſt uſeful and entertaining part of his works: on which account the public is much obliged to the learned Chriſtopher Cellarius, for giving a correct edition of them with notes, as he did in 8vo, 1682. 10. "Diſ-"putationum in aſtrologiam libri xii." Though this had not received his laſt hand, yet it is the moſt ſolid and beſt-reaſoned of all his works. 11. "Commento ſopra una "canzone de amore, compoſta da Girolomo Benivieni, ſe-"cundo la mente & opinione de Platonici;" tranſlated into Engliſh by Thomas Stanley, 1651, in 8vo. This was a fine ſubject for a man of Mirandula's imagination and principles. 12. "Elegia in laudem Hieronymi Benivieni;" in Latin and Italian.

All his works not only diſcover the ſharpeſt wit, and the moſt extenſive knowledge, but they are written alſo with the utmoſt eaſe and elegance. They have, moſt of them, been tranſlated into French and Italian. As for himſelf, he may well be looked on, as he has often been called, the phœnix of his age; and Scaliger himſelf, not over fond of panegyrizing, was ſo ſtruck with the combination of vaſt qualities in this uncommon man, that he could not forbear calling him "Monſtrum ſine vitio."

His life, prefixed to his works, and afterwards inſerted in Bate's "Vitæ illuſtrium virorum, was written by his nephew, John Francis Picus, who was alſo a very extraordinary man; and of whom, therefore, we ſhall now give ſome account.

MIRANDULA (JOHN FRANCIS PICUS, prince of), was the ſon of Galeoti Picus, the eldeſt brother of John Picus, juſt recorded, and born about 1469. He cultivated learning and the ſciences, after the example of his uncle; but he had dominions and a principality to ſuperintend, which involved him in ſeveral trouble, and at laſt coſt him his life. Upon the death of his father, in 1499, he ſucceeded, as eldeſt ſon, to his eſtates; but was ſcarce in poſſeſſion, when his brothers Lewis and Frederic combined againſt him; and, by the aſſiſtance of the emperor Maximiliam I. and Hercules I. duke of Ferrara, ſucceeded. John Francis, driven from his principality in 1502, was forced to ſeek refuge in different countries for nine years; till at length Pope Julius II. invading and becoming maſter of Mirandula, put to flight Frances Trivulce, the widow of Lewis, and re-eſtabliſhed John Francis in 1511. But he could not maintain his poſt long: for the Pope's troops being beaten by the French at Ravenna, April 11, 1512, John James Trivulce, general of the French army, forced away John Francis again, and ſet up Frances Trivulce, who was his natural daughter. John Francis became a refugee a ſecond time, and ſo continued for two years; when, the French being driven out of Italy, he was reſtored again in 1515. He lived from that time in the quiet poſſeſſion of his dominions, till October 1533; and then Galeoti Picus, his nephew, i. e. the ſon of his brother Lewis, entered his caſtle by night with forty armed men, and aſſaſſinated him, with his eldeſt ſon Albert Picus. He died embracing the crucifix, and imploring pardon of God for his ſins.

He was a great lover of letters, and applied himſelf intenſely, at the ſeaſons of his leiſure, to reading and writing. He ſeems to have been a more voluminous writer than his uncle; and ſuch of his works as were then compoſed, were inſerted in the Straſburgh edition of his uncle's, in 1504, and continued in thoſe of Baſil 1573 and 1601. Among theſe are, 1. "De ſtudio divinæ & humanæ philoſophiæ, libri "duo." In this he compares profane philoſophy with the knowledge of Holy Scripture, and ſhews how preferable the latter

latter is to the former. 2. " De imaginatione liber." 3. " De imitatione ad Petrum Bembum epiſtolæ duæ, & " ejus reſponſum." 4. " De rerum prænotione, libri ix." In this book of the Preſcience of things, he treats of the divine preſcience, and of that knowledge which ſome pretend to have of things future, by compacts with evil ſpirits, by aſtrology, chiromancy, geomancy, and the like means, which he confutes at large. 5. " Examen vanitatis doc- " trinæ gentium & veritatis diſciplinæ Chriſtianæ, &c." wherein he oppoſes the errors of the philoſophers, thoſe of Ariſtotle particularly. 6. " Epiſtolarum libri quatuor." 7. " De reformandis moribus oratio ad Leonem X. Theſe and ſome more pieces are to be found in the editions above-mentioned of his uncle's works; but there are other of his writings, which have never been collected together, but have always continued ſeparate, as they were firſt publiſhed: as, " Vita Hieronymi Savonarolæ; De veris " calamitatum temporum noſtrorum cauſis liber; De animæ " immortalitate; Dialogus cui nomen Strix, ſive de ludifi- " catione dæmonum; Hymni heroici tres ad Trinitatem, " Chriſtum, & Virginem; De Venere & Cupidine expellen- " dis carmen heroicum; Liber de Providentia Dei contra " philoſophaſtros; De auro tum æſtimando, tum confici- " endo, tum utendo libri tres, &c." " There is not," ſays Du Pin, " ſo much wit, ſprightlineſs, ſubtilty, and " elegance, in the works of Francis Picus, as in thoſe of " his uncle; no, nor yet ſo much learning: but there is " more evenneſs and ſolidity." Eccleſ. authors of the fifteenth century.

MIRÆUS (AUBERTUS), a learned German, was born at Bruſſels in 1573; and was firſt almoner and librarian of Albert, Archduke of Auſtria. He was an Eccleſiaſtic, and laboured all his life for the good of the church and of his country. He died in 1640. His works are, 1. " Elogia " illuſtrium Belgii ſcriptorum," 2. " Opera Hiſtorica & " Diplomatica." This is a collection of charters and diplomas, relating to the Low Countries. The beſt edition is that of 1724, 2 vols. in folio, by Foppens, who hath made notes, corrections, and additions to it. 3. " Rerum " Belgicarum Chronicon;" uſeful for the hiſtory of the Low Countries. " De rebus Bohemicis, 12mo." 5. " Bi- " bliotheca Eccleſiaſtica." 6. " Vita Juſti Lipſii, &c." Penetration and exactneſs in facts and citations are ſaid to be the characteriſtics of this writer.

MISSON

MISSON (FRANCIS MAXIMILIAN), a diſtinguiſhed perſon, whoſe pleadings before the parliament of Paris in favour of the Reformers bear genuine marks of eloquence and ability, retired into England after the repeal of the edict of Nants, where he became a ſtrenuous aſſertor of the Proteſtant religion. In 1687 and 1688, he was on his travels in Italy, in quality of governor to an Engliſh nobleman. An account of the country, and of the occurrences of the time in which he remained in it, was publiſhed at the Hague, in 3 vols. 12mo. under the title of, "A New "Voyage to Italy." L'Abbe Lenglet du Freſnoy, ſpeaking of this performance, obſerves, "that it is well written; "but that the author has ſhewn himſelf too credulous, "and as ready to believe every inſinuation to the diſad- "vantage of the Roman Catholics, as they generally are "to adopt whatever can reflect diſgrace upon the Pro- "teſtants." The tranſlation of this work into the Engliſh language has been enlarged with many additions: the original has been ſeveral times reprinted. Addiſon, in his preface to his remarks on the different parts of Italy, ſays, that "Monſ. Miſſon has written a more correct "account of it, in general, than any before him, as he "particularly excelled in the plan of the country, which "he has given us in true and lively colours." He publiſhed, after his arrival in England, "The Sacred Theatre "at Cevennes, or an Account of Propheſies and Miracles "performed in that Part of Languedoc:" this was printed at London in 1707.

He has alſo left behind him, "The Obſervations and "Remarks of a Traveller," in 12mo, publiſhed at the Hague, by Vanderburen. He died at London, Jan. 16, 1721.

Biographia Dramatica.

MITCHELL (JOSEPH), was the ſon of a ſtone-cutter in North Britain, and was born about the year 1684. Mr. Cibber tells us that he received an univerſity education while he remained in that kingdom, but does not ſpecify to which of the ſeminaries of academical literature he ſtood indebted for that advantage. He quitted his own country, however, and repaired to the metropolis of its neighbour nation, with a view of improving his fortune. Here he got into favour with the earl of Stair and Sir Robert Walpole; on the latter of whom he was for great part of his life almoſt entirely dependent. In ſhort, he received ſo many obligations from that open-handed

handed ſtateſman, and, from a ſenſe of gratitude which ſeems to have been ſtrongly Mr. Mitchell's characteriſtic, was ſo zealous in his intereſt, that he was even diſtinguiſhed by the title of "Sir Robert Walpole's poet." Notwithſtanding this valuable patronage, however, his natural diſſipation of temper, his fondneſs for pleaſure, and eagerneſs in the gratification of every irregular appetite, threw him into perpetual diſtreſſes, and all thoſe uneaſy ſituations which are the natural conſequences of extravagance. Nor does it appear that, after having experienced more than once the fatal effects of thoſe dangerous follies, he thought of correcting his conduct at a time when fortune put it in his power ſo to do: for when, by the death of his wife's uncle, ſeveral thouſand pounds devolved to him, he ſeems not to have been relieved, by that acquiſition, from the incumbrances which he laboured under; but, on the contrary, inſtead of diſcharging thoſe debts which he had already contracted, he laviſhed away, in the repetition of his former follies, thoſe ſums which would not only have cleared his reputation in the eye of the world, but alſo, with prudence and œconomy, might have rendered him eaſy for the remainder of his life. As to the particulars of his hiſtory, there are not many on record, for his eminence in public character not riſing to ſuch an height as to make the tranſactions of his life important to ſtrangers, and the follies of his private behaviour inducing thoſe who were more intimate with him, rather to conceal than publiſh his actions, there is a cloud of obſcurity hanging over them, which is neither eaſy, nor indeed much worth while attempting, to withdraw from them. His genius was of the third or fourth rate, yet he lived in good correſpondence with moſt of the eminent wits of his time; particularly with Aaron Hill, whoſe eſtimable character rendered it an honour, and almoſt a ſtamp of merit, to be noticed by him. That gentleman, on a particular occaſion, in which Mr. Mitchell had laid open the diſtreſſed ſituation of his circumſtances to him, finding himſelf unable, conſiſtently with prudence, to relieve him by an immediately pecuniary aſſiſtance (as he had indeed but too greatly injured his own fortune by acts of almoſt unbounded generoſity), yet found means of aſſiſting him eſſentially by another method, which was, by preſenting him with the profits and reputation alſo of a very beautiful dramatic piece, in one act, intitled, "The Fatal Extravagance," a piece which ſeemed in its very title to convey a gentle reproof to Mr.

Mitchell

Mitchell on the occaſion of his own diſtreſſes. It was acted and printed in Mr. Mitchell's name, and the emoluments ariſing from it amounted to a very conſiderable ſum. Mr. Mitchell was ingenuous enough, however, to undeceive the world with regard to its true author, and on every occaſion acknowledged the obligations he lay under to Mr. Hill. The dramatic pieces, which appear under this gentleman's name, are, 1. "The Fatal Extravagance. Trag. 1721." 8vo. 2. "The Fatal Extravagance. Trag. enlarged, "1725." 12mo. 3. "The Highland Fair. Ballad Opera. "1731." 8vo. The latter of theſe is really Mr. Mitchell's, and does not want merit in its way. This author died Feb. 6, 1738; and Mr. Cibber gives the following character of him. "He ſeems to have been a poet of the third "rate; he has ſeldom reached the ſublime; his humour, in "which he more ſucceeded, is not ſtrong enough to laſt; "his verſification holds a ſtate of mediocrity; he poſſeſſed "but little invention; and if he was not a bad rhimeſter, "he cannot be denominated a fine poet, for there are but "few marks of genius in his writings." His poems were printed in two volumes, 8vo. 1729.

MODREVIUS (ANDREAS FRICIUS), ſecretary to Sigiſmund Auguſtus, king of Poland, was very eminent for his learning and writings. He was early inclined to Lutheraniſm; and, although he was very cautious, yet he fell under the ſuſpicion of the Roman Catholics, and diſcovered himſelf ſo far, that they conſidered him as an apoſtate. One of their own writers ſpeaks of him thus: "Regius "ſecretarius, ſeu mavis, lutulenti illius ſubulci Lutheri, "cujus nefariis dogmatibus imbutus infeſtabat eccleſiæ "portas, dicendo quæ non oportuit, ſcribendo quæ non "licuit, & agendo quæ non decuit." It appears by a preface, or dedication, of Modrevius, that Pius V. had ordered him to be puniſhed: for he complains to that Pope "of "the danger he was in, through the ill opinion his "holineſs had conceived of him, of being turned out of "his poſſeſſions, of being baniſhed from his prince, his "family, his country, and from ſociety:" and concludes, "Hoccine humanum factum, ſanctiſſime pater?" Nevertheleſs, the holy father was not influenced by any motives of humanity, to revoke his orders; and it is certain, that the author's circumſtances were not better than before. He wrote ſeveral works. His five books "De emendanda re-

"publica"

Staroveicius, in centum Polonorum elogiis, p. 88.

In præfat. Silvæ Tertiæ.

"publica" were much esteemed, and gained him a place among the most rational political writers. "To be sure," says Bosius, "he deserves to be ranked among the ablest "writers upon politics: for he reasons with great strength, "and with great freedom of thought exposes vulgar errors "in political masters." These books were printed in 1554, together with two "Dialogues" of the same author: 1. De utrâque specie eucharistiæ a laicis sumenda;" and, 2. "His Explication of those Words of St. Paul, 1 Cor. "viii. 1. It is good for a man not to touch a woman." He wrote another book intituled "Silvæ," by the command of the king his master, to reconcile the differences which prevailed in Poland upon the subject of the Trinity. He sent this "Silvæ" to Basil, to be printed by Oporinus, who was to send copies of it to the Popish, Lutheran, and Calvinistical universities; but Trecius, who was desirous to prevent the publication of that book, begged of Oporinus to shew him the manuscript, and having once got it into possession refused to return it. Modrevius complained of this usage to the palatine of Cracow, and earnestly demanded to have it restored, but in vain: so that he found himself obliged to write his work anew. The sceptical manner in which Modrevius treated that mystery gave offence, it seems, to both Papists and Protestants: but at the same time it must be owned, that, in order to fulfil the king his master's command, he was under a necessity, as he says, of treating it in that manner. He was employed to state the case as a mediator between two parties; and this office obliged him to throw aside all prejudices, and to give an impartial view of the arguments on both sides. Grotius has placed Modrevius in the class of the reconcilers of the different schemes of religion.

Dissert. Pag. de comparandâ prudentiâ civili, p. 161.

Præf. ad Silv.

Ibid.

Grot. in consult. Cassandri. Bayle's Dict.

MOINE (STEPHEN LE), a very learned French minister of the Protestant religion, was born at Caen in 1624. He became extremely skilled in the Greek, Latin, and Oriental tongues, and professed divinity with high reputation at Leyden, in which city he died in 1689. Several dissertations of his are printed together, and intituled, "Varia sacra," in 2 vols. 4to.; besides which, he wrote other works.

MOINE (FRANCIS LE), an excellent French painter, was born at Paris in 1688, and trained up under Galloche, professor of the academy of painting, of which he himself became

became afterwards profeſſor. Le Moine painted the grand ſaloon, which is at the entrance into the apartments of Verſailles, and which repreſents the apotheoſis of Hercules. He was four years about it; and the king, to ſhew how well pleaſed he was with it, made him his firſt painter in 1736, and ſome time after added a penſion of 3000 livres to the 600 he had before. A fit of lunacy ſeized this painter the year after, during which he run himſelf through with his ſword, and died, June 4, 1737, aged 49.

Lodge's Peerage of Ireland, vol. iii.

MOLESWORTH (Robert), viſcount Moleſworth of Swordes in Ireland, an eminent ſtateſman and polite writer, was deſcended from a family anciently ſeated in the counties of Northampton and Bedford in England; but his father having ſerved in the civil wars in Ireland, ſettled afterwards in Dublin, where he became an eminent merchant, and died in 1656, leaving his wife big with this only child, who raiſed himſelf and his family to the honours they now enjoy. He was born in Dec. at Dublin, and bred in the college there; and engaged early in a marriage with a ſiſter of Richard earl of Bellamont, who brought him a daughter in 1677. When the prince of Orange entered England in 1688, he diſtinguiſhed himſelf by an early and zealous appearance for his country's liberty and religion; which rendered him ſo obnoxious to king James, that he was attainted, and his eſtate ſequeſtered by that king's parliament, May 2, 1689. But when king William was ſettled on the throne, he called this ſufferer, for whom he had a particular eſteem, into his privy-council; and, in 1692, ſent him envoy extraordinary to the court of Denmark. Here he reſided above three years, till, ſome particulars in his conduct diſobliging his Daniſh majeſty, he was forbid the court. Pretending buſineſs in Flanders, he retired thither without any audience of leave, and came from thence home: where he was no ſooner arrived, than he drew up "An Account of Denmark;" in which he repreſented the government of that country to be arbitrary and tyrannical. This piece was greatly reſented by prince George of Denmark, conſort to the princeſs, afterwards queen Anne; and Schcel, the Daniſh envoy, firſt preſented a memorial to king William, complaining of it, and then furniſhed materials for an anſwer, which was executed by Dr. William King. From King's account it appears, that Moleſworth's offence in Denmark was, his boldly pretending to ſome privileges, which, by the cuſtom of the country,

See the article KING.

are

are denied to every body but the king; as travelling the king's road, and hunting the king's game: which being done, as is repreſented, in defiance of oppoſition, occaſioned the rupture between the envoy and that court.

In the mean time his book was well received by the public, and tranſlated into ſeveral languages. The ſpirit of it was particularly approved by the earl of Shafteſbury, the celebrated author of the "Characteriſtics;" who from thence conceived a great eſteem for him, and afterwards entered into a cloſe friendſhip with him. Moleſworth's view in writing the "Account of Denmark," is clearly intimated in the preface, where he pretty plainly gives us his political, as well as his religious creed. He cenſures very ſeverely the clergy in general, for defending the Revolution upon any other principles than thoſe of reſiſtance, and the original contract, which he maintains to be the true and natural baſis of the conſtitution; and that all other foundations are falſe, nonſenſical, rotten, derogatory to the then preſent government, and abſolutely deſtructive to the legal liberties of the Engliſh nation. And, as the preſervation of theſe depends ſo much upon the right education of youth in the univerſities, he urges, in the ſtrongeſt terms, the abſolute neceſſity of purging and reforming thoſe, by a royal viſitation: ſo that the youth may not be trained up there, as he ſays they were, in the ſlaviſh principles of paſſive obedience and *jus divinum*, but may be inſtituted after the manner of the Greeks and Romans, who in their academies recommended the duty to their country, the preſervation of the law and public liberty: ſubſervient to which they preached up moral virtues, ſuch as fortitude, temperance, juſtice, a contempt of death, &c. ſometimes making uſe of pious cheats, as Elyſian fields, and an aſſurance of future happineſs, if they died in the cauſe of their country; and even deceived their hearers into greatneſs. This inſinuation, that Chriſtianity is nothing more than a pious cheat, and an uſeful ſtate-engine, together with his preſſing morality as the one thing neceſſary, without once mentioning the Chriſtian religion, could not but be very agreeable to the author of the "Characteriſtics." In reality, it made a remarkable ſtrong impreſſion on him, as we find him many years after declaring, in a letter to our author, in theſe terms: "You have long had my heart, even before I "knew you perſonally. For the holy and truly pious man, "who revealed the greateſt of myſteries: he who, with a "truly generous love to mankind and his country, pointed "out

Letters from lord Shafteſbury to Mr. Moleſworth, &c. let. viii. dated Jan. 12, 1708-9.

" out the ſtate of Denmark to other ſtates, and prophecied " of things highlieſt important to the growing age: he, I " ſay, had already gained me as his ſworn friend, before he " was ſo kind as to make friendſhip reciprocal, by his ac- " quaintance and expreſſed eſteem. So that you may be- " lieve it no extraordinary tranſition in me, from making " you in truth my oracle in public affairs, to make you a " thorough confident in my private." This private affair was a treaty of marriage with a relation of our author; and though the deſign miſcarried, yet the whole tenor of the letters teſtifies the moſt intimate friendſhip between them.

He ſerved his country in the houſe of commons in both kingdoms, being choſen for the borough of Swordes in Ireland, and for thoſe of Bodmyn, St. Michael, and Eaſt Retford in England; his conduct in the ſenate being always firm and ſteady to the principles he embraced. He was a member of the privy-council to queen Anne, till the latter end of her reign; when, party running high, he was removed from the board, Jan. 1713. This was upon a complaint againſt him from the lower houſe of convocation, preſented Dec. 2, by the prolocutor, to the houſe of peers, charging him with ſpeaking theſe words, in the hearing of many perſons: "They " that have turned the world upſide-down, are come hither " alſo;" and for affronting the clergy in convocation, when they preſented their addreſs in favour of lord chancellor Phipps. But as he conſtantly aſſerted, and ſtrenuouſly maintained the houſe of Hanover's right of ſucceſſion to the throne, George I. on the forming of his privy-council in Ireland, made him a member thereof, Oct. 9, 1714, and the next month a commiſſioner of trade and plantations. His majeſty alſo advanced him to the peerage of Ireland in 1716, by the title of baron of Philipſtown, and viſcount Moleſworth of Swordes. His lordſhip was fellow of the Royal Society; and continued to ſerve his country with indefatigable induſtry, till the two laſt years of his life: when perceiving himſelf worn out with conſtant application to public affairs, he paſſed theſe in a ſtudious and learned retirement. His death happened May 22, 1725, at his ſeat at Brecdenſtown, in the county of Dublin. His lordſhip had a ſeat alſo in England, at Edlington, near Tickill, in Yorkſhire. By his will he deviſed 50l. towards building a church at Philipſtown. He had by his wife ſeven ſons and four daughters; one of whom, named Mary, was a very extraordinary woman.

See the article MONK, Miſs. Mary.

Beſides his "Hiſtory of Denmark," he wrote an "Ad-"dreſs to the houſe of commons," for the encouragement of agriculture; and tranſlated "Franco-Gallia," a Latin treatiſe of the civilian Hottoman, giving an account of the free ſtate of France, and other parts of Europe, before the loſs of their liberties. The 2d edition of this work, with additions, and a new "Preface" by the tranſlator, came out in 1721, 8vo. He is likewiſe reputed the author of ſeveral pieces, written with great force of reaſon and maſculine eloquence, in defence of liberty, the conſtitution of his country, and the common rights of mankind: and it is certain, that few men of his fortune and quality were more learned, or more highly eſteemed by men of learning. In the printed correſpondence between Locke and Molyneux, there are letters which ſhew the high regard thoſe gentlemen had for him: "I am here at Dublin," ſays Mr. Molyneux to Mr. Locke, "very happy in the friendſhip of an honourable "perſon, Mr. Moleſworth, who is an hearty admirer and "acquaintance of yours. We never meet but we remember "you. He ſometimes comes into my houſe, and tells me, "'tis not to pay a viſit to me, but to pay his devotion to "your image that is in my dining-room." To which Mr. Locke anſwers: "I muſt beg you to return my acknow-"ledgments to Mr. Moleſworth, in the civileſt language "you can find, for the great compliment you ſent me from "him. I have been not a little troubled, that I could not "meet with the opportunities I ſought, to improve the ad-"vantage I propoſed to myſelf, in an acquaintance with ſo "ingenious and extraordinary a man as he is." Locke's Works, vol. iii.

MOLIERE, a famous French comedian, whoſe true and original name was John Baptiſt Pacquelin, was born at Paris about 1620. He was both ſon and grandſon to valets de chambres, tapeſtry-makers to Lewis XIII. and was deſigned for the ſame buſineſs, with a view of ſucceeding his father in that place. But the grandfather being very fond of the boy, and at the ſame time a great lover of plays, uſed to take him often with him to the hôtel de Bourgogne; which preſently rouſed up Moliere's natural genius and taſte from dramatic repreſentations, and created in him ſuch a diſguſt to the trade of tapeſtry-making, that at laſt his father conſented to let him go, and ſtudy under the Jeſuits, at the college of Clermont. He finiſhed his ſtudies there in five years time, in which he contracted an intimate friend-

ſhip with Chapelle, Bernier, and Cyrano. Chapelle, with whom Bernier was an aſſociate in his ſtudies, had the famous Gaſſendi for his tutor, who willingly admitted Moliere to his lectures, as he afterwards alſo admitted Cyrano. It was here that Moliere deeply drank of that ſound philoſophy, and ſtored himſelf with thoſe great principles of knowledge, which ſerved as a foundation to all his comic productions. When Lewis XIII. went to Narbonne, in 1641, his ſtudies were interrupted: for his father, who was grown infirm, not being able to attend the court, Moliere was obliged to go there to ſupply his place. However, upon his return to Paris, when his father was dead, his paſſion for the ſtage, which had induced him firſt to ſtudy, revived more ſtrongly than ever; and if it be true, as ſome have ſaid, that he ſtudied the law, and was admitted an advocate, he ſoon yielded to the influence of his ſtars, which had deſtined him to be the reſtorer of comedy in France.

The taſte for theatrical performances was almoſt univerſal in France, after cardinal de Richelieu had granted a peculiar protection to dramatic poets. Many little ſocieties made it a diverſion to act plays in their own houſes; in one of which, known by the name of "The illuſtrious Theatre," Moliere entered himſelf; and it was then, for ſome reaſon or other, that he changed his name of Pocquelin for that of Moliere, which he retained ever after. What became of him from 1648 to 1652 we know not, this interval being the time of the civil wars, which cauſed diſturbances in Paris; but it is probable, that he was employed in compoſing ſome of thoſe pieces which were afterwards exhibited to the public. La Bejart, an actreſs of Campagne, waiting, as well as he, for a favourable time to diſplay her talent, Moliere was particularly kind to her; and as their intereſts became mutual, they formed a company together, and went to Lyons in 1653, where Moliere produced his firſt play, called "Etourdi, or the Blunderer." This drew almoſt all the ſpectators from the other company of comedians, which were ſettled in that town; ſome of which company joined with Moliere, and followed him into Languedoc, where he offered his ſervices to the prince of Conti, who gladly accepted them. About the latter end of 1657, Moliere departed with his company for Grenoble, and continued there during the carnival of 1658. After this he went and ſettled at Rouen, where he ſtaid all the ſummer; and having made ſome journies to Paris privately, he had the good luck to

pleaſe

pleaſe the king's brother, who, granting him his protection, and making his company his own, introduced him in that quality to the king and queen-mother. That company began to appear before their majeſties and the whole court, Oct. 1658, upon a ſtage erected on purpoſe, in the hall of the guards of the Old Louvre; and were ſo well approved, that his Majeſty gave orders for their ſettlement at Paris. The hall of the Petit Bourbon was granted them, to act by turns with the Italian players. In 1663, Moliere obtained a penſion of a thouſand livres: and in 1665, his company was altogether in his majeſty's ſervice. He continued all the remaining part of his life to give new plays, which were very much and very juſtly applauded: and if we conſider the number of works which he compoſed in about the ſpace of twenty years, while he was himſelf all the while an actor, and interrupted, as he muſt be, by perpetual avocations of one kind or other, we muſt needs admire the quickneſs, as well as fertility of his genius; and we ſhall rather be apt to think with Deſpreaux, "that rhime came to him," than give credit to ſome others, who ſay he "wrote very "ſlowly."

His laſt comedy was "Le malade imaginaire, or The hy-"pochondriac;" and it was acted for the fourth time Feb. 17, 1673. Upon this very day Moliere died; and there was ſomething in the manner of his death very extraordinary. The chief perſon repreſented in "Le malade imaginaire" is a ſick man, who, upon a certain occaſion, pretends to be dead. Moliere repreſented that perſon, and conſequently was obliged, in one of his ſcenes, to act the part of a dead man. Now it has been ſaid, by many people, that he expired in that part of the play; and that when he was to make an end of it, in order to diſcover that it was only a feint, he could neither ſpeak nor get up, being actually dead. The poets took hold of this incident to ſhew their wit: they handed about a great many ſmall pieces. But of all that were made upon Moliere's death, none were more approved than theſe four Latin verſes:

"Roſcius hic ſitus eſt triſti Molierus in urna,
"Cui genus humanum ludere, ludus erat.
"Dum ludit mortem, mors indignata jocantem
"Corripit, & mimum fingere ſæva negat."

"Here Moliere lies, the Roſcius of his age,
"Whoſe pleaſure, while he liv'd, was to engage

" With human nature in a comic ſtrife,
" And perſonate her actions to the life.
" But ſurly death, offended at his play,
" Would not be jok'd with in ſo free a way.
" He, when he mimick'd him, his voice reſtrain'd,
" And made him act in earneſt what he feign'd."

This account would probably be ſooner credited, as it afforded plentiful matter to the poets for witty conceits and ingenious alluſions: elſe the truth is, that Moliere did not die in ſuch a manner, but had time enough, though very ill, to make an end of his part. Thus the beſt accounts of him relate, that, during the time of the play, he was ſo much troubled with a defluxion upon his lungs, that he had much ado to act his part; that he did end it however, though he was ſeen to be in great pain; that when the comedy was over, he went home and was got to bed; that his cough increaſing violently, a vein broke in his lungs, and that he was ſuffocated with blood in about half an hour after. He died in his 53d year: and the king was ſo extremely affected with the loſs of him, that, as a new mark of his favour, he prevailed with the archbiſhop of Paris not to deny his being interred in conſecrated ground. For we muſt obſerve, that as Moliere had gained himſelf many enemies, by ridiculing the folly and knavery of all orders of men, ſo he had drawn upon himſelf the reſentment of the eccleſiaſtics in particular, by expoſing the hypocrites of their order, and the bigots among the laity, in that inimitable maſter-piece of art, called the " Tartuffe." They took the advantage of this play, to ſtir up Paris and the court againſt its author; and if the king had not interpoſed between him and harm, he had then fallen a ſacrifice to the fury and indignation of the clergy. The king ſtood his friend now he was dead; and the archbiſhop, through his majeſty's interceſſion, permitted him to be buried at St. Joſeph's, which was a chapel of eaſe to the pariſh church at St. Euſtace.

Many are of opinion, that Moliere's plays exceed, or equal, the nobleſt performances of that kind in ancient Greece and Rome. " He was," ſays Voltaire, " the beſt " comic poet that ever lived in any nation. And it muſt " be confeſſed, that if we compare the art and regularity of " our theatre, with the irregular ſcenes of the ancients, " their weak intrigues, the ſtrange practice of declaring by " actors, in cold and unnatural monodies, what they had " done,

Siécle des Louis XIV. tom. ii.

" done, and what they would do; it muſt be confeſſed, I " ſay, that Moliere retrieved comedy out of chaos, as Cor- " neille had tragedy, and that the French have been ſupe- " riour in this reſpect to all the people upon earth." We will leave the critics to diſpute the point with this Frenchman, if they ſhall think it worth their while; and conclude our account with obſerving, that this excellent comedian, however bleſſed in other reſpects, was particularly unhappy in a wife. He has ſucceeded extremely well in deſcribing the jars of married people, and the uneaſineſs of jealous huſbands; and it is no wonder if he has; for it is ſaid, that he knew it by experience, as well as any man in the world. His wife was the daughter of Mrs. La Bejart above-mentioned, and was born when her mother was with him at Languedoc. Moliere married her ſome time after he had ſettled his company at Paris; notwithſtanding which, ſome have ſuſpected that he was her father. Be that as it will, he was extremely jealous of her; and it is agreed on all hands, that he had reaſon to be ſo.

MOLINÆUS (CAROLUS), or CHARLES DU MOULIN, a famous lawyer, was born at Paris in 1500. His family was noble, and Papyrius mentions a thing very ſingular, viz. " that thoſe of the family of Moulin were related to Eliza- " beth queen of England;" which ſhe acknowledged herſelf in 1572, ſpeaking with Francis duke of Montmorency, marſhal of France and embaſſador to England. This relation probably came by Thomas Bulloigne, viſcount of Rochefort, that queen's grandfather by the mother's ſide: for Sanderus and others ſay, " that this Rochefort being em- " baſſador to France, gave his daughter Anne of Bulloigne " to a gentleman of Brie, a friend and relation of his, to " take care of her education; and this gentleman is ſuppoſed " to be the lord of Fontenay in Brie, of the family of du " Moulin." This branch came from Denys du Moulin, lord of Fontenay in Brie, archbiſhop of Thouloufe, patriarch of Antioch, and biſhop of Paris, where he died in 1447. Charles du Moulin was a very learned man, and compoſed ſeveral works, which were collected into three volumes in folio. He was called, " the French Papinian, the French " and German lawyer;" and died at Paris in 1566, a Roman Catholic, as it is ſaid, though a Proteſtant before.

MOLINÆUS (PETER), or PETER DU MOULIN, a celebrated French Proteſtant miniſter, and of the ſame family

with Charles du Moulin, was born at Vexin in 1568. He firſt imbibed the rudiments of literature at Sedan: and, when he arrived at twenty years of age, was ſent to finiſh his education in England, where he became a member of Chriſt-college in Cambridge. After four years ſtay in England, he went to Holland among the retinue of the duke of Wittemberg, and had the ill luck to be ſhipwrecked in his paſſage, when he loſt all his books and baggage. This gave occaſion to his writing an elegant poem intituled, "Votiva tabula," which did him great credit, and procured him many friends. The French embaſſador countenanced him greatly (for Henry IV. at that time ſent Proteſtant embaſſadors into Proteſtant countries) and recommended him to the queen-mother; by whoſe intereſt he obtained the profeſſorſhip of philoſophy at Leyden, then vacant. This he held for five or ſix years, and had ſeveral diſciples, who afterwards became famous; among the reſt Hugo Grotius. He read lectures upon Ariſtotle, and diſciplined his ſcholars in the art of diſputing; of which he made himſelf ſo great a maſter, that he was always the ſcourge and terror of the Papiſts. Scaliger was very much his patron; and when du Moulin publiſhed his Logic at Leyden in 1596, was ſo gracious as to ſay of the epiſtle prefatory, "hæc epiſtola non eſt hujus "ævi." He taught Greek alſo in the divinity ſchools, in which he was extremely well ſkilled, as appears from his book intituled, "Novitas Papiſmi," where he expoſes cardinal Perron's ignorance of that language.

In 1599, he went to Paris, to be miniſter at Charenton, and chaplain to Catharine of Bourbon, the king's ſiſter, who was then married to Henry of Lorrain duke of Bar. This lady continued a determined Proteſtant in ſpite of all attempts to convert her. The Pope applied to Henry IV. about the converſion of his ſiſter, and Henry ſet his divines upon her; but du Moulin preſerved her ſound and orthodox in the faith againſt all their artifices. Perron and Cotton were the men chiefly employed, with whom du Moulin had frequent conflicts; and Henry begged of her himſelf, only to hear his chaplains preach. She conſented to hear father Cotton, who was immediately ordered to preach before the king and his ſiſter in the very place where du Moulin had preached before. However, to ſecure herſelf the better againſt the wiles of this Jeſuit, ſhe contrived to have du Moulin ſo placed, that he might hear all that Cotton ſaid. Cotton's diſcourſe was upon the Holy Spirit's inhabiting the hearts of men, and it began in this manner: "I once had the curioſity to viſit an "hoſpital

" hoſpital of mad perſons; upon my entrance into which, " a grave old gentleman very courteouſly received me, and " leading me about, ſhewed me all the different kinds of " them. That, pointing to one, fancies himſelf to be " ſnow, and would not come near a fire, for fear he ſhould " be melted. This, ſays he, takes himſelf for an earthen " veſſel, and keeps carefully from walls, leſt he ſhould be " broken into pieces. Thoſe four are ſtill madder; for " they imagine themſelves inſpired with the ſpirit of propheſy. " One calls himſelf Elias, another Jeremiah, another Da- " niel, and another St. Paul; but I, who am the Holy " Ghoſt, know that they are all mad and impoſtors, for " they never were ſent by me. Thus the reverend old " gentleman, after he had acquainted me with the different " diſtempers of other madmen, diſcovered at laſt his own: " for he talked ſo very ſoberly, and with ſo much gravity, " that I did not perceive in him the leaſt ſymptom of mad- " neſs, till he declared himſelf to be the Holy Ghoſt. The " ſame kind of madneſs may be ſeen among the pretended " reformed. Wiſe and religious princeſſes (meaning the " king's ſiſter), wiſe and faithful counſellors (the duke of " Sully), wiſe and learned ſenators (Philip de Mornay), all " theſe you may ſee wiſe and prudent in every reſpect, ex- " cept that they fancy they have the Holy Spirit, which " they really have not." So it is, that one part of the world continues to call the other fooliſh and mad, while in the mean time, perhaps, they themſelves are not leſs ſo: for what it is, I pray, which is to hinder us from concluding, that the Jeſuit Cotton, like his reverend guide in the hoſpital, was not only mad himſelf, but even madder than thoſe very Proteſtants, whom he takes upon him to reproach? Obſerve, by the way, the pious uſe that was here made of the pulpit; and conſider the great comfort that muſt needs ſpring up in the breaſts of the righteous, upon ſeeing it dedicated to ſuch holy purpoſes.

Though Henry IV. was very angry at du Moulin for baffling the Jeſuit, and defeating his endeavours to convert his ſiſter; yet the king had always a great regard for him, which du Moulin well knew, and of which he ever retained a very grateful remembrance. After the death of Henry, therefore, which happened in 1610, du Moulin publiſhed a book, in which he charged the murder of that monarch upon Cotton, and the whole order of Jeſuits. It had been ſaid, that Ravillac was excited to that deſperate act by ſome

notions, which he had picked up in the writings of the Jeſuits, of Mariana in particular, touching the perſons and authority of kings: upon which account father Cotton publiſhed an "Apologetical Piece," to ſhew that the doctrine of the Jeſuits was exactly conformable to the decrees of the council of Trent. This was anſwered by du Moulin in a book intituled, "Anticotton, or A refutation of father Cotton:" wherein is proved, that the Jeſuits were the real authors of that execrable parricide: though ſome indeed have doubted whether he was the author of that book. In 1615, James I. who had long correſpondence with du Moulin by letters, ſent to invite him into England; which invitation his church at Paris would not ſuffer him to accept of, till he had given a ſolemn promiſe in the face of his congregation, that he would return to them at the end of three months. The king received him with great affection; took him to Cambridge at the time of the commencement, where he was honoured with a doctor's degree; and at his departure from England, preſented him with a prebend in the church of Canterbury. Du Moulin had afterwards innumerable diſputes with the Jeſuits; and when they found that nothing was to be done with him this way, they made uſe of others. They tried to bring him over to them by the promiſe of great rewards; and they attempted more than once his life, ſo that he was obliged at length always to have a guard. In 1617, when the United Provinces deſired the Reformed churches of England, France, and Germany, to ſend ſome of their miniſters to the ſynod of Dort, du Moulin and three others were deputed by the Gallican church; but were forbidden to go by the king upon pain of death. In 1618, he had an invitation from Leyden to fill their divinity chair, which was vacant, but refuſed to accept of it. In 1620, when he was preparing to go to the national ſynod of the Gallican church, baron Herbert of Cherbury, then embaſſador from Britain at the court of France, aſked him to write to king James, and to urge him, if poſſible, to undertake the defence of his ſon-in-law the king of Bohemia, who then ſtood in need of it. Du Moulin declined the office; but the embaſſador, knowing his intereſt with James, would not admit of any excuſe. This brought him into trouble; for it was ſoon after decreed by an order of parliament, that he ſhould be ſeized and impriſoned, for having ſolicited a foreign prince to take up arms for the Proteſtant churches. Appriſed of this, he ſecretly betook himſelf to the embaſſador Herbert, who ſuſpected that his letters to the king were intercepted; and adviſed

Lettres de M. Bayle, p. 518. edit. Amſt. 1729.

viſed him to fly, as the only means of providing for his ſafety. He went to Sedan, where he accepted the divinity-profeſſorſhip and the miniſtry of the church; both which he held to the time of his death, which happened March 10, 1658, in his 90th year. He took a journey into England in 1623, when cardinal Perron's book was publiſhed againſt king James: and, at that king's inſtigation, undertook to anſwer it. This anſwer was publiſhed at Sedan, after the death of James, under the title of "Novitas Papiſmi, ſive Perronii confutatio, regiſque Jacobi, ſed magis ſacræ veritatis defenſio." He was the author of many other learned works.

MOLINOS (MICHAEL). See QUIETISTS.

MOLLOY (CHARLES, Eſq;) deſcended from a very good family in the kingdom of Ireland, and was himſelf born in the city of Dublin, and received part of his education at Trinity College there, of which he afterwards became a fellow. At his firſt coming to England he entered himſelf of the Middle-Temple, and was ſuppoſed to have had a very conſiderable hand in the writing of a periodical paper, called, "Fog's Journal," as alſo ſince that time to have been almoſt the ſole author of another well-known paper, intituled, "Common Senſe." All theſe papers give teſtimony of ſtrong abilities, great depth of underſtanding, and clearneſs of reaſoning. Dr. King was a conſiderable writer in the latter, as were lords Cheſterfield and Lyttelton. Our author had large offers made him to write in defence of Sir Robert Walpole, but theſe he rejected: notwithſtanding which, at the great change in the miniſtry in 1742, he was entirely neglected, as well as his fellow-labourer Amherſt, who conducted "The Craftſman." Mr. Molloy, however, having married a lady of fortune, was in circumſtances which enabled him to treat the ingratitude of his patriotic friends with the contempt it deſerved. He lived many years after this period, dying ſo lately as July 16, 1767. He alſo wrote three dramatic pieces, 1. "Perplexed Couple." "1715," 12mo. 2. "The Coquet, 1718." 8vo. 3. "Half-pay Officers, 1720," 12mo. None of which met with any very extraordinary ſucceſs. Biographia Dramatica.

MOLSA (FRANCIS MARIA), an eminent poet of the 16th century, was born at Modena. La Monnoie, in a letter to Bayle, has given a particular account of him; which

we

we will inſert as much of, in the courſe of this memoir, as is neceſſary to illuſtrate his character. "Molſa," ſays la Monnoie, "had a happy genius, which was ripened by ſtudy "into perfection. Learning and politeneſs were combined "in him. He underſtood the Greek, and, as Lilius Gyral-"dus ſays, even the Hebrew, together with the Latin, "and his own language. He ſucceeded both in proſe and "verſe, in the ſerious and the comic; inſomuch, that, far "beyond the judgement which his countryman Sadolet made "of him, viz. that he would have excelled in every kind "of compoſition to which he could have attached himſelf, "he excelled in all, without attaching himſelf to any one." He gained ſo prodigious a reputation by his Latin and Italian poetry, that, as Paul Jovius tells us, "for thirty years to-"gether the patrons of wit at Rome ſtrove to promote him." If he had behaved with the leaſt prudence, he might eaſily have raiſed himſelf to conſiderable preferments and fortunes in the world; but he managed ſo ill, that it was not poſſible to ſerve him. He was intirely debauched; but that was not all: he did not uſe precaution enough to ſecure him from the laſt contempt: for, as Bayle obſerves upon this occaſion, "in ſpite of the great corruption of mankind, "even ſuch as are not over virtuous themſelves, regard "with contempt and horror thoſe who neglect decency in "the purſuit of unlawful pleaſure." Hence it came to paſs, that Molſa deſtroyed his reputation, and put an abſolute ſtop to the progreſs of his fortunes; which would probably not have happened, if his debaucheries had been managed with more diſcretion. He died in 1544, of the French diſeaſe, which la Monnoie "ſuſpects he catched of a miſtreſs, one "Furnia, whom he loved ſo paſſionately, that he took the "name of Furnius from her; but who became a public "courteſan, ſoon after his death." What his age was at his death, cannot preciſely be determined; but it appears from ſome lines of a beautiful elegy, which he made a few days before, that he was not old:

Bayle's Dict. art. MOLSA. note C.

In elogiis, cap. 104. p. 243.

"Hic jacet ante annos crudeli tabe peremptus
"Molſa: ter injecto pulvere paſtor abi."

That is, "Here lies Molſa, who fell untimely by cruel in-"fection. Swains, paſs not his grave, without perform-"ing the rites due to his ſhade." So again:

"Ante diem Elyſios cogor cognoſcere campos."

"I am obliged to go to the Elyſian fields before my time."

Boccalini

Boccalini has diverted himſelf abundantly with this miſfortune of Molſa's. He introduces Chriſtopher Columbus, Fernando Cortes, Magellan, Americus Veſputius, and others, deſiring of Apollo, that ſince the diſcovery of the new world, and the bringing forth its advantages, was owing to them, their memories ſhould be conſecrated to immortality by monuments, proportioned to their ſervices. The chancellor of Parnaſſus had already drawn up the decree, when Molſa appeared to oppoſe their requeſt. His head was quite bald; he had not a hair upon his chin; his noſe was decayed, and his face covered with ſcabs and plaiſters. "Behold," ſays he, "ſhewing his wounds, "behold the jewels and fine commodities, which theſe "gentlemen have brought us from the new world! They "have brought us a curſed malady, unknown to our fore- "fathers; contagious, infamous, and fatal to generation: "a damned Neapolitan diſeaſe, the effects of which you ſee "upon my face, and with which my whole body is affected." Upon this, turning to Chriſtopher Columbus, he began to unbutton his breeches; but the Muſes, fearing leſt too indecent an object ſhould defile the purity of their eyes, cauſed him to be ſtopped from proceeding any farther. "It is "hard," ſays la Monnoie, "to apologiſe for him upon the "article of licentiouſneſs, unleſs we admit thoſe principles "in morals, of which he was himſelf moſt firmly perſuaded, "viz. that, provided a man abſtains from great crimes, ſuch "as murder, robbery, and every kind of violence, he may "with an innocent liberty enjoy the ſenſual pleaſures at large. "And, according to his way of reckoning, his was one "of the pureſt and moſt blameleſs lives that ever was led. "He flatters himſelf in the elegy above-mentioned, that "ſomebody upon examining it would propoſe it as an ex- "ample, and that this ſhall be the ſubject of his panegyric:

"Tum faciles memoret mores, & puriter acta
"Percurrat vitæ tempora quæque meæ."

Boccalini Ragguagli di Parnaſſo, cent. 2 cap. 90.

That is, "let him take notice of the ſoftneſs of my man- "ners, and run over all the ſtages of my blameleſs life." It has been ſaid of him, among other things, that he died in ſuch a chriſtian-like diſpoſition, that no body can doubt but his ſoul went directly to heaven. This one of his friends makes uſe of, among other topics of conſolation, for thoſe who were afflicted with the loſs of ſo fine a genius. "But," ſays Bayle, "whatever good diſpoſitions he might diſcover "in his laſt moments, his former life gives great cauſe

Luca Contile, lettere, lib. i.

" to be afraid, that he had occaſion for ſeveral years pur-
" gatory."

We muſt not forget to obſerve, that Molſa was a great orator, as well as a great poet. He met once with a favourable opportunity of diſplaying his talent this way: for having ſeen the people of Rome highly incenſed againſt Lorenzo de Medicis, who had cut off the heads of a great number of ancient ſtatues, he accuſed him of that action, and made ſo lively an oration upon it, that he perfectly overwhelmed him with confuſion and deſpair: and it was generally believed, that Lorenzo de Medicis was ſo confounded at the infamy, with which he was branded in that oration, that, in order to efface it, he reſolved to reſtore the city of Florence to its liberty, by aſſaſſinating Alexander de Medicis his near relation, which he did in 1537.

Jovius in elogiis, cap. 104.

Hilerion de Coſte, Eloges des dames illuſtres, tom. ii.

MOLSA (TARQUINIA), daughter of Camillo Molſa, knight of the order of St. James of Spain, and grand-daughter of Francis Maria Molſa, was one of the moſt accompliſhed ladies that ever appeared in the world; wit, learning, beauty, and virtue, all uniting in her in a moſt extraordinary degree. Her father obſerving, while ſhe was yet very young, the goodneſs and excellence of her genius, procured her the beſt maſters in every branch of literature and ſcience. Lazaro Labadini, a celebrated grammarian of thoſe times, taught her polite literature; and her Latin compoſitions in proſe and verſe ſhew, that ſhe attained the art of writing well, and compoſing correctly. She became learned in Ariſtotle, under Camillo Corcapani. Anthony Guarini, the mathematician, taught her the doctrine of the ſphere. She learned poetry under Francis Patricius the famous philoſopher; and logic and philoſophy under P. Latoni, who alſo inſtructed her thoroughly in the Greek tongue. The rabbi Abraham taught her the principles of the Hebrew language; and John Maria Barbier formed her in the politeneſs of the Tuſcan tongue; in which ſhe has not only written a great number of eaſy and elegant verſes, but likewiſe ſeveral letters, and other pieces, which are in high eſteem with the polite and learned in Italy. Beſides her original works, ſhe has tranſlated ſeveral things from Greek and Latin in a manner which ſhews her to have underſtood thoſe languages as well as her own. Afterwards ſhe learned muſic, as a relaxation and diverſion from her more ſerious ſtudies; and in this art ſhe attained the higheſt degree of perfection. She uſed to play upon the violin,

as well as upon the lute, and ſing to it at the ſame time in ſo exquiſite a taſte, as charmed every hearer: and ſhe inſtituted at length a choir of ladies, over which ſhe herſelf uſed to preſide. The elogium, which Francis Patricius, one of her tutors has given her, is curious and worth tranſcribing; as it is not ſuppoſed to exceed the truth, although it is written in the higheſt ſtrains of panegyric. "Non tu," ſays he, "ut aliæ ſolent, ſummis labris libros attigiſti. Tu "non modo Hetruſcam politiſſimam linguam, ſed Latinam, "ſed Græcam, optime calles, &c." That is, "You "have not ſuperficially read books, as other ladies uſe to "do. You have not only a perfect knowledge of the "Tuſcan tongue in its greateſt purity, but likewiſe of the "Latin and Greek: in the latter of which you can read "and underſtand, not only hiſtorians and orators, but alſo "philoſophers, and even Plato himſelf, Jove's rival in elo-"quence, and likewiſe the poets of any kind, even Pindar; "and that without the leaſt difficulty. And what may ſur-"paſs the admiration of all, you learnt this language, by "my reading Plato to you, within the compaſs of three "months. In Latin you compoſe verſes of all ſorts; and "in Tuſcan you write poems, good gods! how full of wit "and ingenuity! You can ſolve all the difficulties in logic. "You are a perfect miſtreſs of the ethics of Plutarch, "Ariſtotle, and Plato. You have made a vaſt proficiency "in natural philoſophy; and have drunk very deep of Ca-"tholic theology. What need I mention muſic of every "kind, when the whole band, not of the muſicians only, "but of the Muſes themſelves, look upon you with admira-"tion and aſtoniſhment! The moſt ſkilful man in muſic "is ſo far from excelling, that he does not ſo much as "equal you. When you ſing to the lute, when you per-"form baſs and tenor at the ſame time, the one on the lyre, "and the other with your voice, all the Graces adorn, ſur-"round, and admire you. Would I were able to expreſs "myſelf ſo, that thoſe, who read this, might imagine they "heard you. Good gods! what eloquence, what ſpirit, "what wit, what agreeableneſs in converſation, what ſweet-"neſs of temper, what politeneſs of behaviour! The moſt "judicious Benedictus Manzolus your countryman, and "biſhop of Reggio, very juſtly prefers you, not only to "your moſt eloquent father Camillus, but alſo to your "grandfather Francis Maria Molſa, a great man in every "reſpect."

F. Patricius, in epiſt. dedicat. diſcuſſionum peripateticorum, vol. ii.

This

Hilarion de Coſte, ut ſupra.

This lady was in high repute at the court of Alphonſus II. duke of Ferrara, a prince of great judgement, and a paſſionate lover of every thing that was elegant; and we are told, that he ſtood raviſhed with admiration, upon finding ſo many more accompliſhments than he had been taught to expect in her. But the moſt authentic teſtimony and declaration of her high merit and character, was that which ſhe received from the city of Rome; which, by a decree of the ſenate, in which all her excellences and qualifications are ſet forth, honoured her with the title of Singular, and beſtowed the rights of a Roman citizen upon her, and the whole family of Molſa. Part of the patent runs thus: "Etſi novum atque inuſitatum eſt in civium numerum a ſenatu fœminas cooptari, quarum virtus ac fama domeſticorum parietum finibus contineri cum debeat, raro publicis in negotiis uſui reipublicæ eſſe ſolet; tamen ſi aliqua inter eas unquam extiterit, quæ non ſolum cæteras ſui ordinis, ſed viros etiam virtutibus pæne omnibus ſupergrediatur, æquum eſt, ut novo exemplo, noviſque inuſitatiſque meritis, novi itidem honores inuſitatique perſolvantur. Cum itaque Tarquinia Molza Mutinæ, &c. celebres illas Romanas heroinas æmulatur virtutibuſque exprimat, ut ei nihil præter patriam Romanam deeſſe videatur, ne hoc unum ad abſolutam ejus gloriam deſiderari poſſit, ſenatus populuſque Romanus civitate donandam cenſuit, &c." That is, "Though it be new and uncommon for the ſenate to admit women into the number of citizens, whoſe excellences and fame, as they ought to be confined to family affairs, are ſeldom of ſervice to the commonwealth in public matters; yet if there be any one among them, who not only ſurpaſſes the reſt of her own ſex, but even the men in almoſt all virtues, it is reaſonable, that by a new example new and unuſual honours ſhould be paid to new and unuſual merit. Since therefore Tarquinia Molſa, a native of Modena, &c. reſembles by her virtues thoſe famous Roman heroines, ſo that ſhe ſeems to lack nothing but being a Roman citizen, that this alone might not be wanting to complete her glory, the ſenate and people of Rome have decreed to preſent her with the freedom of the city, &c." The decree was paſſed at the capitol, Dec. 8, 1600, when Curtio Martolo and Angelo Foſco were chancellors of the ſenate and people of Rome.

Molſa was married; but, loſing her huſband without having any children, would never conſent to be married again,

again, although ſhe was very young. She gave ſuch lively tokens of her grief, that Patricius compares her to another Artemiſia. Epiſt. dedicat. ut ſupra.

MOLYNEUX (WILLIAM, Eſq;), an excellent mathematician and aſtronomer, was born, April 17, 1656, at Dublin, where his father, a gentleman of good family and fortune, lived. Being of a tender conſtitution, he was educated under a private tutor at home, till he was near fifteen, and then placed in the univerſity of Dublin, under the care of Dr. Palliſer, afterwards archbiſhop of Caſhell. He diſtinguiſhed himſelf here by the probity of his manners, as well as by the ſtrength of his parts; and having made a remarkable progreſs in academical learning, and particularly in the new philoſophy, as it was then called, he proceeded at the regular time to his bachelor of arts degree. After four years ſpent in this univerſity, he left it; and being ſent to London, was admitted into the Middle-Temple in June 1675. He ſtaid there three years, and applied himſelf to the ſtudy of the laws of his country, as much as was neceſſary for one who was not deſigned for the profeſſion of the law; but the bent of his genius, as well as inclination, lying ſtrongly to philoſophy and mathematics, he ſpent the greateſt part of his time in theſe enquiries, which, from the extraordinary advances newly made therein by the Royal Society, were then chiefly in vogue.

Thus accompliſhed, he returned to Ireland in June 1678, and ſhortly after married Lucy, daughter of Sir William Domvile, the king's attorney-general. Being maſter of an eaſy fortune, he continued to indulge himſelf in proſecuting ſuch branches of natural and experimental philoſophy as were moſt agreeable to his fancy; wherein aſtronomy having the greateſt ſhare, he began, about 1681, a literary correſpondence with Flamſtead the king's aſtronomer, which he kept up for ſeveral years. In 1683, he formed a deſign of erecting a philoſophical ſociety at Dublin, in imitation of the Royal Society at London; and, by the countenance and encouragement of Sir William Petty, who accepted the office of preſident, they began a weekly meeting that year, when our author was appointed their firſt ſecretary. The reputation of his parts and learning, which by means of this ſociety became more known, recommended him, in 1684, to the notice and favour of the duke of Ormond, then lord lieutenant of Ireland; by whoſe influence chiefly he was appointed that year, jointly with Sir William Robinſon, ſurveyor-

veyor-general of his majeſty's buildings and works, and chief engineer. In 1685, he was choſen fellow of the Royal Society at London; and that year, for the ſake of improving himſelf in the art of engineering, he procured an appointment from the Iriſh government, to view the moſt conſiderable fortreſſes in Flanders. Accordingly he travelled through that country and Holland, and ſome part of Germany and France; and carrying with him letters of recommendation from Flamſtead to Caſſini, he was introduced to him, and others, the moſt eminent aſtronomers in the ſeveral places through which he paſſed.

Soon after his return from abroad, he printed at Dublin, in 1686, his "Sciothericum teleſcopium," containing a deſcription of the ſtructure and uſe of a teleſcopic dial invented by him: another edition of which was publiſhed at London in 1700, 4to. Upon the coming out of Sir Iſaac Newton's "Principia" the following year, 1687, our author was ſtruck with the ſame aſtoniſhment as the reſt of the world; but declared alſo, that he was not qualified to examine the particulars. Halley, with whom he conſtantly correſponded, had ſent him the ſeveral parts of this ineſtimable treaſure, as they came from the preſs, before the whole was finiſhed, aſſuring him, that he looked upon it as the utmoſt effort of human genius: and ſome time after it was publiſhed, Flamſtead deſiring his opinion of it, he ſent the following, in a letter dated at Dublin, May 19, 1688. "You deſire "to know our thoughts in this place of Mr. Newton's "book; and to this I anſwer, that I have not yet had time "to ſettle to it ſeriouſly; for I find I muſt rub up all the "little notions I have of conics and the doctrine of ratios, "which are half ſlipped out of my head, before I venture "upon it: and I queſtion, after all, whether I ſhall be able "to maſter it, for I perceive it is a piece, that requires "great application, or elſe it is invincible. Neither do I "know any mathematic head in this place, that has thoroughly "conſidered the whole, unleſs it be the honourable Mr. "Roberts, the earl of Radnor's younger ſon, who is at preſent in town.—He tells me, he has run through Mr. "Newton's book, and finds it really admirable. One obſervation in Mr. Newton's book, though not firſt ſtarted "there, is truly to be wondered at by all mortals; and that "is the *ſeſquialtera ratio* between the periods and diſtances "of the planets, and this not only among the primary erratics, but even among the leſſer ſets of dancers.—It is in "my opinion a moſt amazing thought to conſider, how uni-

"verſally

"verſally this great law runs through the whole frame of "nature, and agrees to bodies at ſuch vaſt diſtances, and "that ſeem to have no tie or reſpect to each other. It is to "me beyond exception the ſtrongeſt argument that can be "drawn from the frame of this univerſe for the proof of a "God, to ſee one law ſo fixed and inviolable among thoſe "vaſt and diſtant *chori*, who certainly could not therefore "be put into this poſture and motion by chance, but by an "omnipotent intelligent Being."

In 1688, the philoſophic ſociety at Dublin was broke up and diſperſed by the confuſion of the times. Mr. Molyneux had diſtinguiſhed himſelf as a member of it from the beginning, by preſenting to it ſeveral diſcourſes upon curious ſubjects; ſome of which were tranſmitted to the Royal Society at London, and afterwards printed in the "Philoſophical "Tranſactions." In 1689, among great numbers of other Proteſtants, he withdrew from the diſturbances in Ireland; and, after a ſhort ſtay in London, fixed himſelf with his family at Cheſter. In this retirement, he employed himſelf in putting together the materials he had ſome time before prepared for his "Dioptrics," in which he was much aſſiſted by Flamſtead; and in Auguſt 1690, went to London to put it to the preſs, where the ſheets were reviſed by Halley, who, at our author's requeſt, gave leave for printing, in the appendix, his celebrated theorem for finding the foci of optic glaſſes. Accordingly the book came out, 1692, in 4to, under the title of "Dioptrica nova: a Treatiſe of Dioptrics, "in two parts; wherein the various effects and appearances "of ſpherical glaſſes, both convex and concave, ſingle and "combined, in teleſcopes and microſcopes, together with "their uſefulneſs in many concerns of human life, are ex-"plained." He gave it the title of "Dioptrica nova," not only becauſe it was almoſt wholly new, very little being borrowed from other writers, but becauſe it was the firſt book that appeared in Engliſh upon the ſubject. This work does not contain any of the more curious ſpeculations therein, that being foreign to his deſign; but ſeveral of the moſt generally uſeful propoſitions for practice are demonſtrated in a clear and eaſy manner, for which reaſon it was many years much uſed by the artificers: and the ſecond part is very entertaining, eſpecially in his hiſtory which he gives of the ſeveral optical inſtruments, and of the diſcoveries made by them. The dedication of the "Dioptrics" being addreſſed to the Royal Society, he takes notice, among other improvements in philoſophy, by building it upon experience, of the

advances that had been lately made in logic "by the incom-
"parable Mr. John Locke, who, in his 'Eſſay upon hu-
"man Underſtanding,' had rectified," ſays he, "more
"received miſtakes, and delivered more profound truths,
"eſtabliſhed upon experience and obſervation, for the direc-
"tion of man's mind in the proſecution of knowledge,
"which may be properly termed logic, than are to be met
"with in all the volumes of the ancients; and that he had
"clearly overthrown all thoſe metaphyſical whimſies, which
"affected men's brains with a ſpecies of madneſs, whereby
"they fancied a knowledge where they had none, by
"making a noiſe with ſounds without clear and diſtinct
"ſignifications." This compliment, together with a pre-
ſent of his book, drew a letter of thanks from Mr. Locke to
our author; whence began an acquaintance that preſently
grew into an intimate friendſhip; and from this time a
conſtant correſpondence, in the moſt affectionate terms,
was carried on between them, as long as Mr. Moly-
neux lived; to whom many improvements made in the
ſecond edition of the "Eſſay on Human Underſtanding"
muſt be attributed.

Locke to Molyneux; Mar. 8, 1694, in Locke's Works, vol. iii.

Before he left Cheſter, he loſt his lady, who died ſoon
after ſhe had brought him a ſon. Illneſs had deprived her of
her eye-ſight twelve years before, that is, ſoon after ſhe was
married; from which time ſhe had been very ſickly, and
afflicted with extreme pains of the head. As ſoon as the
public tranquillity was ſettled in his native country, he re-
turned home; and, upon the convening of a new parliament
in 1692, was choſen one of the repreſentatives for the city
of Dublin. In the next parliament, in 1695, he was choſen
to repreſent the univerſity there, and continued to do ſo to
the end of his life; that learned body having, before the end
of the firſt ſeſſion of the former, conferred on him the de-
gree of doctor of laws. He was likewiſe nominated by the
lord lieutenant one of the commiſſioners for the forfeited
eſtates, to which employment was annexed a ſalary of 500 l.
a year; but looking upon it as an invidious office, and not
being a lover of money, he declined it. In 1698 he pub-
liſhed "The Caſe of Ireland ſtated, in relation to its being
"bound by Acts of Parliament made in England:" in-
which he is ſuppoſed to have delivered all, or moſt, that can
be ſaid upon this ſubject, with great clearneſs and ſtrength
of reaſoning. This piece (a ſecond edition of which, with
additions and emendations, was printed in 1720, 8vo) was
anſwered by John Cary, merchant of Briſtol, in a book
called,

called, "A Vindication of the Parliament of England, &c." dedicated to the lord chancellor Somers. What occaſioned Molyneux to write the above tract, was his conceiving the Iriſh woollen manufactory to be oppreſſed by the Engliſh government; on which account he could not forbear aſſerting his country's independency. He had given Mr. Locke a hint of his thoughts upon this ſubject, before it was quite ready for the preſs, and deſired his ſentiments upon the fundamental principle on which his argument was grounded; in anſwer to which that gentleman, intimating that the buſineſs was of too large an extent for the ſubject of a letter, propoſed to talk the matter over with him in England. This, together with a purpoſe which Molyneux had long formed of paying that great man, whom he had never yet ſeen, a viſit, prevailed with him to croſs the water once more, although he was then in a very infirm ſtate of health; and accordingly he did ſo in July this year, 1698, and ſtayed in England till the middle of September. But the pleaſure of this long-wiſhed-for interview, which he intended to have repeated the following ſpring, ſeems to have been purchaſed at the expence of his life; for, ſhortly after, he was ſeized with a ſevere fit of his conſtitutional diſtemper, the ſtone; which occaſioned ſuch retchings, as broke a blood-veſſel, and two days after put a period to his life. He died, Oct. 11, 1698, having ſpoken ſeveral times of Mr. Locke in his laſt illneſs, and wrote the following clauſe in his will with his own hand: "I give and bequeath to my excellent "friend John Locke, Eſq; author of the 'Eſſay concern-"ing Human Underſtanding,' the ſum of five pounds to "buy him a ring, in memory of the value and eſteem I had "for him." Beſides the "Sciothericum teleſcopicum" and the "Dioptrica nova" already mentioned, he publiſhed ſeveral pieces in the "Philoſophical Tranſactions."

His ſon Samuel Molyneux was born at Cheſter in July, 1689, and educated with great care by his father, according to the plan laid down by Locke upon that ſubject. When his [illegible] died, he fell under the management of his uncle Dr. Thomas Molyneux, an excellent ſcholar and phyſician at Dublin, and alſo an intimate friend of Mr. Locke; who executed his truſt ſo well, that Mr. Molyneux became afterwards a moſt polite and accompliſhed gentleman, and was made ſecretary to his late majeſty, when he was prince of Wales. Aſtronomy being his favourite ſtudy, as it had been his father's, he projected many ſchemes for the ad-

Letters of Locke and Molyneux. Locke's Works, vol. iii.

vancement of it, and was particularly employed, in the years 1723, 1724, and 1725, in perfecting the method of making teleſcopes; one of which, of his own making, he had preſented to John V. king of Portugal. In the midſt of theſe thoughts, being appointed a commiſſioner of the admiralty, he became ſo engaged in public affairs, that he had not leiſure to purſue theſe enquiries any farther; and gave his papers to Dr. Robert Smith, profeſſor of aſtronomy at Cambridge, whom he invited to make uſe of his houſe and apparatus of inſtruments, in order to finiſh what he had left imperfect. Mr. Molyneux dying ſoon after, Dr. Smith loſt the opportunity; yet, ſupplying what was wanting from Mr. Huygens and others, he publiſhed the whole in his "Complete Treatiſe of Opticks."

Book iii. c. 1. Upon the method of forming and grinding glaſſes for teleſcopes, &c.

MONARDES (NICHOLAS), a phyſician of Seville in Spain, flouriſhed in the 16th century, and deſervedly acquired a great reputation by his practice, as well as by the books he publiſhed. His book intituled, "De ſecanda vena "in pleuritide inter Græcos & Arabes concordia," was printed at Seville, 1539, in 4to. His treatiſe "De roſa & "partibus ejus; de ſucci roſarum temperatura; de roſis "Perciſis ſeu Alexandrinis; de malis, citris, aurantiis, & "limoniis," was printed at Antwerp, 1565, in 8vo. He was well acquainted by long experience with the ſovereign virtues of the American drugs; and the Spaniſh book which he publiſhed, "De las drogas de las Indias," was extremely uſeful, and gained him the higheſt eſteem and glory. The two firſt parts of this work were printed one after another, namely, in 1569 and 1571; to which he added a third part in 1574. This edition was dedicated to Pope Gregory XIII. and it was to oblige the Pope, that the author published it in this manner: "Since the fruits of my ſtudies," ſays he in the dedication, "are of ſuch a nature as to pleaſe your holi-"neſs, and ſince you have cauſed them to be brought to "Rome from the remoteſt part of Spain, I thought it "would oblige you, if I ſhould join both parts of the work "together; and now for the firſt time, and chiefly on your "account, add a third." The Spaniſh works of Monardes have been tranſlated into Latin by Cluſius; into Italian by Annibal Brigantus; and thoſe upon the American drugs into Engliſh by ſomebody, whoſe name we cannot at preſent recover. He died probably about 1578; but at what age we know not.

Nicol. Anton. Bibliioth. ſcript. Hiſpan. tom. ii. p. 122.

MONGAULT (NICHOLAS HUBERT), an ingenious and learned Frenchman, and one of the beſt writers of his time, was born at Paris in 1674. At ſixteen, he entered into the congregation of the Fathers of the Oratory, and was afterwards ſent to Mans to learn philoſophy. That of Ariſtotle then obtained in the ſchools, and was the only one which was permitted to be taught: nevertheleſs Mongault, with ſome of that original ſpirit which uſually diſtinguiſhes men of uncommon abilities from the vulgar, ventured, in a public theſis, which he read at the end of the courſe of lectures, to oppoſe the opinions of Ariſtotle, and to maintain thoſe of Des Cartes. Having ſtudied theology with the ſame ſucceſs, he quitted the Oratory in 1699; and ſoon after went to Thouloufe, and lived with Colbert archbiſhop of that place, who had procured him a priory in 1698. In 1710, the duke of Orleans, regent of the kingdom, committed to him the education of his ſon, the duke of Chartres; which important office he diſcharged ſo well, that he acquired an univerſal eſteem. In 1714, he had the abbey of Chartreuve given him, and that of Villeneuve in 1719. The duke of Chartres, becoming colonel-general of the French infantry, choſe the abbé Mongault to fill the place of ſecretary-general; made him alſo ſecretary of the province of Dauphiny; and, after the death of the regent, his father, raiſed him to other conſiderable employments. All this while he was as aſſiduous as his engagements would permit, in cultivating polite literature; and, in 1714, publiſhed at Paris, in 6 vols, 12mo, an edition of "Tully's Letters to "Atticus," with an excellent French tranſlation, and judicious comment upon them. This work has been often reprinted, and is juſtly reckoned admirable; for, as Middleton has obſerved, in the preface to his "Life of Cicero," the abbé Mongault "did not content himſelf with retailing "the remarks of other commentators, or out of the rubbiſh "of their volumes with ſelecting the beſt, but entered upon "his task with the ſpirit of a true critic, and by the force of "his own genius has happily illuſtrated many paſſages, "which all the interpreters before him had given up as "inexplicable." He publiſhed alſo a very good tranſlation of "Herodian" from the Greek, the beſt edition of which is that of 1745, in 12mo. He died at Paris, Aug. 15, 1746, aged almoſt 72.

He was a member of the French academy, and of the academy of inſcriptions and belles lettres; and was fitted to do honour to any ſociety. In the firſt volume of the "Me-

" moirs of the Academy of Inſcriptions," there are two fine diſſertations of his: one " upon the divine honours paid to " the governors of the Roman provinces, during the conti- " nuance of the republic;" the other, " upon the temple, " which Cicero conceived a deſign of conſecrating to the " memory of his beloved daughter Tullia, under the title " of *Fanum*."

Skinner's Life of Monk.

MONK (GEORGE), duke of Albemarle, memorable for having reſtored Charles II. to his crown and kingdoms, was deſcended from a very ancient family, and born at Potheridge in Devonſhire, Dec. 6, 1608. He was a younger ſon; and, no proviſion being expected from his father Sir Thomas Monk, whoſe fortune was reduced, he dedicated himſelf to arms from his youth. He entered a volunteer under Sir Richard Greenville, then lying at Plymouth, and juſt ſetting out under lord Wimbledon on the expedition againſt Spain. This was in 1625, when he was not quite ſeventeen. The year after he obtained a pair of colours, in the expedition to the Iſle of Rhee; whence returning in 1628, he ſerved the following year as enſign in the Low Countries, where he was promoted to the rank of a captain. In this ſtation he was concerned in ſeveral ſieges and battles; and having, in ten years ſervice, made himſelf an abſolute maſter of the art military, he returned to his native country, juſt on the breaking out of the war between Charles I. and his Scotiſh ſubjects. His reputation, ſupported by proper recommendations, procured him the rank of lieutenant-colonel, in which poſt he ſerved in both the king's northern expeditions; and afterwards he ſerved as colonel, when the Iriſh rebellion broke out. In quelling this, he did ſuch conſiderable ſervice, that the lords-juſtices appointed him governor of Dublin: but, the parliament intervening, that authority was veſted in another. Soon after, on his ſigning a truce with the rebels, by the king's order, Sept. 1643, he returned with his regiment to England; but, on his arrival at Briſtol, was met by orders both from Ireland and Oxford, directing the governor of that place to ſecure him. The governor, however, believing the ſuſpicions conceived againſt him groundleſs, ſuffered him to proceed to Oxford on his bare parole; and there he ſo fully juſtified himſelf to lord Digby, then ſecretary of ſtate, that he was by that nobleman introduced to the king; but his regiment was given to colonel Warren, who had been his major. As ſome amends for this, the king made him major-general in the Iriſh brigade, then

then employed in the ſiege of Nantwich in Cheſhire; to which place he arrived juſt ſoon enough to ſhare in the unfortunate ſurpriſal of that whole brigade by Sir Thomas Fairfax. He was ſent to Hull, and thence conveyed in a ſhort time to the Tower of London, where he remained in cloſe confinement, till Nov. 13, 1646; and then, as the only means to be ſet at liberty, he took the covenant, engaged with the parliament, and agreed to accept a command under them in the Iriſh ſervice. Some have charged him with ingratitude for thus deſerting the king, who had been very kind to him during his confinement, and in particular had ſent him from Oxford 100l. which was a great ſum for his majeſty, then much diſtreſſed: but it may be ſaid in his favour, that he never liſtened to any terms made him by the parliamentarians, while the king had an army on foot: now indeed, when his majeſty was in the hands of his enemies, he readily accepted of a colonel's commiſſion; and, as he had been engaged againſt the Iriſh rebels before, he thought it conſiſtent with the duty he owed, and which he had hitherto inviolably maintained, to the king, to oppoſe them again. He ſet out for Ireland, Jan. 28, 1646-7, but returned in April on account of ſome impediments. Soon after he had the command in chief of all the parliament's forces in the north of Ireland conferred upon him: upon which he went again, and for the following two years performed ſeveral exploits, worthy of an able and experienced ſoldier. Then he was called to an account for having treated with the Iriſh rebels; and ſummoned to appear before the parliament, who, after hearing him at the bar of the houſe, paſſed this vote, Aug. 10, 1649: "That they did diſap-
"prove of what major-general Monk had done, in con-
"cluding a peace with the grand and bloody Iriſh rebel
"Owen Roe O'Neal, and did abhor the having any thing
"to do with him therein; yet are eaſily perſuaded, that the
"making the ſame by the ſaid major-general was, in his
"judgement, moſt for the advantage of the Engliſh intereſt
"in that nation; and, that he ſhall not be further queſ-
"tioned for the ſame in time to come." This vote highly offended the major-general, though not ſo much as ſome paſſages in the houſe, reflecting on his honour and fidelity. He was perhaps the more offended at this treatment, as he was not employed in the reduction of Ireland under Oliver Cromwell; who, all accounts agree, received conſiderable advantage from this very treaty with O'Neal. Monk's friends endeavoured to clear his reputation; his reaſons for

agreeing with O'Neal were alſo printed; yet nothing could wipe off the ſtain of treating with bloody Iriſh rebels, till it was forgot in his future fortune.

About this time, his elder brother died without iſſue male; and the family eſtate by entail devolving upon him, he repaired it from the ruinous condition in which his father and brother had left it. He had ſcarce ſettled his private affairs, when he was called to ſerve againſt the Scots, who had proclaimed Charles II. under Oliver Cromwell; by whom he was made lieutenant-general of the artillery, and had a regiment given him. He was ſo extremely ſerviceable, and did ſuch great things, that Cromwell left him commander in chief in Scotland, when he returned to England to purſue Charles II. In 1652, he was ſeized with a violent fit of illneſs, which obliged him to go to Bath for the recovery of his health: after which, he ſet out again for Scotland, was one of the commiſſioners for uniting that kingdom with the new-erected commonwealth; and, having ſucceſsfully concluded it, returned to London. The Dutch war having now been carried on for ſome months, lieutenant-general Monk was joined with the admirals Blake and Dean in the command at ſea; in which ſervice, June 2, 1653, he contributed greatly by his courage and conduct to the defeat then given to the Dutch fleet. Monk and Dean were both on board the ſame ſhip; and, Dean being killed the firſt broadſide, Monk threw his cloak over the body, and gave orders for continuing the fight, without ſuffering the enemy to know that we had loſt one of our admirals. Cromwell, in the mean time, was paving his way to the ſupreme command, which, Dec. 16, 1653, he obtained, under the title of Protector; and in this capacity ſoon concluded a peace with the Dutch. Monk remonſtrated warmly againſt the terms of this peace; and his remonſtrances were well received by Oliver's own parliament. Monk alſo, on his return home, was treated ſo kindly by them, that Oliver is ſaid to have grown jealous of him, as if he had been inclined to another intereſt. But, receiving ſatisfaction from the general on that head, he not only took him into favour; but, on the breaking out of freſh troubles in Scotland, ſent him down there commander in chief. He ſet out in April 1654, and managed ſo well as to finiſh the war by Auguſt; when he returned from the Highlands, and fixed his abode at Dalkeith, a ſeat belonging to the counteſs of Buccleugh, within five miles of Edinburgh: and here he reſided during the remaining time that he ſtayed in Scotland, which was five years,

years, amuſing himſelf with rural pleaſures, and beloved by the people, though his government was more arbitrary than any they had experienced. He exerciſed this government, as one of the protector's council of ſtate in Scotland, whoſe commiſſion bore date in June 1655. Cromwell however could not help diſtruſting him at times, on account of his popularity; nor was this diſtruſt entirely without the appearance of foundation. It is certain the king entertained good hopes of him, and to that purpoſe ſent to him the following letter from Colen, Aug. 12, 1655.

"One who believes he knows your nature and inclinations very well aſſures me, that, notwithſtanding all ill accidents and misfortunes, you retain ſtill your old affection to me, and reſolve to expreſs it upon the firſt ſeaſonable opportunity; which is as much as I look for from you. We muſt all patiently wait for that opportunity, which may be offered ſooner than we expect: when it is, let it find you ready; and in the mean time have a care to keep yourſelf out of their hands, who know the hurt you can do them in a good conjuncture, and can never but ſuſpect your affection to be, as I am confident it is, towards

"Your, &c.

"CHARLES REX."

However, Monk make no ſcruple of diſcovering every ſtep taken by the cavaliers, which came to his knowledge, even to the ſending the protector this letter; and joined in promoting addreſſes to him from the army, one of which was received by the protector March 19, 1657, in which year Monk received a ſummons to Oliver's houſe of lords. Upon the death of Oliver, Monk joined in an addreſs to the new protector Richard, whoſe power nevertheleſs he foreſaw would be but ſhort-lived; it having been his opinion, that Oliver, had he lived much longer, would ſcarce have been able to preſerve himſelf in his ſtation. And indeed Cromwell himſelf began to be apprehenſive of that great alteration which happened in his government after his death, and fearful that the general was deeply engaged in thoſe meaſures which procured it; if we may judge from a letter written by him to general Monk a little before, to which was added the following remarkable poſtſcript: "There be that tell "me, that there is a certain cunning fellow in Scotland "called George Monk, who is ſaid to lie in wait there to "introduce

Echard's Hiſt. of England.—Life of Cromwell. Skinner, &c.

" introduce Charles Stuart; I pray you, uſe your diligence " to apprehend him, and ſend him up to me." It is not our buſineſs to relate all the ſteps which led to the reſtoration of Charles II. but only to give a general idea of the man who was the inſtrument of it: we ſhall only ſay therefore, that, upon the depoſition of Richard Cromwell, and the anarchy that enſued, general Monk furniſhed a hand to the heart of the nation, and reſtored the king; and in this did the greateſt ſervice that ever was performed by a ſubject to his ſovereign.

He was immediately loaded with penſions and honours; was made knight of the garter, one of the privy-council, maſter of the horſe, a gentleman of the bedchamber, firſt lord commiſſioner of the treaſury; and ſoon after created a peer, being made baron Monk of Potheridge, Beauchamp, and Tees, earl of Torrington, and duke of Albemarle, with a grant of 7000l. per annum eſtate of inheritance, beſides other penſions. He received a very peculiar acknowledgement of regard on being thus called to the peerage; almoſt the whole houſe of commons attending him to the very door of the houſe of lords, while he behaved with great moderation, ſilence, and humility. This behaviour was really to be admired in a man who by his perſonal merit had raiſed himſelf within the reach of a crown, which he had the prudence or the virtue to wave; yet he preſerved it to the end of his life: inſomuch that the king, who uſed to call him his political father, ſaid, very highly to his honour, " The " duke of Albemarle demeaned himſelf in ſuch a manner to " the prince he had obliged, as never to ſeem to overvalue " the ſervices of general Monk." An high eloge! and what gives us a vaſt idea of his temper and wiſdom.

He ſpent the remainder of his life in as high glory as a ſubject could poſſeſs: conſulted and employed upon all great occaſions by the king his maſter, and, what is very rare and extraordinary, at the ſame time perfectly eſteemed and beloved by his fellow-ſubjects. In 1664, on the breaking out of the firſt Dutch war, he was, by his royal highneſs the duke, who commanded the fleet, intruſted with the care of the admiralty: and, the plague breaking out the ſame year in London, he was intruſted likewiſe with the care of the city by the king, who retired to Oxford. He was at the latter end of this year appointed joint admiral of the fleet with prince Rupert, and diſtinguiſhed himſelf, as is well known, with great bravery againſt the Dutch. Sept. 1666, the fire of London occaſioned the duke of Albemarle to be recalled

recalled from the fleet, to aſſiſt in quieting the minds of the people; who expreſſed their affection and eſteem for him, by crying out publicly, as he paſſed through the ruined ſtreets, that, "if his grace had been there, the city had "not been burned." The many hardſhips and fatigues he had undergone in a military life began to ſhake his conſtitution ſomewhat early; ſo that about his 60th year he was attacked with a dropſy: which being too much neglected, perhaps on account of his having been hitherto remarkably healthy, gained ground upon him pretty faſt, and put a period to his life, Jan. 3, 1669-70, when he was entering his 62d year. He died in the eſteem of his ſovereign and his brother the duke of York, as appears not only from the high poſts he enjoyed under, and the great truſt repoſed in him by both, but alſo from the tender concern ſhewn by them, in a conſtant enquiry after his ſtate during his laſt illneſs, and by the public and princely regard paid to his memory after his deceaſe: for his funeral was honoured with all imaginable pomp and ſolemnity, and his aſhes admitted to mingle with thoſe of the royal blood; he being interred, April 4, 1670, in Henry the VIIth's chapel at Weſtminſter, after his corpſe had lain in ſtate many weeks at Somerſet-houſe.

This extraordinary man was an author: a light, in which he is by no means generally known, and yet in which he did not want merit. After his death was publiſhed, by authority, a treatiſe in his own profeſſion, which he compoſed while a priſoner in the Tower: it is called, "Obſer-"vations upon military and political Affairs, written by the "moſt honourable George duke of Albemarle, &c. Lond. "1671," a ſmall folio. Beſides a dedication to Charles II. ſigned John Heath, the editor, it contains thirty chapters of martial rules, interſperſed with political obſervations, and is in reality a kind of military grammar. We have beſides, "The Speech of General Monk in the Houſe of "Commons, concerning the ſettling the Conduct of the "Armies of three Nations, for the ſafety thereof;" another delivered at Whitehall, Feb. 21, 1659, to the members of parliament at their meeting, before the re-admiſſion of their formerly-ſecluded members; and "Letters relating "to the Reſtoration, Lond. 1714-15." Buckingham's Works, vol. i. Somers's Tracts, vol. iii.

MONK (the honourable Mrs.), was the daughter of the lord Moleſworth, a nobleman of Ireland, and wife of George Monk, Eſq. By the force of natural genius, ſhe acquired

acquired a perfect knowledge of the Latin, Italian, and Spaniſh tongues; and by conſtant reading of the fineſt authors in thoſe languages, became a great miſtreſs in the art of poetry. She wrote many poems for her own diverſion, yet with ſuch accuracy, that they were deemed worthy of publication; and ſoon after her death, which happened about 1715, they were printed with the following title, "Miranda: Poems and Tranſlations upon ſeveral Occaſions, 1716," 8vo. They were dedicated to the princeſs Caroline, afterwards queen, by her father, lord Moleſworth; who ſpeaks of the poems and of the author in the following manner: "Moſt of them," ſays he, "are the product of "the leiſure hours of a young gentlewoman lately dead, "who, in a remote country retirement, without any aſſiſtance but that of a good library, and without omitting the "daily care due to a large family, not only perfectly acquired the ſeveral languages here made uſe of, but the "good morals and principles contained in thoſe books, ſo "as to put them in practice, as well during her life and "languiſhing ſickneſs, as at the hour of her death. In "ſhort, ſhe died not only like a Chriſtian, but a Roman "lady; and ſo became at once the object of the grief and "comfort of her relations. As much as I am obliged to "be ſparing in commending what belongs to me, I cannot "forbear thinking ſome of theſe circumſtances uncommon "enough to be taken notice of. I loved her more becauſe "ſhe deſerved it, than becauſe ſhe was mine; and I cannot "do greater honour to her memory, than by conſecrating "her labours, or rather her diverſion, to your royal highneſs, as we found moſt of them in her ſcrutore after her "death, written with her own hand; little expecting, and "as little deſiring, the public ſhould have any opportunity "either of applauding or condemning them."

Vol. ii. p. 107. Jacob tells us, in his "Lives of the Poets," that theſe poems and tranſlations ſhew the true ſpirit and numbers of poetry, a delicacy of turns, and juſtneſs of thought and expreſſion: but let us juſt tranſcribe a ſpecimen. There is among them a tranſlation from Taſſo, intituled, "Runaway "love;" in which piece, Venus having loſt Cupid, offers this reward to any that ſhould apprehend him:

"And he that finds the boy, ſhall have
"The ſweeteſt kiſs I ever gave:
"But he that brings him to my arms,
"Shall maſter be of all my charms."

The

The following is an epitaph on a lady of pleaſure:

" O'er this marble drop a tear,
" Here lies fair Roſalind;
" All mankind were pleas'd with her,
" And ſhe with all mankind."

MONNOYE (BERNARD DE LA), was born in Dijon, the capital of Burgundy, June 15, 1641. He was a man of fine parts and great learning. He was admirably formed for poetry; and, in 1671, had a fair opportunity of diſplaying his talents in that way. It was on occaſion of the prize of poetry, founded by the members of the French academy; the ſubject of which at this time was, on " The ſup-" preſſing of duelling by Lewis XIV." This prize, which was juſt before founded, making the candidates more eager on that account, and inſpiring the greateſt emulation, all the French, who had any genius for poetry, ſtrove for the palm on this occaſion; but la Monnoye gained it from them all, and was therefore the firſt who won the prize founded by the French academy; by which he gained a reputation, that increaſed ever after. In 1673, he was a candidate for the new prize, the ſubject whereof was, " The protection with " which his Gallic majeſty honoured the French academy;" but his poem came too late. He won the prize in 1675, the ſubject whereof was, " The glory of arms and learning under " Lewis XIV;" and that alſo of 1677, whoſe ſubject was, " The education of the dauphin." On this occaſion, the higheſt compliment was made him by the abbé Regnier; who ſaid, that " it would be proper for the French academy " to elect Mr. de la Monnoye upon the firſt vacancy, be-" cauſe, as he would thereby be diſqualified from writing " any more of thoſe pieces, ſuch as ſhould then be candi-" dates would be the more encouraged to write." And it was ſaid, that he diſcontinued to write for theſe prizes at the ſolicitation of the academy; a circumſtance which, if true, would reflect higher honour on him than a thouſand prizes. He wrote many other pieces, all in a moſt exquiſite taſte; and was no leſs ſkilful in Latin poetry than in the French. Menage and Bayle have both beſtowed the higheſt encomiums on his Latin poetry. " None of Catullus's poems," ſays Menage, " are finer, or have more of that grace which " ariſes from beautiful ſimplicity, according to the words of " Hermogenes; Sweetneſs is properly that which reſults " from perfect ſimplicity." His Greek poems are likewiſe looked

Menagiana, tom. ii. p. 192.

looked upon as very good; and ſo are his Italian, which are written with great ſpirit.

But poetry was not la Monnoye's only province: to a perfect ſkill in poetry, he joined a very accurate and extenſive knowledge of the languages. He had great ſkill in criticiſm; and no man applied himſelf with greater aſſiduity to the ſtudy of hiſtory, ancient and modern. He was perfectly acquainted with all the ſcarce books, that had any thing curious in them; very well verſed in the hiſtory of the learned; and, what completes all, is the wonderful clearneſs with which he poſſeſſed theſe various kinds of knowledge. He wrote "Remarks on the Menagiana:" in the laſt edition of which, in 4 vols. 12mo, printed in 1715, are included ſeveral pieces of his poetry, and a curious diſſertation on the famous book "De tribus impoſtoribus." His "Diſſertation on Pompo-" nius Lætus," at leaſt an extract of it, is inſerted in the new edition of Baillet's "Jugemens des ſçavans," publiſhed in 1722, with a great number of remarks and corrections by la Monnoye. He alſo embelliſhed the "Anti-Baillet of "Menage," with a multitude of corrections and notes. It would employ ſeveral pages to enumerate the various ſervices this ingenious and learned man did to the republic of letters; as well by enriching it with the productions of his own, as by the aſſiſtance which he communicated very freely, upon all occaſions, to the learned of his times. Thus, among others, he favoured Bayle with a great number of curious particulars for his "Dictionary," and was highly applauded by him on
Let. cxxii. that account. "I am infinitely obliged to you," ſays Bayle to the abbé Nicaiſe, "for communicating to me the elegant, "learned, curious, and judicious remarks of Mr. de la "Monnoye. I am heartily glad to be acquainted with him "in that part of his character. I knew him before to be an "excellent poet, crowned with laurels and the prizes of the "academy; but I did not know that he loved ſo paſſionately, "as I find he does, the reſearches in which I am engaged; "and I am proud to have a man of his high merit and re-"putation of the ſame taſte with myſelf. This animates "me more in proportion, than the judgement of ſeveral "others diſcourages me, &c." And in another place he
Let. cxxxiii. tells the ſame correſpondent, that "he ſhould think him-"ſelf the happieſt man in the world, had he frequent op-"portunities of conſulting an oracle ſo well verſed in the "moſt curious parts of literature, and ſo ſafely to be relied "on, as Mr. de la Monnoye, whoſe admirer and humble

"ſervant

ſervant he had a long time been." He died at Paris, Oct. 15, 1728, in his 88th year.

Mr. de Sallingre publiſhed at the Hague "A Collection of poems by la Monnoye," with his elogium, from whence are taken many of the particulars given above. He alſo left behind him "A Collection of Letters," moſtly critical; ſeveral curious "Diſſertations;" three hundred "Select Epigrams from Martial, and other poets ancient and modern, "in French verſe;" ſeveral other works in proſe and verſe, in French, Latin, and Greek, all ready for the preſs. It was but juſt, that the French academy ſhould admit into their liſt as one of their members, a perſon on whom they had ſo often beſtowed their laurels. He might, doubtleſs, have obtained that honour ſooner, had he ſued for it: but, as he did not care to do this, he was not elected till 1713, to fill the ſeat vacant by the death of abbé Reignier des Marias. He married Claude Henriot, whom he ſurvived, after living many years with her in the ſtricteſt amity; as appears from a copy of his verſes, and alſo from the epitaph he wrote for himſelf and his wife. He always lived in a very decent manner; but having laid out great ſums in purchaſing books (for he had a very curious and valuable library), and the bank-bills failing, he was forced at length, in order to ſupport his family, to propoſe the ſelling of his library. This the duke de Villeroy hearing, was pleaſed to ſettle an annual penſion of 600 livres upon him: for which he expreſſed his gratitude, in a poem addreſſed to that nobleman. It is ſaid, however, that the duke did it only upon condition, that himſelf ſhould inherit the library after the death of la Monnoye; who accordingly enjoyed the uſe of it, in the ſame manner as he had always done, ſo long as he lived.

MONSON (Sir WILLIAM), a brave Engliſh admiral, was the third ſon of Sir John Monſon of South Carlton in Lincolnſhire, and born in 1569. For about two years he was ſtudent in Baliol-college, Oxford: but, being of an active and martial diſpoſition, he ſoon grew weary of a contemplative life, and applied himſelf to the ſea-ſervice, wherein he arrived at great perfection. In the beginning of queen Elizabeth's war with Spain, he became a ſoldier, and ſeems to have been led to this profeſſion by the wildneſs of youth: for he entered himſelf a private man at ſixteen, without the knowledge of his parents. The firſt voyage he engaged in was in 1585: in 1587, he went out commander of a veſſel: in 1588, he ſerved in one of the queen's ſhips, but had not the

Campbell's Naval hiſtory, vol. ii. Athen. Oxon. vol. i.

the command of it. In 1589, he was vice-admiral to the earl of Cumberland, in his expedition to the Azores iſlands, and at the taking of Fayal; but in their return ſuffered ſuch hardſhips, and contracted ſuch a violent illneſs from them, as kept him at home the whole year 1590. "The extremity "we endured," ſays he, "was more terrible than befel "any ſhip in the eighteen years war: for laying aſide the "continual expectation of death by ſhipwreck, and the daily "mortality of our men, I will ſpeak of our famine, that "exceeded all men and ſhips I have known in the courſe of "my life. For ſixteen days together we never taſted a drop "of drink, either beer, wine, or water; and though we "had plenty of beef and pork of a year's ſalting, yet did we "forbear eating it for making us the drier. Many drunk "ſalt water, and thoſe that did died ſuddenly, and the laſt "word they uſually ſpake was, Drink, drink, drink! And "I dare boldly ſay, that, of five hundred men that were in "that ſhip ſeven years before, at this day there is not a man "alive but myſelf and one more."

Sir William Monſon's Naval tracts, in Churchill's Collection of voyages, vol iii. p. 496. edit. 1745.

In 1591, he ſerved a ſecond time under the earl of Cumberland; and the commiſſion was, as all the former were, to act againſt the Spaniards. They took ſeveral of their ſhips; and captain Monſon, being ſent to convoy one of them to England, was ſurrounded and taken by ſix Spaniſh gallies, after a long and bloody fight. What was worſe, they detained him as an hoſtage for the performance of certain covenants, and carried him to Portugal, where he was kept priſoner two years at Caſcais and Liſbon. Not diſcouraged with this ill luck, he entered a third time into the earl's ſervice, in 1593; and he behaved himſelf in this, as in all other expeditions, like an undaunted ſoldier and able ſeaman. In 1594, he was created maſter of arts at Oxford; in 1595, he was married; in 1596, he ſerved in the expedition to Cadiz, under Walter Devereux, earl of Eſſex, to whom he did great ſervice by his wiſe and moderate counſel, and was deſervedly knighted. He was employed in ſeveral other expeditions, and was highly honoured and eſteemed during Elizabeth's reign. Military men were not king James's favourites: therefore, after the death of the queen, who was both gracious and bountiful to Sir William, he never received either recompence or preferment, more than his ordinary entertainment or pay, according to the ſervices he was employed in. However, in 1604, he was appointed admiral of the Narrow Seas, in which ſtation he continued till 1616: during which time he ſupported the honour of the

Engliſh

Engliſh flag, againſt the ſaucineſs of the infant common-wealth of Holland, of which he frequently complains in his "Naval Tracts;" and protected our trade againſt the encroachments of France.

Notwithſtanding his long and faithful ſervices, he had the misfortune to fall into diſgrace; and, through the reſentment of ſome powerful courtiers, was impriſoned in the Tower in 1616: but, after having been examined by the chief juſtice Coke and ſecretary Winwood, he was diſcharged. He wrote a vindication of his conduct, intituled, "Concerning the inſolences of the Dutch, and a juſtification of "Sir William Monſon;" and directed it to the lord chancellor Eleſmere, and Sir Francis Bacon, attorney-general and counſellor. His zeal againſt the inſolences of the Dutch, and in promoting an enquiry into the ſtate of the navy, contrary to the ſenſe and inclination of the earl of Nottingham, then lord high admiral, ſeems to have been the occaſion of his troubles. He had alſo the misfortune to bring upon himſelf a general and popular odium, in retaking the lady Arbella Steuart, after her eſcape out of England in June 1611, though it was acting agreeably to his orders and duty. This lady was confined to the Tower for her marriage with William Seymour, Eſq; as was pretended; but the true cauſe of her confinement was, her being too high allied, and having a title or claim to the crown of England. However, Sir William ſoon recovered his credit at court: for, in 1617, he was called before the privy council, to give his opinion, how the pirates of Algiers might be ſuppreſſed, and the town attacked. He ſhewed the impoſſibility of taking Algiers, and was againſt the expedition; notwithſtanding which, it was raſhly undertaken by Villiers duke of Buckingham. He was alſo againſt two other ill undertakings, and as ill managed, in 1625 and 1628, namely, the expeditions to Cadiz and the iſle of Rhee. He was not employed in theſe actions, becauſe he found fault with the miniſter's meaſures: but, in 1635, it being found neceſſary to equip a large fleet, in order to break a confederacy that was forming between the French and the Dutch, he was appointed vice-admiral in that armament, and performed his duty with great honour and bravery. After that he was employed no more, but ſpent the remainder of his days in peace and privacy, at his ſeat at Kinnerſley in Surrey, where he digeſted and finiſhed his "Naval "Tracts." He died there, Feb. 1642-3, in his 73d year, and left a numerous poſterity.

He divided his "Naval Tracts" into ſix books: the firſt of which is chiefly a collection of every year's actions in the wars againſt Spain, during queen Elizabeth's reign. The ſecond contains a juſtification of himſelf, after his impriſonment in the Tower; his actions and conduct, while he was admiral of the Narrow Seas; his expedition againſt the pirates in 1614: his advice and thoughts about the ill-managed deſign againſt Algiers, and againſt Cadiz, &c. The third treats of the admiralty; that is, of all things relating to the royal navy, from the lord high admiral to the meaneſt perſon employed aſhore, and to the cabin-boys at ſea, &c. The fourth is a collection of the diſcoveries made by the Spaniards and Portugueſe, and their conqueſts in Africa, Aſia, and America, with the voyages of Sir Francis Drake, Mr. Cavendiſh, and other Engliſhmen; and alſo ſome Dutch voyages, &c. The fifth contains divers projects and ſtratagems, for managing affairs at ſea, to the benefit and advantage of this nation. The ſixth and laſt treats of a fiſhery to be ſet up on the coaſt of England, Scotland, and Ireland, with the benefit that will accrue from it to the three kingdoms. Part of theſe "Naval Tracts" was printed in 1682, folio; and they were afterwards all inſerted in the third volume of the "Collection of Voyages" publiſhed in 1703, folio, and commonly known by the title of "Churchill's "Collection of Voyages;" reprinted ſince more than once. The firſt and ſecond books of his "Naval Tracts" have addreſſes prefixed to his eldeſt and ſecond ſons, in which he gives them very good advice. The concluſion of the addreſs to the firſt runs in theſe words: "Let me, good "ſon, be your pattern of patience: for you can witneſs "with me, that the diſgraces I have unjuſtly ſuffered (my "eſtate being through my misfortunes ruined, my health "by impriſonments decayed, and my ſervices undervalued "and unrecompenſed) have not bred the leaſt diſtaſte or "diſcontent in me, or altered my reſolution from my in-"fancy: that is, I was never ſo baſe as to inſinuate into any "man's favour, who was favoured by the times: I was "never ſo ambitious as to ſeek or crave employment, or to "undertake any that was not put upon me. My great and "only comfort is, that I ſerved my princes both faithfully "and fortunately."

Athen. Oxon. vol. i.

MONTAGUE (Dr. RICHARD), a learned Engliſh biſhop, was ſon of Laurence Montague, miniſter of Dorney in Buckinghamſhire, and born about 1577. He was

educated at Eton-ſchool; and, in 1594, removed to King's-college in Cambridge, of which he became in due time fellow. He was from the firſt diſtinguiſhed for his uncommon parts and learning; and he gave a public ſpecimen of them in 1610, by publiſhing "Gregory Nazianzen's two "invectives againſt Julian." He was afterwards appointed chaplain to James I. and, in 1616, inſtalled dean of Hereford; which, it ſeems, he exchanged the year after for the archdeaconry of Hereford. He was alſo canon of Windſor; and, for eight years together, read the theological lecture in the chapel there. He had been already poſſeſſed of two or three livings ſucceſſively, beſides a prebend in the church of Wells, for he was ſtrangely moved from place to place; and he was at laſt rector of Petworth in Suſſex. In 1621, he publiſhed, in 4to, his "Diatribæ upon the firſt part of Sel-"den's Hiſtory of Tythes;" with which performance king James, to whom it was dedicated, was exceedingly pleaſed. Upon this ground, ſays Wood, the king conſidered him as the fitteſt perſon, and therefore commanded him to view and purge the church hiſtory, which was then judged to be corrupted and depraved with various figments, by certain writers of the Roman Catholic party, eſpecially by Baronius: and this he accordingly did with great induſtry, and gave much ſatisfaction by his "Analecta eccleſiaſticarum "exercitationum," which he publiſhed in 1622.

In 1624, he was brought into great trouble on the following occaſion. Some Popiſh prieſts and Jeſuits were executing their miſſion at Stanford-Rivers in Eſſex, of which he was then rector; upon which, to ſecure his flock againſt their attempts, he left ſome propoſitions at the place of their meeting, to which he ſubjoined, that, if any of thoſe miſſionaries could give a ſatisfactory anſwer to the queries he had put, he would immediately become their proſelyte. Inſtead of returning any anſwer, a ſmall pamphlet was left at laſt for him, intituled, "A New gag for the Old Goſpel." To this he replied, in "An Anſwer to the late Gagger of the "Proteſtants, 1624," which gave great offence to the Calviniſts, and drew upon him enemies from a quarter he did not expect: and their indignation againſt him ran ſo high, that Ward and Yates, two lecturers at Ipſwich, collected out of his book ſome points, which they conceived to favour of Popery and Arminianiſm, in order to have them preſented to the next parliament. Montague, having procured a copy of the information againſt him, applied to the king for protection, who gave him leave to appeal to himſelf, and to

make his defence in print. Upon this, he wrote his book intituled, "Appello Cæſarem; A juſt appeal againſt two "unjuſt informers:" which, having the approbation of Dr White, dean of Carliſle, whom king James ordered to read it over, and give his ſenſe of it, was publiſhed in 1625, 4to; but addreſſed to Charles I., James dying before the book was printed off. But Montague's troubles were not yet over: for, in the firſt place, his appeal, although to a king, was confidently attacked by ſeveral writers; and in the next place, which was much worſe, he was by the firſt parliament of Charles I., in June 1625, ordered to appear before the houſe of commons. Being brought to the bar, in July, the ſpeaker told him, "It was the pleaſure of the houſe, that "the cenſure of his book ſhould be poſtponed for ſome time, "but that in the interim he ſhould be committed to the cuſ-"tody of the ſerjeant at arms;" and he was afterwards obliged to give 2000l. ſecurity for his appearance. Laud, and ſome other biſhops, applied to the duke of Buckingham in his favour; and not in his favour chiefly, but in favour of the church of England, whoſe cauſe they repreſented to be the ſame with his. They intreated the duke to lay his caſe before the king, who was much diſpleaſed with the parliament's proceedings againſt him. Nevertheleſs, in the next parliament in 1626, his "Appello Cæſarem" was referred to the committee for religion, from whom Mr. Pym brought a report, concerning ſeveral erroneous opinions contained in it: upon which the houſe of commons reſolved, 1. "That "Mr. Montague had diſturbed the peace of the church, by "publiſhing doctrines contrary to the articles of the church "of England, and the book of homilies. 2. That there are "divers paſſages in his book, eſpecially againſt thoſe he "calleth Puritans, apt to move ſedition between the king "and his ſubjects, and between ſubject and ſubject. 3. "That the whole frame and ſcope of his book is, to diſ-"courage the well-affected in religion from the true reli-"gion eſtabliſhed in the church, and to incline them, and "as much as in him lay, to reconcile them to Popery." Accordingly articles were exhibited againſt him; but it does not appear that this impeachment was laid before the houſe of lords: ſo that we may conclude, the commons proceeded againſt him no farther.

This proſecution from the parliament ſeems to have recommended him more ſtrongly to the court: for, in 1628, he was advanced to the biſhopric of Chicheſter, and in 1638 tranſlated thence to Norwich; at which laſt place he

died, in 1641. Beſides what has been mentioned already, he was the author of other learned works, relating to the doctrines and diſcipline of the church; and there was printed of his at London, 1651, "Verſio & notæ in Photii epiſto-"las." He aſſiſted likewiſe Sir Henry Savile, in his edition of "St. Chryſoſtom's works," printed at Eton in 1613, folio. He was at great charge in ſupporting ſcholars abroad to procure him manuſcripts, which he uſed in his writings againſt the Papiſts: upon his death his chaplain, as we are told, turned Papiſt, and carried them all away. Fuller gives this character of him: "his great parts," he ſays, "were attended with a tartneſs of writing; very ſharp the "nib of his pen, and much gall in the ink againſt ſuch as "oppoſed him. However, ſuch the equability of this "ſharpneſs of his ſtyle, he was impartial therein: be he "ancient or modern writer, Papiſt or Proteſtant, that ſtood "in his way, they ſhould all equally taſte thereof." Selden was one of thoſe againſt whom he exerciſed not a little of this ſharpneſs of ſtyle; and yet, which is a conſiderable teſtimony in his favour, "he owns him to have been a man "well ſkilled in ancient learning."

Church hiſtory, b. ii.

De diis Syris.

MONTAGUE (CHARLES), earl of Halifax, a diſtinguiſhed wit and ſtateſman, was the fourth ſon of the hon. George Montague, of Harton, in Northamptonſhire, Eſq; where he was born April 16, 1661. He was educated at Weſtminſter-ſchool, and removed thence, in 1682, to Trinity-college in Cambridge. In 1684, he wrote "A Poem "on the Death of Charles II." in which he diſplayed his genius to ſuch advantage, that the earl of Dorſet invited him to London, and brought him acquainted with ſome of the choiceſt wits. Here he ſoon increaſed his reputation by new productions in the way of poetry; and particularly by a piece, which he wrote in conjunction with Prior, and publiſhed 1687, in 4to, under the title of "The Hind and Pan-"ther, tranſverſed to the Story of the Country and City "Mouſe:" in which the laureate champion Dryden was well cudgelled with his own weapon. In 1688, he ſigned, with many others, the invitation to the prince of Orange to come over to England: and, upon the abdication of James II. was choſen one of the members of the convention, where he voted for declaring the throne vacant. About this time he married the counteſs dowager of Mancheſter, and went to London with a deſign to enter into holy orders, but was diverted from purſuing it. Not long after, the earl

Life of lord Halifax, with his poetical works, printed in 1716, 8vo.

of Dorſet introduced him to king William in the moſt engaging manner, ſaying, "May it pleaſe your majeſty, I "have brought a mouſe to have the honour of kiſſing your "hand;" at which the king ſmiled, and having been told the hiſtory of the above-mentioned poem replied, "You will "do well to put me in a way of making a man of him:" and immediately ordered him a penſion of 500l. a year out of the privy-purſe, till an opportunity of promoting him ſhould offer.

March 1691, he diſplayed his abilities in the debates upon the bill, for regulating trials in caſes of high-treaſon; which was the firſt opening of his talents as a ſpeaker in the houſe. The deſign of the bill, among other things, was to allow counſel to priſoners charged with that offence, while it was depending. Montague roſe up to ſpeak for it; and, having begun his ſpeech, was ſtruck ſuddenly with ſuch a ſurpriſe, that for a while he was not able to go on. But, recovering himſelf, he took occaſion from this very ſurpriſe, "to en- "force the neceſſity of allowing counſel to priſoners, who "were to appear before their judges; ſince he, who was "not only innocent and unaccuſed, but one of their own "members, was ſo daſhed when he was to ſpeak before that "wiſe and illuſtrious aſſembly:" which dextrous turn of wit ſhewed him to be maſter of very great addreſs. This year, 1691, he was made one of the commiſſioners of the treaſury; in 1694, ſecond commiſſioner and chancellor of the exchequer, and under treaſurer. In 1695, he entered into the deſign of recoining all the current money of the nation; which, though great difficulties attended it, he undertook and completed in the compaſs of two years. In 1696, he projected the ſcheme for a general fund, which was the firſt ſtone laid towards erecting the ſinking fund, as was afterwards done by Sir Robert Walpole. The ſame year, he found out a method to raiſe the ſinking credit of the bank of England; and, in 1697, he provided againſt the miſchiefs from the ſcarcity of money, by raiſing for the ſervice of the government above two millions in exchequer notes: on which occaſion he was ſometimes called the Britiſh Machiavel. Before the end of this ſeſſion of parliament, it was reſolved by the houſe of commons, that "Charles Montague, Eſq; "chancellor of the exchequer, for his good ſervices to the "government, did deſerve his majeſty's favour;" which vote, when we conſider what nice and critical times he lived in, when the exigence of the public affairs called for the utmoſt ſkill of the ableſt ſtateſmen, and that this happy conduct.

ductor of them was not more than thirty-six years of age, muſt needs ſuggeſt an high idea of his abilities.

In 1698, he was appointed firſt commiſſioner of the treaſury, and one of the lords juſtices of England during the king's abſence in Holland; in 1699, auditor of the exchequer; and in 1700 a peer, by the title of baron of Halifax. In 1701, he was attacked by the houſe of commons, who impeached him of high crimes and miſdemeanors in ſix ſeveral articles, which, however, were diſmiſſed by the houſe of lords; and he continued in king William's favour till the death of that prince. In 1702, he was attacked again, but with no better ſucceſs. He conſtantly oppoſed, and was greatly inſtrumental in defeating, the attempts of the houſe of commons upon the occaſional conformity bill; and, in 1704, wrote "An Anſwer to Mr. Bromley's ſpeech" upon that ſubject. In 1706, he was one of the commiſſioners for the union with Scotland; and, upon paſſing the bill for the naturalization of the houſe of Hanover, was made choice of to carry that act thither. In 1709, he gave his vote againſt Dr. Sacheverell; and, the year after, publiſhed "Seaſonable "enquiries concerning a New Parliament." During the reſt of this reign he ſtrenuouſly oppoſed the terms of the peace of Utrecht, and ſtruggled upon all occaſions to ſupport the honour and intereſt of the duke of Marlborough. He appeared alſo warm for ſecuring the Hanover ſucceſſion, which he conceived to be in danger; and, in 1714, projected a ſcheme for procuring a writ to call the electoral prince of Hanover, as duke of Cambridge, to the houſe of peers. In conſequence of this conduct, upon the deceaſe of the queen, he found himſelf appointed one of the regency, during her ſucceſſor's abſence from his kingdoms; and, as ſoon as George I. had taken poſſeſſion of the throne, he was created earl of Halifax, inſtalled knight of the garter, and a ſecond time appointed firſt commiſſioner of the treaſury. But he enjoyed theſe accumulated honours a very ſhort time: for, while he appeared to be in a very vigorous ſtate of health, he was ſuddenly taken ill May 15, and died the 19th, 1715.

This nobleman raiſed himſelf entirely by his abilities and eloquence. Addiſon has celebrated him in his account of the greateſt Engliſh poets: Steele has drawn his character in the dedication to the ſecond volume of the "Spectator," and of the fourth of the "Tatler;" but Pope in the portrait of Bufo, in the epiſtle to Arbuthnot, has returned the ridicule, which his lordſhip, in conjunction with Prior, had heaped on Dryden's "Hind and Panther." Some poems,

with ſeveral of his ſpeeches, were publiſhed in 1716, 8vo, with "Memoirs of his life," and have ſince been collected among the "Works of the Engliſh Poets."

"Of him who from a poet became a patron of poets," ſays Dr. Johnſon, "it will be readily believed that the world "would not miſs of celebration. Addiſon began to praiſe "him early, and was followed or accompanied by other "poets; perhaps by almoſt all, except Swift and Pope; "who forbore to flatter him in his life, and after his death "ſpoke of him, Swift with ſlight cenſure, and Pope in the "character of Buſo with acrimonious contempt. He was, "as Pope ſays, 'fed with dedications;' for Tickell affirms "that no dedicator was unrewarded. To charge all un-"merited praiſe with the guilt of flattery, and to ſuppoſe "that the encomiaſt always knows and feels the falſehood of "his aſſertions, is ſurely to diſcover great ignorance of hu-"man nature and human life. In determinations depend-"ing not on rules, but on experience and compariſon, judge-"ment is always in ſome degree ſubject to affection. Very "near to admiration is the wiſh to admire. Every man "willingly gives value to the praiſe which he receives, and "conſiders the ſentence paſſed in his favour as the ſentence "of diſcernment. We admire in a friend that underſtand-"ing that ſelected us for confidence; we admire more, in a "patron, that judgement which, inſtead of ſcattering "bounty indiſcriminately, directed it to us; and thoſe per-"formances which gratitude forbids us to blame, affection "will eaſily diſpoſe us to exalt. To theſe prejudices, hardly "culpable, intereſt adds a power always operating, though "not always, becauſe not willingly, perceived. The mo-"deſty of praiſe wears gradually away; and perhaps the "pride of patronage may be in time ſo increaſed, that modeſt "praiſe will no longer pleaſe. Many a blandiſhment was "practiſed upon Halifax, which he would never have "known, had he had no other attractions than thoſe of his "poetry, of which a ſhort time has withered the beauties. "It would now be eſteemed no honour, by a contributor to "the monthly bundles of verſes, to be told, that, in ſtrains "either familiar or ſolemn, he ſings like Montague."

MONTAGUE (EDWARD), earl of Sandwich, an illuſtrious Engliſhman, who ſhone from the age of nineteen, and united the qualifications of general, admiral, and ſtateſman: and yet there were ſtrange inconſiſtencies in his character. He acted early againſt Charles I; he perſuaded Cromwell,

Cromwell, whom it is ſaid he admired, to take the crown; and he was zealous for reſtoring Charles II. All this is imputed to a fond and unaccountable paſſion, which he had for royalty. His adviſing the Dutch war, as it might have been fatal to his country and to the liberty of Europe, ſo it proved ſo to him: for his vice-admiral, Sir Joſeph Jordan, thinking the duke of York's life better worth preſerving, abandoned him to the Dutch fireſhips. We have of his writing, "A Letter to Secretary Thurloe," in the firſt volume of "Thurloe's State-papers;" "Several Letters during his embaſſy to Spain," publiſhed with "Arlington's "Letters;" and "Original Letters and Negotiations of Sir "Richard Fanſhaw, the Earl of Sandwich, the Earl of "Sunderland, and Sir William Godolphin, wherein divers "matters between the Three Crowns of England, Spain, "and Portugal, from 1603 to 1678, are ſet in a clear "light," in 2 vols. 8vo. He was alſo the author of a ſingular tranſlation called, "The Art of Metals, in which is "declared the manner of their generation, and the con-"comitants of them, in two books, written in Spaniſh by "Albaro Alonzo Barba, M. A. curate of St. Bernard's "pariſh, in the imperial city of Potoſi, in the kingdom of "Peru in the Weſt-Indies, in 1640: tranſlated in 1669, by "the right hon. Edward earl of Sandwich, 1674," a ſmall octavo. A ſhort preface of the editor ſays: "The ori-"ginal was regarded in Spain and the Weſt-Indies as an "ineſtimable jewel; but that falling into the earl's hands, "he enriched our language with it, being content that all "our lord the king's people ſhould be philoſophers."

Catalogue of royal and noble authors, vol. ii.

MONTAIGNE (Michael de), a French gentleman and celebrated writer, was born at Perigord of an ancient and noble family, in 1533. His father educated him with great care, and made him learn Latin, as other children learn their mother-tongue. The expedient he found out for this was, that while he was at nurſe, and before he began to ſpeak, he delivered him to the care of a German, who was totally ignorant of the French, but very well verſed in the Latin tongue. To this man two others were added, who continually entertained him with Latin; and it was an inviolable rule with the reſt of the family, that no other language ſhould be ſpoken in his hearing. He was above ſix years old, before he underſtood any more of French, than he did of Arabic; but he had learned to ſpeak as pure Latin as his maſters: and Nicholas Gronchi, who has written a book

book "De comitiis Romanorum;" William Guerente, who wrote "Notes upon Ariſtotle;" the celebrated Buchanan, and Mark Anthony de Mureta, his domeſtic tutors, have often told him ſince, that he had that language ſo ready in his childhood, that they were almoſt afraid to converſe him. He was alſo taught Greek by way of recreation; and becauſe ſome think, that the brains of children may be hurt by being rouſed too ſuddenly out of ſleep, his father cauſed him to be awakened every morning by the ſound of a muſical inſtrument. About his ſixth year, he was ſent to the college of Guyenne, then the moſt flouriſhing in France, where he was provided with the beſt tutors. At thirty-three, he married; though, as he gives us to underſtand, had he been perfectly free, he would not have married even "wiſdom" herſelf, had ſhe been willing. He was put upon this marriage, and led to it by a train of very odd accidents; and, as great a libertine as he confeſſes himſelf to be, he obſerved his matrimonial vow more ſtrictly, than he either expected or propoſed to himſelf. He obtained the collar of the order of St. Michael, which, when young, he coveted above all other things; it being at that time the utmoſt mark of honour among the French nobleſſe, and very rare. He was counſellor in the parliament of Bourdeaux for a while; and meſſieurs de Bourdeaux elected him mayor of their city, when he was at Rome, and expected no ſuch thing. He died, in 1592, a very conſtant and philoſophic death, when he was ſome months ſhort of ſixty; and was buried at Bourdeaux, having, like his anceſtors, paſſed over his life and death in the Catholic religion.

His "Eſſays" were firſt publiſhed in 1580; and they were wrote purely, as he tells us, to give a picture of himſelf, and to repreſent his own humours and inclinations, excellences and infirmities, to the public. His very ſcheme therefore led him to ſpeak often of himſelf; and perhaps he is the greateſt egotiſt that ever appeared in the world. This gave thoſe, who did not like his perſon or principles, a fair handle to abuſe him as much as they pleaſed. "For my "part," ſays Montaigne, "I am a great lover of your "white wines." "What the devil ſignifies it to the pub-"lic," ſays the younger Scaliger, "whether he is a lover of "white wines, or of red wines? Que diable a-t-on à faire "de ſçavoir ce qu'il aime?" The reception theſe eſſays firſt met with, was, as it has been ever ſince, very various; and they were approved or diſapproved, juſt as men's ſyſtems happened to determine their judgments of them. They who thought

thought contemptibly of human nature, were partial to Montaigne; they who thought highly of it, of courſe diſliked him: and as the greater part of mankind embrace this latter way of thinking, ſo it is, that he has had more enemies than friends. His parts however have been acknowledged by all parties. "Montaigne," ſays father Malbranche, "has a "fine and debonaire way with him, and gives ſo lively and "natural a turn to his thoughts, that it is impoſſible to read "him without being prejudiced in his favour. His affected "negligence admirably becomes him, and endears him to "moſt men without making him contemptible; and his arro-"gancy is that of a gentleman, if we may ſay ſo, which "makes him reſpected, and not diſliked. That air of gen-"tility and gallantry, ſupported with ſome degree of learn-"ing, works ſo powerfully on the mind, that a man al-"ways admires him, and often yields to his deciſions, "without daring to enquire into them, and ſometimes "without underſtanding them. It is not by the ſtrength "of his reaſons that he perſuades, ſince he ſeldom brings "reaſons for what he advances. For a touch of hiſtory is "no argument, nor a little ſtory a demonſtration: a verſe "of Horace, or an apophthegm of Cæſar, are not ſufficient "to perſuade men of reaſon, &c." One would not think that this was, what it really is, the introductory paragraph to a chapter, written on purpoſe to prove that Montaigne, "with all his gallantry, was an arrant pedant; "that, as much as he pretended to philoſophy, he had a "very imperfect knowledge of the mind; that, to make "an oſtentation of ſcience, falſely ſo called, he quoted all "ſorts of authors, right or wrong: talked merely for talk-"ing ſake, and to be admired by the ignorant; and, that "without any judgement at all, he amaſſed together apoph-"thegms and paſſages of hiſtory, to prove, or at leaſt to "pretend to prove things, which cannot be proved by any "thing but reaſon." The ſame account, although in ſofter terms, is given of "Montaigne's Eſſays" in the "Hueti-"tiana;" which ſhews, that the biſhop of Avranches had the ſame opinion of them. They who are inclined to be favourable to Montaigne, cannot perhaps clear him from ſcepticiſm, but moſt certainly not from obſcenity, of which he is notoriouſly guilty. Theſe charges were brought againſt Bayle, to which he replied as well as he could; and, ſays he, "after all, will any man be ſo bold as to ſay that my "Dictionary comes near the licentiouſneſs of Montaigne's "Eſſays, either with regard to ſcepticiſm or obſcenities?

Recherch. de la verité, livr. ii.

Sect. vi.

Dict. vol. v. p. 798. Engl. tranſl.

"But,"

" But," continues he, " did not Montaigne publiſh ſeveral " editions of his book, without being called to an account " for it? Has it not been printed an hundred times over? " Was it not dedicated to the great cardinal de Richelieu? " Has it not a place in every library? What a hardſhip and " injuſtice would it be, if I was denied that liberty in Hol- " land, which Montaigne enjoyed in France!" Le Clerc ſays, "that the judgement which Quintilian makes of Seneca, " is perfectly applicable to Montaigne." We will tranſcribe the paſſage at length from that excellent rhetorician, and beg of our readers to underſtand it in the original, as we find it extremely difficult to do it juſtice in a tranſlation.

Biblioth. anc. & modern, tom. xxvii. p. 308.

Inſtitut. orat. lib. x. c. 1.

" In philoſophia parum diligens, egregius tamen vitiorum " inſectator fuit. Multæ in eo claræque ſententiæ, multa " etiam morum gratia legenda: ſed in eloquendo corrupta " pleraque, atque eo perniciosiſſima, quod abundant dulcibus " vitiis. Velles eum ſuo ingenio dixiſſe, alieno judicio. " Nam ſi aliqua contempſiſſet, ſi parum concupiſſet, ſi non " omnia ſua amaſſet, ſi rerum pondera minutiſſimis ſenten- " tiis non fregiſſet, conſenſu potius eruditorum, quam pue- " rorum amore, comprobaretur. Verum ſic quoque jam " robuſtis, & ſeveriore genere ſatis firmatis legendus, vel " ideo, quod exercere poteſt utrumque judicium. Multa " enim probanda in eo, multa etiam admiranda ſunt: eligere " modo curæ ſit, quod utinam ipſe feciſſet. Digna enim " fuit illa natura, quæ meliora vellet, quæ quod voluit " effecit."

But whatever hard fortune, if it be hard fortune, Montaigne has met with at home, or among his neighbours upon the continent, he has been favourably enough received by us here in England. The ingenious Charles Cotton, Eſq; who may deſervedly be reckoned among our wits, has been at the pains to tranſlate his " Eſſays," and makes a ſort of a doubt of it, " whether there be a better book of the kind in " the original." And the famous lord Haliſax, to whom this tranſlation was dedicated, declares it to be " the book " in the world he was the beſt entertained with:" and he ſays, that " to tranſlate and to make it ours, is not only " a valuable acquiſition to us, but a juſt cenſure of the cri- " tical impertinence of thoſe French ſcribblers, who have " taken pains to make little cavils and exceptions, to leſſen " the reputation of this great man, whom nature hath made " too big to confine himſelf to the exactneſs of a ſtudied " ſtyle. He let his mind have its full flight, and ſheweth " by a generous kind of negligence, that he did not write

Dedication. Letter to Charles Cotton, Eſq; prefixed to the 2d edit. of his tranſlation.

" for

" for praiſe; but to give to the world a true picture of him-
" ſelf and of mankind. He ſcorned affected periods, or to
" pleaſe the miſtaken reader with an empty chime of words.
" He hath no affectation to ſet himſelf out, and dependeth
" wholly upon the natural force of what is his own, and
" the excellent application of what he borroweth." So that the caſe of Montaigne, as far as we can judge, ſeems to have been in part like that of our great chancellor Bacon; who, after the publication of his excellent works, received that right from foreigners, which was not paid him, nor even acknowledged, for ſome years at leaſt, by his own countrymen.

The beſt edition of " Montaigne's Eſſays" is that by Peter Coſte. It is augmented with ſeveral letters of the author, and illuſtrated throughout with notes by the editor.

MONTANUS, an ancient hereſiarch among the Chriſtians, who founded a new ſect in the 2d century of the church, which were called Montaniſts. They had alſo the name of Phrygians and Cataphrygians, becauſe Montanus was either born, or at leaſt became firſt known, at Ardaba, a village of Myſia, which was ſituated upon the borders of Phrygia. Here he ſet up for a prophet, although it ſeems he had but lately embraced Chriſtianity: but it is ſaid, that he had an immoderate deſire to obtain a firſt place in the church, and that he pitched upon this as the moſt likely means of raiſing himſelf. In this aſſumed character, he affected to appear inſpired with the Holy Spirit, and to be ſeized and agitated with divine furies and ecſtaſies; and under theſe diſguiſes he uttered prophecies, in which he laid down doctrines, and eſtabliſhed rites and ceremonies, entirely new. This wild behaviour was attended with its natural conſequences and effects upon the multitude; ſome affirming him to be a true prophet; others, that he was actually poſſeſſed with an evil ſpirit. To carry on this fine farce the better, Montanus aſſociated to himſelf Priſcilla and Maximilla, two rich and wealthy ladies, who acted the part " of propheteſſes; and " by the power of whoſe gold," as Jerome tells us, " he firſt ſeduced many churches, and " then corrupted them with his abominable errors." He ſeems to have made Pepuza, a town in Phrygia, the place of his firſt reſidence; and he artfully called it Jeruſalem, becauſe he knew the charm there was in that name, and what a powerful temptation it would be in drawing from all parts the weaker and more credulous Chriſtians to him.

Cleric. Hiſt. eccleſ. ad ann. 157, 158, and Cave Hiſt. Liter. tom i. p. 74.

Opera, tom. iv. col. 477. ed. Paris.

Here

Here he employed himſelf in delivering obſcure and enigmatical ſayings, under the name of prophecies: and made a ſmall advantage of his followers, from whom he received great ſums of money and valuable preſents, by way of offerings. Some of theſe prophecies of Montanus and his women are preſerved by Epiphanius; in which we may obſerve, that they conſidered themſelves only as mere machines and organs through which God ſpake unto his people.

The peculiarities of this ſect of Chriſtians are pretty explicitly ſet forth by St. Jerome. They are ſaid to have been very heterodox in regard to the Trinity; inclining to Sabellianiſm, "by crowding," as Jerome expreſſes it, "the Father, Son, and Holy Ghoſt into the narrow limits of one perſon." It is, however, but juſtice to obſerve on this occaſion, that Epiphanius contradicts this, and affirms them to have agreed with the church in the doctrine of the Trinity; and Epiphanius, it is well known, was never partial to heretics. The Montaniſts held all ſecond marriages to be no better than fornication and adultery; to ſupport which, they were forced to ſay that the apoſtle Paul permitted them, becauſe he "only knew in part, and propheſied in part;" but that, ſince the Holy Spirit had been poured in full meaſure, and without reſerve, upon Montanus and his propheteſſes, they were not to be permitted any longer. But the capital doctrines of the Montaniſts, and what may well enough be looked upon as conſtituting their creed are theſe. "God," they ſay, "was firſt pleaſed to ſave the world, under the Old Teſtament, "from eternal damnation by Moſes and the prophets. "When theſe agents proved ineffectual, he aſſumed fleſh "and blood of the Virgin Mary, and died for us in Chriſt, "under the perſon of the Son. When the ſalvation of the "world was not effected yet, he deſcended laſtly upon Mon-"tanus, Priſcilla, and Maximilla, into whom he infuſed that "fulneſs of his Holy Spirit, which had not been vouchſafed "to the apoſtle Paul; for Paul only knew in part, and pro-"pheſied in part."

Jerome, as above.

However ſhocking we may fancy ſuch blaſphemous doctrines to have ſounded in the ears of the primitive Chriſtians, yet it is certain that they gained ground very faſt; and that Montanus ſoon found himſelf ſurrounded with a tribe of people, who would probably have been ready to acknowledge his pretenſions, if they had really been higher than they were. The arch-heretic, indeed, ſeems to have uſed no ſmall art in propagating his impoſture: for he obſerved a wonderful

wonderful ſtrictneſs and ſeverity of diſcipline: was a man of mortification, and of an apparently moſt ſanctified ſpirit; and outfaſted and outprayed the Chriſtians of the Catholic church by many degrees. He diſclaimed all innovations in the grand articles of faith; and only pretended, as an humble inſtrument in the hands of the Paraclete, to perfect what was left unfiniſhed by the ſaints. By theſe means he ſupported for a long time the character of a moſt holy, mortified, and divine perſon: the world rung with the viſions and prophecies of him and his two damſels Priſcilla and Maximilla; and thus the face of ſeverity and ſaintſhip conſecrated their reveries, and made real poſſeſſion paſs for inſpiration. Several good men immediately embraced the deluſion; ſome great men ſoon after, if Tertullian, whoſe works declare him to have had parts, learning, and eloquence, may be deemed a great man. The churches of Phrygia, and afterwards other churches, grew divided upon the account of theſe new revelations; and, for ſome time, even the very biſhop of Rome eſpouſed the vanity, and cheriſhed the impoſture.

Montanus, together with his coadjutreſs Maximilla, is ſaid by ancient writers to have hanged himſelf; which, if we believe it, and let us hope it may be true, muſt naturally prepare us to entertain a better and more favourable opinion of the man, than we can otherwiſe do: for then, inſtead of a knave, it will be but common charity to ſuppoſe him to have been a madman.

MONTANUS (BENEDICT ARIAS), a moſt learned Spaniard, was born at Frexenal de la Sierra, in the dioceſe of Badajox, about 1528. He calls himſelf a Sevilian, perhaps becauſe he was educated and maintained by ſome perſons of faſhion in that city; for though his parents were noble, yet they were ſo poor, that they had not wherewithal to give him a learned education. He made a great progreſs in all branches of literature, and afterwards went to Alcala, where he not only made himſelf perfect in the Greek and Latin languages, but learned alſo the Hebrew, Arabic, Syriac, and Chaldee. Then he travelled into France, Germany, England, Italy, and the Low Countries, where he picked up the living languages. He was afterwards received as clerk of the order of St. James, and was ordained prieſt. He went with the biſhop of Segovia to the council of Trent. At his return to Spain, he ſhut himſelf up in the mountains of Andaluſia, where he choſe an agreeable place near Aracena,

Du Pin's Eccleſ. authors of the 16th century.

cena, and gave himſelf up wholly to ſtudy: but, his merit and writings having ſoon made him known, Philip II. of Spain employed him in publiſhing a new "Polyglott Bible," after the Complutenſian edition, which was printed by the care of cardinal Ximenes. Arias Montanus, being a maſter of Hebrew and the Oriental languages, was a very proper perſon to execute that deſign. He put all the Chaldee paraphraſes that he could find into that "Bible," together with "Pagninus's Verſion," which he has corrected in ſeveral places, to make it more conformable to the letter of the Hebrew text. He has added to the Greek and Latin of the books of the New Teſtament a Syriac verſion, in Syriac and Hebrew characters; and has alſo prefixed to that edition ſeveral little critical tracts, relating to Jewiſh antiquities, which were afterwards reprinted in the "Critici ſacri." This Bible was printed at Antwerp, whither Montanus went in 1571: who, prodigious as his labour was, did not however eſcape envy, on account of the glory that accompanied it. Among other things, he was accuſed of reſting too much upon the explications of the Rabbins; and this accuſation had ſuch weight, that he was obliged to take a journey to Rome, to juſtify himſelf. On his return to Spain, king Philip offered him a biſhopric for his reward; but he refuſed it, and ſpent the reſt of his days at Seville, where he died in 1598, or 1600, for authors differ as to the year.

Beſides the critical tracts above mentioned, he made tranſlations of, and wrote commentaries upon, almoſt all the Scriptures, which are judicious as well as learned; for he had not only vaſt erudition, but alſo abundance of good ſenſe. He never drank any wine, and ſeldom eat fleſh. He loved ſolitude, and was indefatigably laborious. He is thought to have been one of the ableſt ſcholars that Spain ever produced.

MONTANUS (JOHN BAPTIST), an Italian phyſician of ſo much reputation, that he was regarded by his countryman as a ſecond Galen. He was born of a good family at Verona in 1488, and ſent to Padua by his father to ſtudy the civil law. But his bent lay towards phyſic; which, however, though he made a vaſt progreſs, and excelled in it, ſo diſpleaſed and alienated his father, that he entirely withdrew from him all ſupport, and left him to ſhift for himſelf as he could. He therefore travelled abroad, and practiſed phyſic in ſeveral cities with ſucceſs. He was alſo a great orator and poet, as well as phyſician: and, in ſhort, his

Mangeti Biblioth. Medic.

his reputation was ſo wide and ſo illuſtrious, that he fell under the notice of all the academies, and all the great perſonages of his country. He lived ſome time at Rome with cardinal Hyppolitus; then he removed to Venice; whence, having in a ſhort time procured a competency, he retired to Padua. Here he grew ſo reſpected and venerable, that, within two years after his arrival, he was preferred by the ſenate to the profeſſor's chair; and he was ſo attached to his ſituation, and to the republic which was always kind to him, that, though tempted with vaſt offers from the emperor Charles V. Francis I. of France, and Coſmo duke of Tuſcany, he never could be ſeduced to ſtir. He was greatly afflicted with the ſtone in his latter days, and died in 1551. He was the author of many works; part of which were publiſhed by himſelf, and part by his pupil John Crato after his death: but, beſides medical productions, he deſcribed the wars of his time in heroic verſe, *&c. &c.*

MONTESPAN (MADAM DE), a French lady, was wife of the marquis of Monteſpan, and one of the miſtreſſes of Louis XIV. Her maiden name was Athenais de Mortimar; and herſelf, two ſiſters, and her brother the duke of Vivone, who was a marſhal of France, were univerſally agreeable for a turn of converſation, a mixture of pleaſantry, eaſe, and elegance, ſo peculiar, that it was called at that time, "the ſpirit of the Mortimars." The wit and beauty of this lady gained an aſcendant over the monarch, in 1669: not however without the higheſt indignation on the part of the marquis of Monteſpan, who was ſo far from thinking himſelf honoured with his wife's preferment, that, not content with reproaching her, he even ventured to ſtrike her; and this too in the very palace, where her cries raiſed ſuch an alarm, that her apartment was filled in an inſtant with perſons of the firſt quality, among whom was the queen. The king, incenſed at this behaviour, forbad the marquis to appear at court. He afterwards baniſhed him to his own eſtates; and was now obliged to declare almoſt publicly a paſſion, which he had hitherto been deſirous of concealing. M. de Monteſpan found in the Pyrenean mountains few friends, but many creditors; his reſentment at length ſubſided, and he condeſcended to receive benefits, or rather recompences, from the court; a hundred thouſand crowns purchaſed his wife, his ſilence, and his honour. However, the k[illegible] could not help ſecretly condemning himſelf for this paſſion for a married woman: "Henry IV." he often ſaid,

Siécle de Louis XIV. c. 25.

Memoires pour ſervir à l'hiſtoire de M. Maintenon, liv. iii.

" attempted the honour of a princeſs, whoſe huſband might " have defended her with his ſword; but mine is an eaſy " conqueſt, a conqueſt over one whom I can annihilate " by a ſingle glance."

Madam de Monteſpan, no longer troubled with a huſband, and depending upon her charms, as well as upon her fruitfulneſs, for the preſervation of the king's affections, began to ſhew her power, and to reign with oſtentation. She accompanied the king to Flanders in 1670, when the ruin of the Dutch was concerted in the midſt of pleaſure; and had ſo far overcome every principle of virtue, every nicer ſenſe of ſhame, and regard to decency, that ſhe ſhewed herſelf to the world without a bluſh, in the character of miſtreſs to the king. Till then, ſhe had appeared either uncertain of her place, or anxious of her reputation; but, ſecure of her influence over the king, ſhe threw off all reſtraint, and openly braved the queen, madam la Valliere the king's former miſtreſs, and the whole kingdom. In the mean time, ſhe endeavoured to reconcile imperious vice with humble piety; and formed a ſet of morals for herſelf, too looſe for a Chriſtian, too ſevere for a miſtreſs. She did not diſdain to work for the poor; and, like many others, brought herſelf to believe, that frequent alms and exterior practices of devotion would purchaſe a pardon for every thing. She even preſented herſelf at the holy table; favoured by abſolutions, which ſhe either purchaſed from mercenary, or procured from ignorant prieſts. One day ſhe endeavoured to obtain abſolution from the curate of a village, who had been recommended to her on account of his flexibility. " What," ſaid this man of God, " are you that marchioneſs de Mon- " teſpan, whoſe crime is an offence to the whole kingdom? " Go, madam, renounce your wicked habits, and then come " to this awful tribunal." She went, not indeed to renounce her wicked habits, but to complain to the king of the inſult ſhe had received, and to demand juſtice upon the confeſſor. The king, naturally religious, was not ſure that his authority extended ſo far, as to judge of what paſſed in the holy ſacraments; and therefore conſulted Boſſuet, preceptor to the dauphin and biſhop of Condom, and the duke de Montauzier his governor. The miniſter and the biſhop both ſupported the curate, and tried, upon this occaſion, to detach the king from madam de Monteſpan. The ſtrife was doubtful for ſome time; but the miſtreſs at length prevailed.

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This was in 1673; but, in Feb. 1675, ſhe retired from court; and though ſhe ſoon returned thither, and made innumerable attempts to reinſtate herſelf in Lewis's affections, yet ſhe was not able to do it, that monarch being now altogether attached to madam de Maintenon. At length ſhe ceaſed to pleaſe; and the haughty and inſolent expreſſions of her grief could not reclaim a heart, which had voluntarily forſaken her. Nevertheleſs ſhe ſtill remained at court, where ſhe had an important employment, which was ſuperintendant of the queen's houſehold; and ſtill preſerved ſome intereſt with the king by her children, by habit, and by a long eſtabliſhed influence. All the appearances of friendſhip and reſpect continued to be ſhewn her, which however ſhe did not think a ſufficient compenſation for the want of the reality. She had indeed no profeſſed rival, but found herſelf treated with great coldneſs and indifference, and no longer in poſſeſſion of a heart weary of her and her complaints. While madam de Maintenon was increaſing, and madam de Monteſpan declining, in the favour of the king, theſe two rivals ſaw each other every day; ſometimes with a ſecret bitterneſs, at other times with a tranſient confidence, which the neceſſity of ſpeaking, and wearineſs of conſtraint, introduced into their converſations. They agreed each of them to write "Memoirs of all that paſſed "at Court;" but the work was not carried to any great length. Madam de Monteſpan uſed to divert herſelf, in the laſt years of her life, with reading ſome paſſages out of theſe "Memoirs" to her friends. In the mean time devotion, which mingled itſelf in all theſe intrigues, confirmed madam de Maintenon in favour, and removed madam de Monteſpan. The king reproached himſelf with this paſſion for a married woman, and felt the force of this ſcruple the more, as he no longer felt the paſſion of love. This perplexing ſituation laſted till 1685, when mademoiſelle de Nantes, the king's daughter by madam de Monteſpan, was married to the grandſon of the great Condé. The king afterwards married two more children he had by her, mademoiſelle de Blois to the duke de Chartres, who has ſince been regent of France; and the duke de Maine to Louiſa Benedicta of Bourbon, grand-daughter of the great Condé, a princeſs celebrated for her wit, and her taſte in the fine arts.

After the marriage of her daughter, madam de Monteſpan appeared no more at court, but lived with great dignity at Paris. She had a great revenue, though but for her life. The king paid her a penſion of 1000 louis-d'ors a month.

She went every year to drink the waters of Bourbon, and uſed to marry the girls about that place, and give them portions. Though removed from court, ſhe is ſaid to have retained all the vices ſhe had acquired there; luxury, caprice, diſtruſt, ambition. As ſoon as ſhe could be ridiculed with impunity and ſafety, La Bruyere employed ſome of his colouring upon her. He has painted her in his "Characters," as ſtill adoring her beauty, contemplating with pleaſure its precious remains; and, at 60 years of age, aſking her phyſician, "Why thoſe wrinkles in her face, that ſtomach ſo weak, that peeviſhneſs of temper, and perpetual laſſitude?" She died at Bourbon, in 1717; and in her will, ſay the "Memoirs" referred to above, ordered, that her bowels ſhould be carried to the community of St. Joſeph. The great heat of the weather made the ſmell of them ſo offenſive, that the perſon who was employed to carry them was not able to purſue his journey; but, turning back, delivered them to the capuchins at Bourbon. The warden of the monaſtery, almoſt ſtifled with the ſmell of theſe bowels, threw them to the dogs: which when it was known at court, one of her old friends ſaid laughing, "And had ſhe any bowels then?"

Liv. xiii. c. 8.

Such was the end of madam de Monteſpan, famous for her beauty, her wit, her power, her irregularities, her fall. She had many accompliſhments, but few good qualities. She diſhonoured her huſband, ſtained the glory of her lover, and enriched herſelf at the expence of her fellow-citizens. She was neither regretted by the king, her children, nor the nation. One half of her life was ſpent in grandeur, and the other half in contempt. She was rather aſhamed of her faults, than penitent for them. In a word, her reign was ſo intolerable and fatal, that it was looked upon in France as a judgement from heaven.

MONTESQUIEU (CHARLES DE SECONDAT, baron of), an illuſtrious Frenchman, late preſident à mortier of the parliament of Bourdeaux, member of the French academy, of the royal academy of ſciences and belles lettres of Pruſſia, and of the royal ſociety of London, was deſcended of an ancient and noble family of Guyenne, and born at the caſtle of La Brede near Bourdeaux, Jan. 18, 1689. The greateſt care was taken of his education; and, at the age of twenty, he had actually prepared materials for his "Spirit of Laws," by a well-digeſted extract from thoſe immenſe volumes, which compoſe the body of the civil law; and

M. d'Alembert's Eloge on baron de Monteſquieu.

and which he had ſtudied, not barely as a civilian, but as a philoſopher. He became a counſellor of the parliament of Bourdeaux, Feb. 24, 1714; and was received preſident à mortier, July 13, 1716, in the room of an uncle, who left him his fortune and his office. He was admitted April 3, 1716, into the academy of Bourdeaux, which was then only in its infancy. A taſte for muſic, and for works of pure entertainment, had at firſt aſſembled the members who compoſed it: but the ſocieties for belles lettres being grown in his opinion too numerous, he propoſed to have phyſics for their chief object. Luckily the duke de la Force, by a prize juſt founded at Bourdeaux, ſeconded this juſt and rational propoſal: and ſo Bourdeaux got an academy of ſciences.

Monteſquieu, not at all eager to ſhew himſelf to the public, ſeemed, according to the expreſſion of a great genius, to wait for "an age ripe for writing." It was not till 1221, when he was thirty-two years of age, that he publiſhed his "Perſian Letters." The deſcription of Oriental manners, real or ſuppoſed, of the pride and phlegm of Aſiatic love, is but the ſmalleſt object of theſe "Letters;" it only ſerves as a cloak for a delicate ſatire upon French manners, and for treating of ſeveral important ſubjects, which the author goes to the bottom of, while he only ſeems to glance at them. Though this work was exceedingly admired, yet he did not openly declare himſelf the author of it. He expreſſes himſelf ſometimes freely about matters of a nice nature; and he knew that the religious would be upon him at once. He was not miſtaken: for he was no ſooner pointed at for the author, than zeal without knowledge, and envy under the maſk of it, roſe and united themſelves againſt him.

A place in the French academy becoming vacant by the death of Monſieur de Sacy, Monteſquieu, by the advice of his friends, and ſupported alſo by the voice of the public, offered himſelf for it. Upon this, the miniſter wrote a letter to the academy, informing them, that his majeſty would never agree to the election of the author of the "Perſian "Letters;" that he had not read the book; but that perſons in whom he placed confidence, had informed him of their poiſonous and dangerous tendency. Monteſquieu, thinking it prudent to ſtrike at the root of this riſing humour againſt him, waited on the miniſter, and declared to him, that, for particular reaſons, he had not owned the "Perſian Letters," but that he would be ſtill farther from diſowning a work,

for which he believed he had no reaſon to bluſh; and that he ought to be judged after a reading, and not upon an information. At laſt, the miniſter did what he ought to have begun with; he read the book, loved the author, and learned to place his confidence better. The French academy was not deprived of one of its greateſt ornaments, nor France of a ſubject, which ſuperſtition or calumny was ready to deprive her of: for Monteſquieu, it ſeems, had frankly declared to the government, that he could not think of continuing in France, after the affront they were about to put upon him, but ſhould ſeek among foreigners for that ſafety, repoſe, and honour, which he might have hoped for in his own country. He was received into the academy, Jan. 24, 1728; and his diſcourſe upon that occaſion, which was reckoned a very fine one, is printed among his works.

Some time before his admiſſion into the academy, he had given up his civil employments, and devoted himſelf entirely to his genius and taſte: he was no longer a magiſtrate, but only a man of letters. Thus quite at liberty, he reſolved to travel, and went firſt to Vienna, where he often ſaw prince Eugene; in whom he thought he could diſcover ſome remains of affection for his native country. He left Vienna to viſit Hungary; and, paſſing from thence through Venice, went to Rome. In this ancient capital of the world, for ſo it is ſtill in ſome reſpects, he applied himſelf chiefly to examine that which diſtinguiſhes it moſt at preſent: the works of Raphael, of Titian, and of Michael Angelo. He had not made the fine arts a particular ſtudy; but that expreſſion which ſhines in maſter-pieces of this kind infallibly ſtrikes every man of genius. After having travelled over Italy, he came to Switzerland, and carefully examined thoſe veſt countries which are watered by the Rhine. There was nothing more for him to ſee in Germany: "for," ſays his eloge, "Frederic did not yet reign." He ſtopped afterwards ſome time in the United Provinces; and at laſt went to England, where he ſtayed three years, and contracted intimate friendſhips with the greateſt men then alive: "for "Locke and Newton were dead, and he had nothing to "regret, but that he had not made this voyage ſooner. "But he had often the honour of paying his reſpects to their "protectreſs, the celebrated queen Caroline of England, "who cultivated philoſophy upon a throne, and who pro-"perly eſteemed and valued Monſieur de Monteſquieu." He brought back from his travels neither a fancy diſdain

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for foreigners, nor a ſtill more miſplaced contempt for his own country. It was the reſult of his obſervations, that "Germany was made to travel in, Italy to ſojourn in, England to think in, and France to live in." Alembert, &c.

After his return, he retired for two years to his eſtate at la Brede, and peaceably enjoyed that ſolitude, which our having viewed the tumult and hurry of the world, ſerves to render more agreeable. There he finiſhed his work "On "the Cauſes of the Grandeur and Declenſion of the Ro-"mans," which appeared in 1734. In this ſmall volume he has explained and unfolded to us a vaſt and intereſting picture. By neglecting a detail, and ſeizing only the moſt fruitful branches of his ſubject, he has preſented within a ſmall compaſs a great variety of objects; and though he has pointed out much, leaves us ſtill more to reflect upon. His book might have been intituled, "A Roman Hiſtory "for the Uſe of Stateſmen and Philoſophers." Whatever reputation he had acquired by this laſt work, and by thoſe which had preceded it, he had only cleared the way for a far grander undertaking, which will immortaliſe his name, and render it reſpectable to future ages. He had long ago formed the deſign, and had meditated for twenty years upon the execution of it: or, to ſpeak more properly, his whole life had been a perpetual meditation upon it. He had firſt ſtudied his own country with the utmoſt ſeverity; he had afterwards travelled over Europe, and profoundly ſtudied the different people who inhabit it. "The famous iſland," ſays M. d'Alembert, "which glories ſo much in her laws, and "which makes ſo bad an uſe of them, had been to him in "this long tour, what the iſle of Crete had formerly been to "Lycurgus, a ſchool where he had known well how to "inſtruct himſelf, yet without approving every thing that "occurred. In a word, he had examined thoſe celebrated "nations and men, who only exiſt at preſent in the annals "of the world; and by this means attained the nobleſt title "which a wiſe man can deſerve, namely, that of 'legiſlator "to nations."

Scarce had the "Spirit of Laws" appeared, for this is the work we mean, than it was attacked by the ſame adverſaries as had before attacked the "Perſian Letters." It was treated at firſt with much levity of wit: even the title of it was made a ſubject of ridicule; and, in ſhort, one of the fineſt literary monuments which any nation had produced, was regarded with indifference, and in danger of being neglected. But the falſe judgement which the ſuperficial

readers paſſed upon this important work, was ſoon corrected by the judges: and then the enemies of letters and philoſophy, for ſuch there are in all countries, united themſelves againſt it. Hence a multitude of anonymous pamphlets, in which the author was accuſed of propagating irreligion, of Spinoſiſm, and Deiſm, of having followed the ſyſtem of Naturaliſm laid down in "Pope's Eſſay on Man," &c. Monteſquieu did not think theſe reproaches to be neglected, leſt he ſhould ſeem to be conſcious of having deſerved them: and therefore drew up "A Defence of the "Spirit of Laws;" which work, on account of that moderation, truth, and delicacy of ridicule, which all along run through it, ought to be regarded as a model in its way. It is not pretended, even by his friends, that the "Spirit of "Laws" is without faults, that every point advanced in it is undeniably right; "but," ſays M. d'Alembert, "that "which ought to render the author dear to all nations, "that which would ſerve to cover far more and greater "faults than are in it, is that ſpirit of patriotiſm which "dictated it. The love of the public good, a deſire of ſeeing men happy, diſcovers itſelf in every part of it; and "had it no other merit but this, which is ſo rare and ſo "valuable, it would be worthy, on this account alone, to "be read by nations and kings. We already perceive, by "happy experience, that the fruits of this work are not "confined to uſeleſs ſentiments in the minds of its readers. "Though M. de Monteſquieu ſurvived the publication of "the 'Spirit of Laws' but a ſhort time, he had the ſatisfaction, in ſome meaſure, to foreſee thoſe effects which "it begins to produce amongſt us: namely, the natural "love of Frenchmen for their country, turned towards its "true object; that taſte for commerce, for agriculture, and "for uſeful arts, which inſenſibly ſpreads itſelf in our nation; and that general knowledge of the principles of government, which renders people more attached to that "which they ought to love." But while inſects continued to teaze and diſturb him in his own country, England did him a very conſiderable honour. In 1752, M. d'Affier, celebrated for the many medals which he has ſtruck in honour of illuſtrious men, was ſent from London to Paris, to ſtrike one of him. M. de la Tour, a moſt eminent painter, had ardently deſired to give a new luſtre to his pencil, by tranſmitting to poſterity the portrait of the author of the "Spirit of Laws;" but he conſtantly and politely refuſed the moſt preſſing ſolicitations. M. d'Affier at firſt bore with the

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ſame difficulties, but overcame M. de Monteſquieu at length, by pleaſantly ſaying, "Do you believe that there "is not as much pride in refuſing my offer, as in "accepting it?"

This great man was peaceably enjoying that fulneſs of eſteem, which his great merits had procured him, when he fell ſick at Paris, in 1755. His health, naturally delicate, had begun to decay for ſome time paſt, partly by the ſlow but ſure effect of deep ſtudy, partly by the uneaſineſs which envy and bigotry had given him, and partly by the way of life he was obliged to lead at Paris. He was oppreſſed with cruel pains ſoon after he fell ſick, nor had he his family, or any relations near him: yet, he preſerved to his laſt moments great firmneſs and tranquillity of mind. "In ſhort," ſays his elogiſt, "after having performed every "duty which decency required, he died with the eaſe and "well-grounded aſſurance of a man who had never em-"ployed his talents but in the cauſe of virtue and huma-"nity." He died Feb. 10, 1755, aged 66.

We may apply to M. de Monteſquieu, what was formerly ſaid of an illuſtrious Roman, that "nobody ſhewed "any joy at his death, or forgot him when he was no "more." It is remarkable, that all the public papers ſpoke of it as a misfortune; that even foreigners were eager to demonſtrate their regret upon it; and, M. d'Alembert relates, that lord Cheſterfield cauſed to be inſerted in one of the London public papers, an article in honour of him, which we have thought it to our purpoſe to tranſcribe into this memoir. "On the 10th of this month died at Paris, "univerſally and ſincerely regretted, Charles Secondat, "baron of Monteſquieu, and preſident à mortier of the "parliament of Bourdeaux. His virtues did honour to hu-"man nature, his writings juſtice. A friend to mankind, "he aſſerted their undoubted and unalienable rights with "freedom, even in his own country; whoſe prejudices in "matters of religion and government he had long lamented, "and endeavoured, not without ſome ſucceſs, to remove. "He well knew, and juſtly admired, the happy conſtitu-"tion of this country, where fixed and known laws equally "reſtrain monarchy from tyranny, and liberty from licen-"tiouſneſs. His works will illuſtrate his name, and ſurvive "him, as long as right reaſon, moral obligation, and the "true ſpirit of laws, ſhall be underſtood, reſpected, and "maintained."

The royal academy of ſciences and belles lettres of Pruſſia, though it is not its cuſtom to pronounce the eloge of foreign

foreign members, thought themſelves bound to do him an honour, which it had not before done to any one, except the illuſtrious John Bernoulli. M. de Maupertuis, though at that time much indiſpoſed, performed himſelf this laſt duty to his friend, and would not permit an office ſo dear and ſo tender to fall to the ſhare of any other perſon. Feb. the 17th, the French academy, according to cuſtom, performed a ſolemn ſervice for him; at which, notwithſtanding the rigour of the ſeaſon, almoſt all the learned men of this body, who were not abſent from Paris, thought it their duty to aſſiſt. "They ought," ſays M. d'Alembert, "at this "melancholy ceremony, to have placed the 'Spirit of "Laws' upon his coffin, as heretofore they expoſed, oppo-"ſite to that of Raphael, his laſt picture of the tranſ-"figuration."

The great importance of thoſe works which we could not avoid mentioning, has made us paſs over in ſilence leſs conſiderable ones, which ſerved as a relaxation to our author, and which would have merited an encomium in any other perſon. The moſt remarkable of them is the "Tem-"ple of Gnidus," which was very ſoon publiſhed after the "Perſian Letters." M. de Monteſquieu, after having been Horace, Theophraſtus, and Lucian, in thoſe, was Ovid and Anacreon in this new eſſay. It is no more the deſpotic love of the Eaſt, which he propoſes to paint; it is the delicacy and ſimplicity of paſtoral love, ſuch as it is in an unexperienced heart, not yet corrupted with the commerce of the world: and this he has painted in a ſort of poem in proſe; for ſuch we may reaſonably call a piece ſo full of images and deſcriptions as the "Temple of Gnidus." Beſides this, there is a ſmall piece, called "Lyſimachus," and another ſtill ſmaller, "On Taſte:" but this is indeed only a fragment. His works have been collected ſince his death, and printed at Paris, in a very correct and ſplendid edition in quarto. They have likewiſe all of them been tranſlated at different times into Engliſh.

Hitherto we have only conſidered M. de Monteſquieu as a writer and philoſopher; but to ſay nothing of his perſonal qualities would be, ſays his elogiſt, to rob him of half his glory. He was then, as we are told, a moſt ſweet, gay, and even-tempered man. His converſation was ſpirited, agreeable, and inſtructive; yet, like his ſtyle, conciſe, full of wit and ſallies, without gall, without ſatire. Nobody told a ſtory in a more lively manner, more readily, or with more grace and leſs affectation. He knew, that the

concluſion

concluſion of an agreeable ſtory is always the point in view; and therefore was never tedious. He had a frequent abſence of mind, but always awaked from it by ſome unexpected ſtroke, which reanimated the languiſhing converſation. He was ſenſible to glory, yet did not wiſh to attain, without deſerving it: but would have abhorred thoſe vile and ſhameful practices, which aim at erecting it upon the ruin of other men's fame. Worthy of every diſtinction and of every reward, he aſked nothing; and he was not ſurpriſed that he was forgot. Yet he adventured, even in delicate circumſtances, to protect at court men of letters, who were unfortunately perſecuted, and obtained favours for them. Though he lived with the great, whether out of neceſſity, or propriety, or taſte, their company was not neceſſary to his happineſs. He retired, whenever he could, to his eſtate in the country; and there met his books, his philoſophy, his repoſe. Surrounded at his leiſure hours with peaſants, after having ſtudied man in the commerce of the world, and in the hiſtory of nations, he ſtudied him alſo in thoſe ſimple people, whom nature alone has inſtructed. He converſed chearfully with them; he endeavoured, like Socrates, to find out their genius; he appeared as happy, when converſing with them, as in the moſt brilliant aſſemblies; eſpecially when he made up their differences, and comforted them under their diſtreſs by his beneficence. Nothing does greater honour to his memory, than the method in which he lived; which ſome, however, affected to blame as extravagant, though it flowed entirely from benevolent motives. He would not encroach upon the eſtate of his family, neither by thoſe ſupplies which he gave the diſtreſſed, nor by thoſe conſiderable expences which his travels, his weakneſs of ſight (for he was obliged at laſt to have a reader), or the printing of his works, had expoſed him to, but tranſmitted it to his children, as he received it from his anceſtors; he did not diminiſh it, nor did he add any thing to it, but the glory of his name, and the example of his life.

He had married, in 1715, Jane de Lartigue, daughter of Peter de Lartigue, lieutenant-colonel of the regiment of Molevrier; and by her had one ſon and two daughters.

MONTFAUCON (BERNARD DE), a very learned Benedictine of the congregation of St. Maur, and ſingularly famous for his knowledge and ſkill in eccleſiaſtic and pagan antiquities, was born at Roquetaillade, in the diocele of Alet,

Alet, of an ancient and noble family, Jan. 17, 1655. After having gone through his firſt ſtudies in his father's houſe, he reſolved to be a ſoldier, and ſerved in the army ſome time; but the death of his parents mortified him ſo with regard to the world, that he commenced a Benedictine monk in 1675. He applied himſelf intenſely to ſtudy, and was ſoon diſtinguiſhed by his uncommon parts and learning. In 1688, he joined with Poujet and Lopin, in publiſhing a collection of Greek remains, in 4to, intituled "Analecta," with a Latin verſion, and notes. He printed a new edition of "St. Athanaſius's works, Greek and Latin, with notes, "1697," in three volumes folio. The year after he travelled to Italy, where he conſulted libraries, ſearched for ancient manuſcripts, and collected an abundance of materials for an antiquary. While he was at Rome, he did the office of procurator of his order, and took upon him the defence of the Benedictine edition of St. Auguſtine's works, which was attacked by Le Clerc and others. He returned to Paris, in June, 1701; and, in 1702, publiſhed in 4to, a curious and learned account of his voyage, under the title of "Diarium Italicum." Afterwards he publiſhed, in two volumes folio, "A Collection of ſome Works "of ancient Greek Fathers, never before printed;" the moſt conſiderable part of which is, "Euſebius of Cæſarea's "Commentary upon the Pſalms, mentioned by St. Je-"rome." Then he publiſhed "Palæographia Græca," in folio; a performance full of learning and curious remarks, in which he treats of the original form and progreſs of the Greek alphabet, and ſhews the different ſhape and manner of writing Greek in different ages. In 1713, he publiſhed the "Remains of Origen's Hexapla," in two volumes folio, which he illuſtrated with very learned notes. He gave a new edition of "St. Chryſoſtom's Works, in "Greek and Latin, with proper Prefaces, Notes, and Diſ-"ſertations," in thirteen volumes folio. There are alſo of his, "Les monumens de la Monarchie Françoiſe," in five volumes folio, with cuts; "Bibliotheca Coiſliniana," in one volume folio; "Bibliotheca bibliothecarum manuſcriptorum "nova," in two volumes folio.

Though Montfaucon's life was long, healthy, retired, and laborious, yet the works which we have already recorded ſeem ſufficient to have employed it. Nevertheleſs, his greateſt, moſt elaborate, moſt learned work, and for which he will be ever memorable where polite literature is cultivated, remains ſtill to be mentioned; and that is, his "Antiquité

" Antiquité expliquée," written in Latin and French, and illuſtrated with figures, elegantly engraven upon copper. This conſiſted firſt of ten volumes folio; to which he afterwards added a " Supplement," of five volumes more in folio. Tully, ſpeaking of ſome very voluminous writer, ſays, " that he had written as many books, as alone would ſerve " for his funeral pile :" and we may ſay the ſame of Montfaucon. However, Tully ſpake contemptuouſly of his ſcribbler, as if his works could not be put to any better uſe; which we are far from inſinuating of Montfaucon, whoſe writings ſhew him to have been ſenſible, learned, polite, and virtuous. He died at the abbey of St. Germain, Dec. 21, 1741, aged eighty-ſeven years. He had been made, in 1719, an honorary member of the academy of inſcriptions and belles lettres at Paris.

MONTGAILLARD (BERNARD DE), known by the name of the Petit Feuillant at the time of the league, was born in 1553. He commenced feuillant, or mendicant friar, in 1579, and began to preach immediately, though he had not ſtudied divinity. He preached at Rieux, Rhodes, and Thouloufe, with ſo much ſucceſs, that they applied to him this paſſage in Holy Writ, " Happy is the womb which " bare thee." He went to France at the time that Henry III. drew the Feuillants thither, and charmed the French court ſo with his ſermons, that the king and queen-mother appointed him to preach upon ſeveral particular occaſions. Here he acquired the reputation of the moſt eminent preacher which had been known in the memory of man: ſo great were his talents for the pulpit, eſpecially in moving the paſſions, and ſubduing the heart. He condemned himſelf to ſo auſtere a way of life among the Feuillants, that the Pope commanded him to quit that order, leſt he ſhould ſhorten his days by it. He behaved himſelf furiouſly in ſupporting the intereſt of the league; and bore a conſiderable part in the horrible crimes of that villanous combination. " The preachers," ſays Maimbourg, " of which " the moſt noted were father Bernard de Montgaillard, " ſurnamed the Petit Feuillant, and the famous Cordelier " Feuardent, who preached in the pariſhes of Paris during " the Chriſtmas holidays, changed their ſermons into in- " vectives againſt the ſacred perſon of the king, &c." Hiſt. de la ligue, liv. iii. p. 295.

" The ducheſs was received at Paris with every mark of " honour, and incredible expreſſions of joy in the people, " who reſpected her as the mother of two holy martyrs; Ibid. p. 305.

" and the little Feuillant, preaching one day before her, " was ſo tranſported, that he turned towards her, and made " an apoſtrophe to the deceaſed duke of Guiſe in theſe " terms: *O holy and glorious martyr of God, bleſſed is the* " *womb which bare thee, and the breaſts which gave thee* " *ſuck!*"

It was not ſufficient for Montgaillard to breathe ſedition from the pulpit, but he ſuborned an aſſaſſin to murder Henry IV. The ſieur de Rougemont, having heard that that prince was in the ſuburbs of Paris, went thither: but, upon an information which the king received of his deſign, he was taken and carried to the conciergerie de Tours. In his examination he confeſſed, that, being of the pretended Reformed religion, he had retired, in 1585, to Sedan; whence the narrow circumſtances of his family had conſtrained him to return to his former home, and to turn Catholic; but that, in July laſt, being at Paris, he met with the Little Feuillant, with whom he had a long converſation upon his converſion: after which the friar, turning his diſcourſe to the neceſſitous circumſtances of Rougemont, told him, that he might do a piece of ſervice to God and the church; to which he anſwered, that he ſhould be very happy if he could: that the ſaid Feuillant replied, that it lay in his power, by killing the king of Navarre; and that, if he would execute that deſign, he might be aſſured he ſhould not want ſubſiſtence: that, having converſed at ſeveral times with the ſaid Feuillant upon this project, and the eaſieſt method of putting it in execution, they agreed at laſt, that he ſhould go to the royal army, where, pretending to be an heretic, he would find means to piſtol the king of Navarre; that, upon telling him he had not money to carry him to the camp, the Little Feuillant lent him 400 crowns; and that, having received that money, he retired to his houſe at Corbeil, with a promiſe to execute their deſign.

Bayle's Dict. MONTGAILLARD, note G.

Montgaillard died of a dropſy, in 1628. He was at that time abbé of Orval. He had, it ſeems, always wiſhed to be interred under a gutter; and it was only to avoid the appearance of affectation, that he conſented at laſt to have his body buried at the foot of the ſtairs, which deſcend from the great dormitory into the church. Such a ſaint as Montgaillard, and one who had done ſuch ſingular ſervices to the holy church, muſt needs have poſſeſſed qualities above the uſual ſtandard; and therefore the writers of his life have very juſtly pretended, that God performed great miracles both

both in his favour, and by his means. There is a remarkable print of this holy perſon, in which, notwithſtanding his auſterities, and the hardſhips he inflicted upon himſelf, he is repreſented in a chamber, ſitting upon a handſome elbow chair, adorned with a magnificent cuſhion. Before him is repreſented a portrait of our Lady, to whom the holy abbot addreſſes the following words: "O domina mea, quid hic "facio? educo è carcere animam meam, ad confitendum "nomini tuo." At a diſtance you ſee a heap of volumes on fire, which volumes were compoſed by the Little Feuillant. Theſe volumes, out of his humility, he threw into the fire himſelf; having obſerved, that one of the religious of his abbey, upon whom he had impoſed that office, ſhewed a repugnance to it. At his ſide is the figure of a lamb, "a very "proper emblem of this friar's meekneſs;" which is ſaid to have appeared to him juſt after hearing, in the night, a voice, that forewarned him of a great number of calumnies, with which he was going to be attacked. At his feet lie four mitres; namely, that of the biſhopric of Angers, which, ſoon after the arrival of the Feuillants at Paris, Henry III. offered him, and he refuſed; thoſe of the biſhopric of Pamiez, and the celebrated abbey of Marimond, both of which he refuſed alſo; and that of the abbey of Nizelle, which the archduke gave him for the ſake of retaining him near his perſon, but which he kept no longer than till the firſt vacancy happened of the grand and opulent abbey of Orval.

MONTMAUR (PETER DE), profeſſor of Greek in the royal college at Paris, in the reign of Lewis XIII. He was a man that made a great noiſe in his day; yet there are hardly any memorials of him which we can depend upon as true, becauſe they are delivered to us chiefly by his enemies. He was reckoned the greateſt paraſite of his times, and rendered himſelf ſo odious to his contemporary wits, that they attacked him with all the keenneſs of the moſt abuſive ſatire. "Profeſſor Montmaur, or Monmor," ſays Hadrian Valeſius, "loved to indulge his genius at a banquet, at the ex-"pence of other people. He gained acceſs to the houſes of "all the grandees, who kept an open table, by the means "of ſome Greek and Latin ſentences, which he retailed to "them for his ſhare of the reckoning. After he had eat and "drank very heartily, in order to divert his hoſts, he uſed to "rail againſt all the men of learning, whether dead or alive: "there was not one of them whom he did not take to taſk. "Moſt of the learned thought themſelves obliged to do him

" juſtice in his turn, and to celebrate him according to his " merits. It was Menage who founded the alarm againſt " him. He wrote his life in Latin; at the end of which he " inſerted a little epigram of five verſes, exhorting all the " learned to take arms againſt this common enemy." This life is intituled, " Vita Gargilii Mamurræ;" and the epigram is as follows:

" Quiſquis legerit hæc, poëta fiat;
" Et de cœnipeta mihi jocoſos
" Scribat Gargilio repente verſus.
" Qui non ſcripſerit, inter eruditos
" Inſulſiſſimus ambulet patronos."

That is, " whoever ſhall read this book, let him become a " poet inſtantly, and write ludicrous verſes upon Garglio the " dinner-hunter. Whoever will not write, let him paſs for " a blockhead among the patrons of learning." " I did not " care," continues Valeſius, " to be the laſt who ſhould " engage in ſo pleaſant a war: I publiſhed two Latin per- " formances of our profeſſor's, the one in proſe, the other " in verſe, with notes, &c." This conſpiracy againſt Montmaur was almoſt univerſal. Even Balzac liſted himſelf with ſo much zeal in this cruſado, that he deſcended from his uſual gravity, for the ſake of being pleaſant upon poor Montmaur; though, as Bayle obſerves, this taſk was more fatiguing to him, than it would have been to Scarron to have written a ſerious pompous performance.

Valeſiana.

However, among many ingenious and ſatirical fictions, theſe may be taken as certain facts relating to him, viz. that he was a native of Limoſin; that he ſtudied polite literature under the Jeſuits of Bourdeaux; that he was perſuaded to put on the Jeſuit's habit; that they ſent him to Rome, where he taught grammar for three years with great reputation; that then he had leave to quit that employment, becauſe his health was in a declining condition; that he opened a druggiſt's ſhop at Avignon, where he acquired a great deal of money; and that he afterwards came to Paris, where, not finding encouragement at the bar, he applied himſelf to poetry, in hopes of ſharing in the favours which cardinal Richelieu conferred upon good poets. He cultivated the moſt puerile ſpecies of the art, ſuch as anagrams, and other pieces of low wit in the ſame way, which afterwards took their name from him. Thus in the " Origines de la langue " Françoiſe," Montmoriſin is ſaid to be " the name, which " has lately been given to thoſe witticiſms, which conſiſt in " a mere

a mere playing with words: the Latins called them Annominationes; we call them Montmoriſms, from Peter Montmaur, king's profeſſor of Greek, who affected thoſe clinching pieces of wit."

In the mean time, there is great reaſon to ſuppoſe, that Montmaur was not ſo deſpicable a perſon as he has been repreſented. He might love good eating; he might on this account attend the tables of the great; and he might give his tongue great liberties, when he was there: but if he had not recommended himſelf by a well-furniſhed memory, a great deal of reading, and a ready wit, it is not probable that he could have had ſuch open acceſs to the chancellor, the preſident de Meſmes, and other perſons, who were eminent both by their rank, their good taſte, and their learning. Add to this, that it is a fair preſumption of a man's not being inſignificant and contemptible, when a confederacy of the greateſt wits of the age muſt needs be formed againſt him; but rather the reverſe, unleſs we could ſuppoſe theſe wits to be moſt ridiculouſly and wretchedly employed. We muſt not forget to obſerve, however, that there were perſons of reputation and merit, who ſtrongly diſapproved of theſe outrages of his enemies, as Couſin, Vigneul Marville, and Vavaſor. We will tranſcribe what Vigneul Marville has ſaid, as it ſeems to convey a truer idea of him, than any we can come at elſewhere. "Profeſſor Montmaur," ſays this author, "was by no means ſo deſpicable a man as moſt people imagine. He had a very fine genius, and great parts. The Greek and Latin were as familiar to him as his mother tongue. He had read all the good authors of antiquity; and, with the help of a prodigious memory and great vivacity, made very ingenious applications of the moſt beautiful paſſages which he had obſerved in them. It is true, he almoſt always applied them ſatirically; which provoked the reſentment of thoſe who happened to be the ſubjects of his pleaſantry. By theſe qualities he introduced himſelf to the acquaintance of the polite and learned. Avarice was a great blot upon his character, for he had a fortune without uſing it: and he was too much devoted to good eating and drinking. He uſed to ſay to his friends, Gentlemen, do you furniſh meat and drink, and I will furniſh ſalt: and indeed he ſcattered it very profuſely, wherever he made one of the company. His ſatirical humour had no bounds; and he was a Lucian throughout. He was particularly bitter upon bad poets.—Never

Journal des Sçavans of Aug. 11. 1692. Vavaſor de epigrammate, cap. x. p. 98.—Vigneul Marville, Melange d'hiſtoire & de literature, p. 86.

" was mortal ſo much pelted with ſatire in proſe and verſe, " as was Montmaur. Every one exhauſted his fund of ill- " nature upon him; and there are whole collections of " thoſe ſatires ſtill extant: the beſt of them were thoſe " written by Menage. Montmaur was adviſed by his friends " to publiſh his ſatirical jokes upon his petulant enemies; " but he was too indolent to take ſo much trouble: he " was ſatisfied to laugh at theſe trifles, and deſpiſe them. " When he was told that Menage had transformed him " into a parrot, 'Very well, replied he, I ſhall neither want " wine to make merry over, nor a bill to defend myſelf.' " And as the ſame perſon was beſtowing high commenda- " tions upon this performance of Menage: 'It is no won- " der, added he, if ſo great a prater as Menage makes a good " parrot." Montmaur died in 1648.

MONTPENSIER (ANNE MARIE LOUISE D'ORLEANS), a French princeſs nearly related to the crown, as being the daughter of Gaſton, was born at Paris in 1627. In the war of the Frondé, ſhe took the ſide of the prince of Condé; and had the boldneſs to order the cannon of the Baſtile to be fired upon the troops of Lewis XIV. This violent action the king, her couſin, never forgave; and cardinal Mazarine, who knew what a paſſion ſhe had to be married to a crowned head, ſaid upon the occaſion, that " the Baſtile " cannon had killed her huſband." The court oppoſed all offered alliances that were agreeable to her, and preſented to her others ſhe could not accept. After having languiſhed under celibacy forty-three years, this princeſs, deſtined to ſovereigns, took it into her head to make the fortune of a private gentleman. She obtained, in 1669, leave to marry the count de Lauzun, a general of dragoons, to whom with her hand ſhe gave every thing ſhe had; twenty millions of property, four duchies, the ſovereignty of Dombes, the earldom of Eu, and the palace of Luxemburg: ſhe reſerved nothing to herſelf. Mean while, the duke of Montpenſier, the queen, the prince of Condé, repreſented to the king the injury which ſuch an alliance would do the royal family; and the king forbad what he had permitted. In vain did Lauzun by the victories he had won, in vain did Mademoiſelle by her ſorrow and tears, endeavour to ſoften the king: he remained inflexible; and the unhappy pair were reduced to tranſact the nuptial operations in ſecret. Lauzun, imputing this to Madame de Monteſpan, abuſed her; and by that means got thrown into priſon, where he continued ten years: and, when

when he got out, was ſo far from enjoying himſelf, that he ſeemed to have married diſcord in a noble wife. This lady ſpent her laſt years in devotion, and died in 1693, little regretted and almoſt forgotten. She wrote "The Memoirs of "her life," and Henault ſays, that "they are ill enough "written to be hers, as being a woman of mean abilities:" he adds, however, that "they have a ſimplicity, which will "pleaſe thoſe who delight in the peruſal of genuine "facts." Chron. Abridg.

MORANT (PHILIP), M. A. and F. S. A. a learned and indefatigable antiquary and biographer, ſon of Stephen Morant, was born at St. Saviour's in the iſle of Jerſey, Oct. 6, 1700; and, after finiſhing his education at Abingdon ſchool, was entered Dec. 16, 1717, at Pembroke College, Oxford, where he took the degree of B. A. June 10, 1721, and continued till Midſummer 1722; when he was preferred to the office of preacher of the Engliſh church at Amſterdam, but never went to take poſſeſſion. He took the degree of M. A. in 1724, and was preſented to the rectory of Shellow Bowells, April 20, 1733; to the vicarage of Bromfield, Jan. 17, 1733-4; to the rectory of Chicknal Smeley, Sept. 19, 1735; to that of St. Mary's, Colcheſter, March 9, 1737; to that of Wickham Biſhop's, Jan. 21, 1742-3; and to that of Aldham, Sept. 14, 1745. All theſe benefices are in the county of Eſſex. In 1748 he publiſhed his "Hiſtory of Colcheſter," of which only 200 copies were printed. In 1751 Mr. Morant was elected F. S. A. In 1752, May 1, he tells his friend Mr. Bowyer, "My intention, for ſome months paſt was, to have been in London "either this week or the next; but an afflicting loſs that has "happened in my family the beginnning of this year hinders "me from coming at preſent. Within the compaſs of three "days I was ſo unhappy as to loſe my only brother and "ſiſter-in-law; the former on the 9th, and the latter on "the 11th of January. My good brother indeed died at a "diſtance, and I could but ſeldom have the pleaſure of ſeeing him; but my ſiſter-in-law lived with us, and had been "a conſtant and inſeparable companion to my good wife for "above 50 years, and was withal a perſon of the moſt "amiable qualities, and the moſt faithful friend, ſo that her "loſs is irreparable. It has ſo affected my good wife, that "my abſence even for a day ſinks her ſpirits to that degree, "that I find I cannot leave her at preſent; but I hope time, "and the chearful weather that is coming, will recruit her Anecdotes of Bowyer, by Nichols, p. 325.

" ſpirits. I ſhall come to town as ſoon as the inconveniencies
" above-mentioned are a little worn out by time, and poſ-
" ſibly we may come together, my good wife and I; for
" motion, and change of place, are ſome cure to melan-
" choly; though it is full as bad when you return to your
" wonted habitation, and miſs your friend." In February 1768 he was appointed by the lords ſub-committees of the houſe of peers to ſucceed Mr. Blyke in preparing for the preſs a copy of the rolls of parliament; a ſervice, to which he diligently attended till his death, which happened Nov. 25, 1770, in conſequence of a cold caught in returning by water from the Temple to Vauxhall in his way to South Lambeth, where he reſided for the convenience of attending to his parliamentary labours; a work for which, as a native of Jerſey, and excellently ſkilled in the old Norman French, he was particularly well qualified; and which, after his death, devolved on Thomas Aſtle, Eſq; F. R. and A. SS. who had married his only daughter, and who communicated to Mr. Nichols the following exact account of Mr. Morant's writings, from a liſt of them drawn up by himſelf. 1. " An
" Introduction to the Reading of the New Teſtament,
" being a Tranſlation of that of Meſſ. de Beauſobre and Len-
" fant, prefixed to their edition of the New Teſtament.
" 1725, 1726," 4to. 2. " The Tranſlation of the Notes
" of Meſſ. de Beauſobre and Lenfant on St. Matthew's Goſ-
" pel. 1727," 4to. N. Tindal tranſlated the text printed therewith. 3. " The Cruelties and Perſecutions of the Ro-
" miſh Church diſplayed, &c. 1728," 8vo. tranſlated into Welſh by Thomas Richards, curate of Coychurch in Glamorganſhire, 1746, with the approbation of Dr. Gilbert, then biſhop of Landaff. 4. " I epitomiſed thoſe Speeches,
" Declarations, &c. which Rapin had contracted out of
" Ruſhworth in the Life of King James I. King Charles I.
" &c. 1729, 1730." 5. " Remarks on the 19th chapter of
" the ſecond book of Mr. Selden's Mare Clauſum." Printed at the end of Mr. Falle's Account of Jerſey, 1734. 6.
" I compared Rapin's Hiſtory with the 20 volumes of
" Rymer's Fœdera, and Acta Publica, and all the ancient
" and modern Hiſtorians, and added moſt of the Notes that
" were in the folio edition, 1728. 1734." This is acknowledged at the end of the preface in the firſt volume of Rapin's Hiſtory. 7. " Tranſlation of the Notes in the ſecond Part
" of the Othman Hiſtory, by Prince Cantemir, 1735,"
folio. 8. Reviſed and corrected " The Hiſtory of England,
" by way of Queſtion and Anſwer, for Thomas Aſtley,
" 1737,"

" 1737," 12mo. 9. Reviſed and corrected " Hearne's " Ductor Hiſtoricus," and made large Additions thereto, for J. Knapton. 10. " Account of the Spaniſh Invaſion in " 1588, by way of Illuſtration to the Tapeſtry Hangings in " the Houſe of Lords and in the King's Wardrobe. En- " graved and publiſhed by J. Pine, 1739," folio. 11. " Geographia Antiqua & Nova; taken partly from Du- " freſnoy's Methode pour étudier la Geographie; with Cel- " larius's Maps, 1742," 4to. 12. " A Summary of the " Hiſtory of England," folio; and " Liſts at the end of " Mr. Tindal's Continuation of Rapin's Hiſtory, in vol. III. " being 55 ſheets. Reprinted in three volumes," 8vo. 13. " The Hiſtory and Antiquities of Colcheſter, 1748," folio; ſecond edition 1768. 14. " All the Lives in the Biographia " Britannica marked C. 1739. 1760. 7 vols. folio. I alſo " compoſed Stillingfleet, which hath no mark at the end." 15. " The Hiſtory of Eſſex, 1760. 1768. [A]" 2 vols. folio. 16. " I prepared [B] the Rolls of Parliament for the Preſs." Other works in MS. 17. " An Anſwer to the firſt Part of the " Diſcourſe of the Grounds and Reaſons of the Chriſtian " Religion, in a letter to a Friend, 1724. Preſented in MS. " to Edmund Gibſon, Biſhop of London." Never printed. This was the beginning of Mr. Morant's acquaintance with the Biſhop, who gave him ſeveral livings in the county of Eſſex. 2. " The Life of King Edward the Confeſſor." 3. About 150 Sermons.

[A] In the Preface, dated Jan. 2, 1768, Mr. Morant ſays, " All that re- " mains for me to do is, to expreſs my " heartieſt acknowledgments and gra- " titude to the great Author of my life " and happineſs, who hath enabled me " to go through this and other laborious " employments. I can look back with " inexpreſſible ſatisfaction upon a life " not ſpent in idleneſs or indolence, or " in fruitleſs amuſements; but in a " conſtant endeavour to do all the " good in my power. I muſt beg leave " to add, that if the world is benefited " by my labours, the praiſe is due to " my only Patron good Biſhop Gib- " ſon."

[B] Mr. Morant prepared the Rolls of Parliament as far as the 16th of Henry IV.

MORATA (OLYMPIA FULVIA), a learned Italian lady, was born at Ferrara, in 1526. Her father taught the belles lettres in ſeveral cities of Italy; and his reputation as a teacher advanced him to be preceptor to the young princes of Ferrara, ſons of Alphonſus I. The uncommon parts and turn for literature which he diſcovered in his daughter, induced him to cultivate them; and ſhe ſoon made a progreſs, which aſtoniſhed all around her. The princeſs of Ferrara was at that time ſtudying polite literature; for her further- Melchior Adam de vitis, &c.

ance in which, it was judged expedient, that ſhe ſhould have a companion in the ſame purſuit, in order to excite in her a noble emulation. Morata, being deemed a very proper perſon for the purpoſe, was called to court; where ſhe was heard, by the aſtoniſhed Italians, to declaim in Latin, to ſpeak Greek, to explain the paradoxes of Cicero, and to anſwer any queſtions that were put to her. Her father dying, and her mother being an invalid, ſhe was obliged to return home, in order to take upon her the adminiſtration of the family affairs, and the education of three ſiſters and a brother; both which ſhe executed with general applauſe. Another cauſe ſeems to have removed her from court; and that was, ſome diſlike which the ducheſs of Ferrara had conceived to her, though it is not ſaid on what account. In the mean time, a young German, named Grunthlerus, who had ſtudied phyſic, and taken his doctor's degree at Ferrara, fell in love with her, and married her. Upon this ſhe went with her huſband to Germany, and took her little brother along with her, whom ſhe carefully inſtructed in the Latin and Greek languages. They arrived at Augſburg in 1548; and, after a ſhort ſtay there, went to Schweinfurt in Franconia, which was the birth-place of Grunthler. They had not been long there, before Schweinfurt was beſieged and burnt: but they eſcaped with their lives, and fled in the utmoſt diſtreſs to Hammelburg. They were not ſuffered to continue long here, and were driven to the laſt ſhift, when luckily the elector Palatine invited Grunthler to be profeſſor of phyſic at Heidelberg. He entered upon this new office in 1554, and began to enjoy himſelf; when illneſs, occaſioned by the prodigious hardſhips they had undergone, ſeized upon Morata, and, after fatiguing her ſome months, carried her off in 1555, before ſhe was quite twenty-nine years old. She died in the Proteſtant religion, which ſhe embraced upon her coming to Germany. Her huſband and brother did not long ſurvive her.

She compoſed ſeveral works, a great part of which were burnt with the town of Schweinfurt; the remainder were collected by Cælius Secundus Curio, and publiſhed with this title: "Olympiæ Fulviæ Moratæ, fœminæ doctiſſimæ "ac plane divinæ, opera omnia quæ hactenus inveniri potu"erunt; quibus Cælii Secundi Curionis epiſtolæ ac ora"tiones acceſſerunt. Baſilicæ 1558," in 8vo. They conſiſt of orations, dialogues, letters, and tranſlations.

MORAVIANS,

MORAVIANS, or, to call them by their proper name, HERRNHUTERS, are a myſterious ſect of Chriſtians, which have ariſen in this century, and made a conſiderable progreſs in ſeveral countries, under the direction and management of Nicholas Lewis count of Zinzendorf: on which account they are called Zinzendorfians by the preſent king of Pruſſia, in his "Memoirs of the houſe of Brandenburg." From the narrative which count Zinzendorf has given of himſelf, we learn, that from the tenth year of his age he formed a deſign of gathering together a little ſociety of Believers, amongſt whom he might live, and who ſhould intirely employ themſelves in exerciſes of devotion under him. When he became of age, which was in 1721, his thoughts were wholly bent upon executing his project; and being joined by ſome perſons who were in his way of thinking, he ſettled at Bertholſdorf in Upper Luſatia, an eſtate which he had purchaſed. He gave the curacy of that village, then vacant, to a miniſter of his own complexion; and Bertholſdorf ſoon became talked of for a new ſort of piety.

Candid narrative of the riſe and progreſs of the Herrnhuters, commonly called Moravians, or Unitas Fratrum, &c. by Henry Rimius, Lond. 1753. p. 284. of the French edition in 1751, 12mo. Candid narrative, &c. p. 6.

The fame of this was carried to Moravia, by one Chriſtian David, a carpenter, who had been before in that country, and had endeavoured to propagate a diſtaſte to the ſuperſtitions of the Romiſh church, and to create among ſeveral people an inclination to Proteſtantiſm. This fellow engaged two or three of the proſelytes he had made, to leave that country, and to come with their families to Bertholſdorf, where they were gladly received by the count. They were directed to build a houſe in a wood, about half a league from that village, which was ſoon finiſhed: ſo that, on St. Martin's-day 1722, theſe people held their firſt meeting there. It is ſaid, they foreſaw that God would kindle a light in this place, that ſhould enlighten all the country: and Chriſtian David was ſo ſure of the future growth of this ſettlement, that he already divided the ſpot of ground round it into quarters, and marked out in what directions the ſtreets were to run. The event did not contradict the carpenter's foreſight. A great many people from Moravia, and elſewhere, flocked to this new ſettlement, and eſtabliſhed themſelves under the protection of count Zinzendorf, who alſo himſelf fixed his reſidence here. In a few years it became a conſiderable village, having an orphan-houſe, and other public buildings. Thirty-four houſes were built there in 1728; and, in 1732, the number of inhabitants amounted to ſix hundred. An adjacent hill, called the Huth-berg, gave occaſion to theſe coloniſts to call their dwelling-place

Huth des Herrn, and afterwards Herrnhuth, which may be interpreted, "The guard or protection of the Lord;" and from this the whole ſect has taken its name.

The Herrnhuters ſoon eſtabliſhed among themſelves a ſort of diſcipline, which cloſely united them to each other. They divided themſelves into different claſſes; which difference was determined by the age, ſex, and ſituation of the members to each other. There were claſſes of married men, married women, widowers, widows, maids, bachelors, children. Each has its director, choſen by its members, on whom it depends, and who confines it to certain exerciſes of devotion, and to the obſervance of little minute rules. A great part of their worſhip conſiſts in ſinging hymns: and at all hours, whether of day or night, ſome perſons of both ſexes are appointed, by rotation, to pray for the ſociety. And what is very remarkable, theſe people, without call, clock, or watch, are acquainted, they tell us, when their hour comes in which they are to perform this duty. When the brethren perceive that the zeal of the ſociety is declining, their devotion is revived by celebrating agapes, or love-feaſts. The caſting of lots is much practiſed among them: they make uſe of it to learn the will of the Lord. The elders have the ſole right of making matches: and no promiſe of marriage is of any validity without their conſent. The maids devote themſelves to the Saviour, as they expreſs themſelves, not with an intent never to marry, but to marry only ſuch a perſon, whom God ſhall have revealed to be regenerated, to be inſtructed in the importance of the conjugal ſtate, and appointed by the divine direction to enter into that ſtate. All is extraordinary and marvellous, if you believe them, at Herrnhut. The moſt ſtubborn diſeaſes vaniſh there without help. Very rarely one dies of a violent fever; but it is common to die there of a cold, defluxion, or ſome ſuch ſlight indiſpoſition. Theſe are at leaſt things, which count Zinzendorf has affirmed in a writing, dated Jan. 24, 1732, and preſented to the miniſtry of the court of Dreſden.

Candid narrative, &c. p. 12.

It does not appear, that the Herrnhuters, to 1729, pretended to be any thing more, than members of the Lutheran church at Bertholſdorf. Indeed they were all of them, either born among Lutherans, or converted from Popery to the faith of the Augſburg confeſſion; and if ſome of them entertained ideas of Calviniſm, their leader preſently took care to cure them of all ſuch notions. But from this time the Herrnhuters, undoubtedly with a view of ſetting themſelves off, and

and deriving credit to their ſociety, have affected to paſs for a part of thoſe Bohemian and Moravian brethren, who lived ſeparately from the church of Rome, a long time before Luther; and in this ſtrain count Zinzendorf has talked ever ſince. He pretends, that theſe brethren were originally of the Greek church, and had, in proceſs of time, united themſelves with the Waldenſes, who derived their origin from the Latin church. He beſtows the higheſt encomiums on this Moravian church, ſo much renowned in former times, over-clouded and forgot afterwards, but now again ſhining out and revived under his auſpices at Herrnhut. He gives it the moſt pompous titles; as, "the church of the croſs, the "church of the Lamb, the church of the blood and wounds, "the theocracy, a people whereunto was never ſeen the "like; they are," ſays he, "the 144,000 ſervants of God, "marked on their foreheads, of whom St. John makes men- "tion in the Revelations." This deſcent, no doubt, would do honour to Herrnhutiſm; but it is entirely without foundation. The ancient Moravian brethren mixed with the Reformed in Poland; and it is certain, that not one of thoſe that profeſſed their doctrine, remained in Bohemia and Moravia, the doctrine itſelf having been entirely rooted out of thoſe countries, ever ſince 1620. The Moravians, who retired to Herrnhut, and who are the moſt inconſiderable part of the inhabitants of that village, have nothing common with the ancient Bohemian and Moravian brethren, but are only Roman Catholics converted to the Proteſtant religion.

Zinzendorf's Sermons quoted by Rimius in the Candid narrative, &c. p. 13.

As the Herrnhut ſociety was begun upon the eſtate of count Zinzendorf, under his protection, by his care and benefactions, and according to his ideas and views, it was but natural, that he ſhould have a very great authority over it; and ſo it has happened. He has always been the ſoul, the oracle, and the *primum mobile* of it; has always been at the head of his ſect, both in temporals and ſpirituals. From 1726, he was called the "truſtee, or guardian of the bre- "thren;" which happened in this ſingular manner, as he tells us himſelf. Chriſtian David, the carpenter, being one day in the count's apartment to talk with him upon ſomething, all of a ſudden gave him this title; and it was afterwards confirmed by the conſent of the ſociety. He reſigned it however in 1730, but was prevailed on to take it again in 1733. In 1737, Zinzendorf, who from the age of ſeventeen, had believed himſelf called by providence to an eccleſiaſtic ſtate or condition of life, and who had already publicly preached

in

in ſome of the Lutheran churches, got himſelf conſecrated biſhop of his ſect: and from that time, according to the cuſtom of biſhops, ſigned with his chriſtian name and that of his ſee, namely, "Ludovicus Moravienſis." He had very little forwardneſs, he ſays, to make a figure as a biſhop; and therefore in the third general ſynod of Herrnhutiſm, held at Gotha in 1740, he laid down his epiſcopal dignity. But this ſeems only to have been done with a view of attaining a higher and more honourable title, which he did, viz. that of "miniſter plenipotentiary and œcono-" miſt;" with power to nominate a ſucceſſor, and an expreſs clauſe, that nothing of importance ſhould be done or concluded on without his conſent: and lately he has called himſelf "lord advocate of the unitas fratrum."

Candid narrative, &c. p. 17.

He has always ſhewn himſelf very ſolicitous to propagate his ſect; and has ſpared neither pains nor art about it. He has ſent his fellow-labourers throughout the world. He has himſelf been all over Europe, and at leaſt twice in America. In 1732, the miſſionaries of Herrnhutiſm had paſſed the Line; and, from 1733, a new Herrnhut has been eſtabliſhed in Greenland. The ſociety poſſeſſes Bethlehem in Penſylvania; and it has alſo a ſettlement amongſt the Hottentots. Even China has admitted it; and we know what progreſs it has made in our own country, as well as on the continent. To facilitate the propagation of his ſect, the count has ſhewn a regard to all chriſtian communions. He wrote a letter to Benedict XIII. dated from Dreſden June 4, 1728, in which he ſtyles that pontiff "holy father;" and tells him, "that "he throws himſelf at his feet, that he venerates his holi-"neſs, and earneſtly labours, that the true Chriſtians in the "Catholic religion, and what are called ſects, may be "acquainted with him, venerate him, love him, &c." He ſent a deputation to the patriarch of Conſtantinople, which was well received. He ſhews a great attachment to Lutheraniſm, and conſtantly pretends to be a profeſſor of it. He boaſts of being a miniſter of that church; and affirms, that he and his brethren have no other doctrine, than what is taught by that communion. He is of late become more favourable to Calviniſm; and he declares in general, that whoever embraces Herrnhutiſm, need not change his religion.

Rimius's Supplement to Candid narrative, &c. p. 7. Lond. 1755.

Candid narrative, &c. p. 21.

The diſcipline of this religious ſociety is very arbitrary and rigid; and therefore ſubmiſſion to the will of the ſuperiors is, we may be ſure, a very eſſential article of the ſyſtem. The ſociety pretends to rule by the will of "the "Saviour:"

"Saviour:" every thing is done by "the Saviour's injunc-
"tion: Jeſus will have it ſo; the Lamb commands it."
This the count inculcates among his flock with great care
and aſſiduity, and this is the language of the miniſters of
the ſociety. According to them, the Saviour gives his
orders on the very moment they are to be executed, without
allowing thoſe who are to obey them the leaſt time to
conſider. The ſending of miſſionaries abroad is, according to
this ſect, a buſineſs in which the Saviour is particularly con-
cerned; ſo that if a member of the ſociety is ordered to the
remoteſt part of the globe, he is inſtantly to ſet out to the
place of his deſtination, without ſo much as conſidering,
much leſs demurring about it. As the brethren have al-
ways a great number of labourers on the roads, oftentimes
among theſe their chief himſelf with his family and retinue;
and as the carrying on their general ſcheme requires large
ſupplies; it is neceſſary, they ſhould have, what is called
the ſinew of all great ſchemes, money. Thus we find,
that they eſtabliſhed betimes a fund, called by them "the
"Lamb's, or the Saviour's cheſt;" which has ſince grown
very conſiderable by the contributions and donations of the
proſelytes to Herrnhutiſm. From the beginning two bre-
thren were truſted with it, one of whom kept the cheſt,
and the other the key, though the count all the while has had
the management and direction of it. It is known to be a
fundamental condition and article of this ſociety, that who-
ever deſires to be received into it as a brother, muſt con-
tribute largely to "the Saviour's cheſt." Nay, he muſt do
more than contribute largely, he muſt contribute his all; for
thus ſays the count himſelf, in a ſermon quoted by Rimius:
"The œconomiſts of the ſociety may ſay to a young rich
"man, Either give us all thou haſt, or get thee gone; give
"us all thou haſt, or thou canſt not be with us." Candid narrative, &c, p. 29.

We have hitherto ſpoken of the riſe, progreſs, and diſci-
pline of the Moravians, or Herrnhuters: we next proceed to
mention their tenets or doctrines; ſuch of them, we mean,
as are characteriſtic of the ſect, and diſtinguiſh them from
other religious communities. As long as Herrnhut be-
longed to the church at Bertholſdorf, the ſociety was held
in ſome eſteem, and not at all ſuſpected to differ from the
confeſſion of Augſburg. This was the reaſon, given by the
theological faculty at Tubingen, for granting, as they did,
thoſe teſtimonials, to which count Zinzendorf has ever ſince
appealed, as a proof of the ſoundneſs of his doctrine, and
under whoſe ſanction much miſchief has been done, Whe-
ther

ther the count began to broach his new doctrines immediately upon the firſt eſtabliſhment of the ſociety at Herrnhut, or afterwards, is no eaſy matter to come at, as indeed it is not to come at the tenets of the ſect in general; ſuch, it ſeems, is the obſcurity affected by their teachers. They make it their ſtudy to ſpeak and write in ſuch a manner, that they may not be underſtood. It is a rule among them, to ſpeak to thoſe who are not initiated into the "myſterious "theology of the blood and wounds," in ſuch unintelligible terms, that they may not be able to relate any thing they have heard. Enough however may be collected from the ſermons of Zinzendorf himſelf, and from the hymns uſed by the ſociety, which are probably of his compoſing, to enable the reader, with what has been already related, to form a proper judgement of this ſect of Chriſtians.

See art. GAMBOLD.

To begin with the idea it hath of Scripture. Though Zinzendorf does not directly diſown the Scripture, yet his diſreſpectful manner of treating it looks as if he intended to eſtabliſh a power and authority ſuperior to it. He ſays, in a ſermon preached at Philadelphia, that "the ſtyle of Scripture is ſometimes like that of a peaſant, ſometimes like "that of a carpenter, ſometimes like that of a fiſherman, "and ſometimes like that of a man brought up among "toll-gatherers. I verily believe," ſays he, "that the "Saviour may have ſpoken very meanly, and perhaps "uſed many a peaſant-like phraſe, which we now look "upon as containing ſomething of a quite different nature, "merely becauſe we know not the manner of ſpeaking "which was then uſed by the journeymen at Nazareth." Concerning the Trinity, that doctrine, which declares the Father to be the creator, the Son to be the redeemer, and the Holy Ghoſt to be the ſanctifier, is, according to them, a falſe doctrine, and one of the capital errors that reign in Chriſtendom. Creation and ſanctification, ſay they, ought not to be aſcribed to the Father and the Holy Ghoſt: and, to avoid idolatry, people ought to be taken from the Father and the Holy Ghoſt, and to be conducted to Chriſt the Saviour, with whom alone we have to do. "The whole "doctrine concerning the Father, in the manner it has been "cried up in Chriſtendom, is," ſays count Zinzendorf, "a "falſe theology, wherewith all dogs and ſwine, unbelievers "and atheiſts, divert themſelves, in ſpite of their God and "Saviour." The Holy Ghoſt is called by the Herrnhuters, the "eternal wife of God, the mother of Chriſt, the mo-"ther of the faithful, the mother of the church." So that,

Candid narrative, &c. p. 36.

Ibid. p 39.

we ſee, the Son is the chief, if not the only, object of worſhip in this extraordinary community; and to him indeed the moſt tender, we cannot ſay the moſt adorable names are given. He is called "their Lamb, their little Lamb, "their little Jeſus." They make his name of the feminine gender, calling him "their mother, the mamma Jeſua." They have alſo a great devotion for "the five red wounds," as they call them, of his crucifixion; but that which he received in his ſide, is extolled above all the reſt. This is their "favourite wound; the very dear little holy opening; "the precious and thouſand times pretty little ſide. They "kiſs this wound; they kiſs the ſpear that made it; and would kiſs the ſoldier, whoſe hand conducted the ſpear; "they thank him for it. It is in this opening that the "faithful repoſes himſelf; there he breathes, there he ſports, "there he lays down, ſometimes length-wiſe, ſometimes "croſs-wiſe. There is his country, his houſe, his hall, "his little bed, his little table: there he eats, there he "drinks, there he lives, there he praiſes the dear little Lamb." This indecent, childiſh, and, we may ſay, impious language is to be found in one of their hymns, quoted by Rimius in the "Candid Narrative." P. 46, 47.

Regeneration, ſay they, comes of itſelf, without our being required to do any thing towards it. It is brought about ſuddenly, all at once; and one moment is ſufficient to make us free to receive grace, to be transformed to the image of the little Lamb. A perſon regenerated enjoys a great liberty, according to them. He doth what the Saviour gives him an inclination to do; and what he has no inclination for, he is not obliged to do. He doth what the Saviour makes him do: for "the Saviour can diſpoſe of life and ſoul; can "make the œconomy of ſalvation, and change it every hour, "that the hindermoſt be foremoſt; can make laws, and "abrogate them; can make that to be moral, which is "againſt nature; the greateſt virtue to be the moſt villanous "action, and the moſt virtuous thoughts to be the moſt cri-"minal; can, in a quarter of an hour, make Abraham will-"ing to kill his ſon, which, however, is the moſt abomi-"nable thought a man can have. It is wrong therefore to "ſay, that a regenerated perſon doth any thing. Properly "ſpeaking, he does nothing. It is the Saviour that acts for "him. He is with reſpect to the Saviour as a child, whoſe "hand is guided, yet who believes it is himſelf that writes, "and rejoices at it." Zinz. Sermons in Candid narrative, p. 52, 53.

But

But of all the ſingularities, for which this ſect is famous, none equal in extravagance and wildneſs the notions they entertain of the organs of generation in both ſexes. The circumciſion of the Saviour has, according to them, ſerved principally to ſhew of what ſex he was. It has likewiſe reſtored, they ſay, to honour that part of the human body, which, as a conſequence of Adam's fall, was become a diſgrace to it.

Zinz. Sermon in Candid narrative, p. 56. "What is called in the Bible," ſays count Zinzendorf, "by "the hideous name *pudendum*, or a thing to be aſhamed of, "on account of the fall, is changed by the Saviour into *ve*"*rendum*, or a thing to be worſhipped. What was chaſtiſed "by circumciſion in the time of the law, is reſtored again to "its firſt eſſence and flouriſhing ſtate: it is made again equal "to the moſt noble and reſpectable parts of the body; yea, "it is on account of its dignity and diſtinction become ſupe"rior to all the reſt, eſpecially as the Lamb choſe to endure "in that part his firſt wound, his firſt pain." The ſiſters of the ſociety are therefore exhorted never to think of it, but with ſentiments of the moſt profound veneration: they are even taught to reſpect it for ſcarce any other reaſon. "This," ſays

Ibid. p. 57, 58. the count, "is what draws reſpect from the ſiſters: for, "though they alſo have bleſſed bodies, in one of which the "huſband of ſouls has lain, in which he was formed, by which "he was born, whom God begat, and a woman ſuckled, yet "they honour that member by which we reſemble Chriſt, "with the utmoſt veneration. His firſt holy wound attracts "to us an eternal reſpect from them, in the married and un"married ſtate; and if they had any other motive for reſpect"ing us, taking from ourſelves, and not on account of our "reſembling the man Jeſus, it would be an injury to their "eternal huſband.—When the ſiſters ſee the brethren, not "only ſuch ſiſters as are married, but all ſiſters; when "they behold a brother, or occaſionally think on the male "ſex, or nurſe a little boy, they are always to reflect, that "they are boys; thus reſpectfully remembering the man, "who wore the ſame member." It appears from hence, that the organ of generation in the female ſex is alſo in ſome degree honourable, as having been ſanctified by the conception and birth of the Saviour: and "thus," ſays count Zinzendorf, "I conſider the parts for diſtinguiſhing both "ſexes in chriſtians, as the moſt honourable of the whole "body, my Lord and God having partly inhabited them, "and partly worn them himſelf."

All ſouls, according to the count, are of the feminine gender, not *animi*, but *animæ*; and to think of male ſouls, would,

would, he ſays, be to entertain a folly, which ought not to enter the thoughts of a Chriſtian, even in the midſt of a high fever. All that is of the male quality was, it ſeems, adapted to our body at its formation, and is detached from it as ſoon as it is interred. It belongs not to its natural and primitive ſtate. It is an addition made to it afterwards. It is the ſeal of the office, with which the male ſex is inſtructed; for this ſex is an employment, an office. Jeſus, we are told, is the ſpouſe of all the ſiſters; the huſbands, in the moſt proper ſenſe, are his procurators and agents, and may therefore be called Vice-Chriſts, or Vice-Gods. The ſiſters are conducted to Jeſus by the miniſtry of their huſbands, who were thus their ſaviours in this world: and therefore a marriage is nothing more, than the bringing a ſiſter to the true ſpouſe, by the mediation of ſuch a procurator. But hear count Zinzendorf himſelf upon this curious point. "The ſiſter," ſays he, "ſhall be conducted Ibid. p. 62, 63.
"to the Saviour by the mediation of a procurator: a legate,
"a Vice-Chriſt, is ſent to meet her: ſhe is to repreſent
"for a time the church, whereas the legate repreſents the
"Saviour of his body. As formerly a great lord, by mar-
"rying a princeſs in quality of procurator, uſed to act only
"in the name of the bridegroom, ſo in reality no man, no
"child of God, can boaſt of having a wife, but is only to
"conſider himſelf as a chamberlain, who conducts the be-
"trothed perſon through this world. Though the man,
"while he embraces conjugally, thinks like Jacob the
"grandſon of the father of the faithful, Gen. xxx. 3. yet
"he knows that he is only executing an office in Jeſus's
"name. He is therefore a procurator and vicar of Jeſus
"Chriſt, a Vice-Chriſt, as it were; and what he does,
"while he conjugally embraces towards the exiſtence of
"the child, is to be looked upon as an office of a Vice-
"God; and his wife ought to regard him as acting in the
"name of the Creator." Agreeably to this fine ſyſtem, the count, in a conference on this ſubject held at Oly with the ſeventh-day men, is ſaid to have declared, that "was he to
"die in the very conjugal act, he could ſay to the Saviour,
"I am come from that act, which I was performing in thy
"name."

It is eaſy to conceive from hence, that marriage muſt be an high affair with this wonderful ſect, and ſo indeed we find it. "Marriages," ſays the count, "are a capital ar-
"ticle of the ſociety; they are a *primum principium*, as I
"may ſay, a firſt principle of the whole ſociety; the root

"of

" of the ſociety's tree: and we muſt always conſider them, " as the moſt precious depoſitum from the hand of our " Lord, as the greateſt myſtery of all human things depo- " ſited with us, and whereof the key is given unto us.— " Matrimony among us is full of reſpect, grace, and bleſ- " edneſs; but our office and the enjoyment in it is not, " as yet, ſtrictly enough obſerved; we do not perform and " enjoy enough; the huſbands labour not enough for their " wives; there is ſtill too much remiſſneſs.—When the " children of God will not experience at a certain age " things ſuitable to a certain age, they become unhappy, " and ſay within themſelves, I do not feel what other peo- " ple feel." If the reader ſhould not think this laſt ſen- tence clear and explicit enough, he may take the following for a comment: " The unmarried brother knows matri- " mony, reſpects it, but does not think upon it of his own " accord: and thus the precious member of the covenant, " viz. the *pudendum virile*, is ſo much forgot, becomes ſo " uſeleſs, and conſequently is reduced to ſuch a natural " numbneſs, by not being uſed, that afterwards, when he " is to marry and uſe it, the Saviour muſt reſtore him from " this deadneſs of body. And when an Eſther by grace, " and ſiſter according to her make, gets ſight of this mem- " ber, her ſenſes are ſhut up, and ſhe holily perceives, that " God the Son was a boy. Ye holy matrons, who as wives " are about your Vice-Chriſts, honour that precious ſign, " by which they reſemble Chriſt, with the utmoſt venera- " tion." But to return to their notions of marriage, and to conclude with this point: " I do not underſtand," ſays the count, " the conjunction of ſexes any otherwiſe than " in a miniſterial, or procuratorial ſenſe, where two per- " ſons, one of whom repreſents the huſband of all ſouls, " the Saviour, and the other the congregation of all ſouls, " the church, do by God's appointment keep a daily wor- " ſhip, according to the liturgy of a ſanctuary on purpoſe " appointed for it, called the marriage-bed; and where, " among other office duties and church-graces, it comes to " paſs that children reſpectively are begot in the name of " Jeſus, and conceived in the name of the church."

Candid narrative, &c. p. 64, 65, 66, 67.

The leaders of Herrnhutiſm are accuſed of having inſti- tuted ſuch ceremonies, in the celebration of their marriages, as, according to our ſenſe of things, exceed all the bounds of decency and modeſty: ceremonies, it is ſaid, of which no eye ſhould be witneſs. Theſe however are reſerved, it ſeems, for confirmed members, who are initiated into the

moſt ſecret myſteries of the ſociety, and therefore cannot eaſily come to the knowledge of the profane vulgar. Yet, that ſuch ceremonies are performed, cannot be thought at all incredible. We have ſeen already, that they conſider the conjugal embrace as the higheſt act of devotion; and we may obſerve farther, that in many of their hymns, they devoutly addreſs themſelves to "what we dare not name." "Mem- Ibid. p. 63.
"ber full of myſtery! which holily gives, and chaſtely re-
"ceives, the conjugal ointments for Jeſus's ſake, during
"the embraces invented by the moſt merciful himſelf, the
"ſeed of the church being then ſowed. Mayeſt thou be
"bleſſed and anointed with the blood that formerly ran
"from our huſband! Mayeſt thou feel, or meet, with great
"tenderneſs at the ſide, which is open for the Lamb's
"ſpouſe, ſince the ſpear has puſhed into it, and which is
"the object of married people. A kiſs of peace, and a
"greeting to all our dear bones and ribs, upon the breaſt,
"where our little children take their nouriſhment from,
"and the body of the ſiſters is incorporated with the Sa-
"viour, &c." We find in their collection other hymns, where, if the object of worſhip is not of ſo groſs, it is at leaſt of a ſimilar nature: among which may be reckoned, for inſtance, thoſe in honour of Anna Nitſchman, a damſel whom the count had a peculiar regard for, and with whom, although he had a counteſs, he uſed to ſtroll about. One of theſe hymns has the following paſſage: "Now ſhe is at
"all hours a little wound-worm. Oh, how dainty! Now,
"dear huſband the Saviour, I earneſtly pray thee, that thou
"would anew embrace her, fill her with joy, anoint her,
"and that right conjugally." In another, which is alſo made in honour of Anna Nitſchman, we find theſe words:
"Reverend Lamb's prieſteſs, thou choir of God's maids,
"who ſo willingly and heartily puts herſelf at the feet of
"the warriors! This is the reaſon, why a perſon diſtin-
"guiſhed in the world, often cannot look at thee, but as
"deeply bent before thee." By the perſon diſtinguiſhed in the world, is here doubtleſs meant no other than count Zinzendorf himſelf, the author of this hymn; whoſe inclination to be "deeply bent before this Lamb's prieſteſs," has, it is to be feared, cauſed much ſcandal in the world. The following verſe, though not directed to Anna Nitſchman, but to the whole ſiſterhood, is of ſo ſingular a caſt, that we cannot help giving it a place here. "This is the Supplement
"reaſon that you are honoured as Jeſus's ſiſters: you re- to Candid
"ſemble by your ſex the precious wound in his ſide; and narrative,
"whoever &c preface,
p. xxiv.

" whoever ſees and hears of you, finds in you a reſemblance " of his dear corpſe. Thoſe things which have a reſem- " blance with God's paſſion, are immediately conſecrated " to us."

We have now ſaid as much as our plan permits, and enough to give a general and ſufficient idea of the riſe, progreſs, diſcipline, and doctrines of the Moravians, or Herrnhuters; and, we ſuppoſe, have raiſed no ſmall wonder in thoſe, who had heard little or nothing of this ſect before, and who, perhaps, will be ready to ſuſpect the truth of our account; it being impoſſible, as they will think, that what we have related can ever make part of any ſyſtem of religion. We have appealed, as we went along, to the authorities on which our relations are grounded: and there is not the leaſt reaſon, in our opinion, to doubt of their credit and veracity. In 1753, which was ſome time after the Moravians had, by an act of parliament, gained a ſettlement in theſe dominions, appeared a book, intituled, " A Candid Nar- " rative of the Riſe and Progreſs of the Herrnhuters, com- " monly called Moravians, or Unitas Fratrum; with a " ſhort Account of their Doctrines, drawn from their own " Writings. By Henry Rimius, Aulic Counſellor to the " King of Pruſſia, &c." This gentleman was a German, and uſed to frequent their meetings; both which circumſtances make him a very competent witneſs, whoſe veracity eſpecially cannot well be ſuſpected, when he ſupports what he ſays, as he does quite through his book, with extracts taken from the writings of count Zinzendorf and the ſect. In 1754, the ſame gentleman publiſhed another piece, intituled, " A ſolemn Call on Count Zinzendorf, the Author " and Advocate of the Sect of Herrnhuters, commonly " called Moravians, to anſwer all and every charge brought " againſt them in the Candid Narrative," &c. and, in 1755, " A Supplement to the Candid Narrative:" to all which pieces, neither the count, nor his people, have ever made any reply, any thing, at leaſt, that can be called a reply; but, as the ſafer and more prudent method of proceeding, have broke up their ſociety, and taken themſelves from whence they came. Theſe pieces are the authorities on which our account depends.

In the mean time, the learned reader will reaſon differently upon this occaſion: he will not ſuſpect the credibility of our account, but rather be led, on the contrary, to believe ſomething more than he has been uſed to believe; I mean he will the more eaſily admit for true all thoſe accounts, which

which have been delivered down to us of the ancient Heretics, the Manichees in particular; and of the unnatural and impure rites and ceremonies which they are ſaid to have practiſed in their religious ſervices. Theſe, however, though poſſibly true, may yet be too eaſily credited: for let it only be remembered, what ſtrange things were ſaid by the Heathens of the firſt Chriſtians; as, "how they promiſcuouſly lay with women at their religious meetings, eat young children, worſhipped an aſs's head, &c." Now it is certain no Chriſtian in our days believes, that there is a tittle of truth in any of theſe ſtories; but ſuppoſes them to be, what they really were, lying calumnies, invented by the Heathens, and faſtened upon the Chriſtians, purely to render them odious and deteſtable. He ought not, therefore, to believe haſtily what the ancient Chriſtians have ſaid of the ancient Heretics, unleſs he is able to prove, what he will ſometimes find it difficult enough to do, that they exerciſed more equity and moderation towards the Heretics, than the Heathens had exerciſed towards them. The only indiſputable truth which can be deduced from theſe ſtrange doctrines and rites of the Moravians, is, that mankind may be brought to think and practiſe any thing, when once they are deluded by ambitious and crafty leaders, into a perſuaſion that it is a matter of religion ſo to do: from whence ariſes this very uſeful, and, in theſe times eſpecially, neceſſary leſſon of advice, that no man ſhould be induced, under any pretence whatever, to exchange the dictates of reaſon and common ſenſe for opinions and doctrines which are a flat contradiction to both; or embrace inſtitutions and ſyſtems of worſhip as coming from God, which would not only be fooliſh, but even ſhameful, in men.

See the Apologies of Juſtin and Tertullian.

The above article was written before the death of count Zinzendorf, which happened, May 9, 1760, at Herrnhut in Sileſia, in his ſixtieth year. The article GAMBOLD will in ſome degree atone for the ſeverity of this.

MORDAUNT (CHARLES), earl of Peterborough, ſon of John lord Mordaunt, of Rygate, was born about 1658; and, in 1675, ſucceeded his father in honours and eſtate. In his youth he ſerved under the admirals Torrington and Narborough in the Mediterranean, during the war with the ſtate of Algiers; and, in 1680, embarked for Africa with the earl of Plymouth, and diſtinguiſhed himſelf at Tangier, when it was beſieged by the Moors. In the reign of

Birch's heads and characters. Collins's Peerage.

Burnet, v. ii. p. 665. James II. he was one of thoſe lords who diſtinguiſhed themſelves by their zeal againſt the repeal of the teſt act; and, diſliking the meaſures and deſigns of the court, obtained leave to go over into Holland, to accept the command of a Dutch ſquadron in the Weſt Indies. On his arrival, he preſſed the prince of Orange to undertake an expedition into England, repreſenting the matter as extremely eaſy; but, his ſcheme appearing too romantic to the prince to build upon, his highneſs only promiſed him in general, that he ſhould have an eye on the affairs of England, and endeavour to put thoſe of Holland in ſo good a poſture, as to be Ib. p. 762. ready to act when it ſhould be neceſſary: aſſuring him at the ſame time, that if the king ſhould proceed to change the eſtabliſhed religion, or to wrong the princeſs in her right, or to raiſe forged plots to deſtroy his friends, he would try what could poſſibly be done. The reaſon, why the prince would not ſeem to enter too haſtily into lord Mordaunt's ideas, might be, becauſe, as Burnet obſerves, his lordſhip was "a man of much heat, many notions, and full of diſ-"courſe; and, though brave and generous, had not true "judgement, his thoughts being crude and indigeſted, and "his ſecrets ſoon known." However, he was one of thoſe whom the prince chiefly truſted, and on whoſe advice he governed all his motions.

In 1688, he accompanied his highneſs in his expedition into England; and, upon his advancement to the throne, was ſworn of the privy council, made one of the lords of the bed-chamber, and, in order to attend at the coronation as an earl, advanced to the dignity of earl of Monmouth, April 9, 1689, having the day before been conſtituted firſt commiſſioner of the treaſury. He had likewiſe the command of the royal regiment of horſe, which the city of London had raiſed for the public ſervice, and of which his majeſty was colonel: but, Nov. 1690, he was removed from his poſt in the treaſury. June, 1697, upon the death of his uncle Henry, earl of Peterborough, he ſucceeded to that title; and, upon the acceſſion of queen Anne, was deſigned for the Weſt Indies, being inveſted with the commiſſion of captain-general and governor of Jamaica, and command of the army and fleet for that expedition. March 1705, he was ſworn of the privy council, and the ſame year declared general and commander in chief of the forces ſent to Spain, and joint admiral of the fleet with Sir Cloudſley Shovell, of which, the year following,

he

he had the ſole command, Sir Cloudſley remaining in the Britiſh ſeas. His taking Barcelona with an handful of men, and relieving it afterwards, when greatly diſtreſſed by the enemy; his driving out of Spain the duke of Anjou and the French army, which conſiſted of twenty-five thouſand men, though his own troops never amounted to ten thouſand: the poſſeſſion he gained of Catalonia, of the kingdoms of Valencia, Arragon, and Majorca, with part of Murcia and Caſtile, and thereby giving opportunity to the earl of Galway of advancing to Madrid without a blow; theſe were ſuch aſtoniſhing inſtances of valour, prudence, and conduct in military affairs, that, notwithſtanding all the care his hiſtorian declares he had taken, to relate what paſſed with the utmoſt veracity and exactneſs, the account of them has more the air of romance than hiſtory.

The earl of Peterborough's conduct, &c. p. 196.

For theſe ſervices his lordſhip was declared general in Spain by Charles III. afterwards emperor of Germany; and, that war being looked upon as likely to be concluded, he received her majeſty's commiſſion to be ambaſſador extraordinary, with power and inſtructions for treating and adjuſting all matters of ſtate and traffic between the two kingdoms. But, whatever were the cauſes of his being recalled from Spain, his conduct there was juſtified by the houſe of lords, Jan. 12, 1710-11; who reſolved, "that his "lordſhip, during the time he commanded the army in that "kingdom, had performed many great and eminent ſer-"vices; and that, if the opinion, which he had given to "the council of war at Valencia, had been followed, it "might very probably have prevented the misfortunes that "had ſince happened in Spain: and upon this foundation "they voted thanks to his lordſhip in the moſt ſolemn man-"ner." In 1710, and 1711, he was employed in embaſſies to Vienna, Turin, and ſeveral of the courts in Italy. On his return to England, he was made colonel of the royal regiment of horſe guards; and being general of the marines, lord-lieutenant of the county of Northampton, was, in 1713, inſtalled at Windſor a knight of the garter. Soon after which he was ſent ambaſſador extraordinary to the king of Sicily, and to negociate affairs with other Italian princes; and, March 1713-14, was made governor of the iſland of Minorca. In the reign of George I. he was general of all the marine forces in Great Britain, in which poſt he was likewiſe continued by his ſucceſſor. He died in his paſſage to Liſbon, whither he was going for the recovery of his health, Oct. 25, 1735, aged 77.

He was maſter of moſt uncommon qualities, and eminent in each of them to a degree which might have been a ſufficient diſtinction to any other perſon: for, to the greateſt perſonal courage and reſolution, he added all the arts and addreſs of a general; and to the moſt lively and penetrating genius, an extent of knowledge upon almoſt every ſubject of importance within the compaſs of ancient or modern literature: and even his "Familiar Letters," inſerted among thoſe of his friend Pope, are a great ornament to that collection.

Life of Sir Thomas More, by William Roper, Eſq; 1726, 8vo. Life of Sir Thomas More, collected by J. H. gent. i. e. Hoddeſdon, 1662. More's Life of Sir Thomas More, 1726, 8vo. Stapletoni Vita Thomæ Mori, &c. Apud Hoddeſdon, p. 2.

MORE (Sir THOMAS), chancellor of England in the reign of Henry VIII. and a very extraordinary perſon, was born in London, 1480. He was the ſon of Sir John More, knt. who was one of the judges of the King's-bench, and a man of rare abilities and integrity. Sir John had alſo much of that pleaſant turn and gaiety of wit, for which his ſon was afterwards ſo diſtinguiſhed; and, as a ſpecimen of it, Camden relates, that he would compare the danger in the choice of a wife, to that of putting a man's hand into a bag full of ſnakes, with only one eel in it; where he may indeed chance to light of the eel, but it is an hundred to one he is ſtung by a ſnake. However, he ventured to put his hand three times into this bag, for he married three wives; and was not ſo ſtung, but that he made a ſhift to live to almoſt ninety years; and then did not die of old age, being luſty and ſtrong, as is ſaid, but of a ſurfeit, occaſioned by eating grapes. Sir Thomas was by his firſt wife. He was educated in London, at a free-ſchool, called St. Anthony's, where biſhop Whitgift, and other eminent men, had been brought up, and made a progreſs in grammar learning, ſuitable to his uncommon parts and application. He was afterwards placed in the family of cardinal Morton, biſhop of Canterbury, and chancellor of England: a method of education much practiſed in thoſe times; although the being taken in was a favour, not uſually granted to any but noblemen's ſons, and is, therefore, a ſtrong teſtimony of Sir John More's worth and merit. The cardinal was infinitely pleaſed with his ingenuous modeſty, and with the vivacity and quickneſs of his wit, of which he gave ſurpriſing inſtances: one of which was, that while the players in Chriſtmas holidays were acting there, he would ſometimes ſuddenly ſtep in among them, and, without any previous ſtudy, make a part of his own, to the high ſatisfaction and diverſion of the audience; inſomuch that the cardinal

cardinal uſed frequently to ſay to thoſe about him, that "More, whoſoever ſhould live to ſee it, would one day "prove a marvellous man."

In 1497, he was ſent to Canterbury college, now part of Chriſt-church, in Oxford; where he heard the lectures of Linacer and Grocyn, upon the Latin and Greek tongues: and it was not long before he gave ſpecimens of a maſterly ſkill in both, by "Epigrams and Tranſlations," which are printed in his works. After two years ſpent at Oxford, where he alſo made a ſuitable progreſs in the academical ſtudies, as rhetoric, logic, and philoſophy, he was removed to New-Inn, London, in order to apply to the law; and ſoon after to Lincoln's-Inn, where he continued his ſtudies till he became a barriſter. It is remarkable, that this great and illuſtrious man, when he was about twenty years of age, began to practiſe a monkiſh diſcipline upon himſelf; wearing a ſharp ſhirt of hair next to his ſkin, which he never after left entirely off, no, not when he was lord chancellor. This may ſerve to ſhew, that no force of abilities, either natural or acquired, can preſerve ſome men from falling into the moſt contemptible ſuperſtitions.

At the age of twenty-one, he was a burgeſs in parliament, and diſtinguiſhed himſelf remarkably in 1503, by oppoſing a ſubſidy demanded by Henry VII. with ſuch ſtrength of argument, that it was actually refuſed by the parliament. As ſoon as the vote had paſſed againſt it, Mr. Tyler, one of the king's privy-council, went preſently from the houſe, and told his majeſty, that a beardleſs boy had overthrown his purpoſe. The king reſented the matter ſo highly, that he would not be ſatisfied, till he had ſome way revenged it: and ſince the ſon, who had nothing, could loſe nothing, he deviſed a cauſeleſs quarrel againſt the father; and ſending him to the Tower, kept him there, till he had forced a fine of 100 l. from him, for his pretended offence. It happened ſoon after, that More, coming on a ſuit to Fox, biſhop of Wincheſter, one of the king's privy-council, the biſhop called him aſide, and, pretending great kindneſs to him, promiſed, that if he would be ruled by him, he would not fail to reſtore him to the king's favour; intending, as was afterwards conjectured, to draw him into ſome confeſſion of his offence, ſo that the king might have an opportunity of gratifying his diſpleaſure againſt him. But More, going from the biſhop, fell into diſcourſe with Mr. Whitford, his familiar friend, then chaplain to the biſhop, and afterwards a monk of Sion, and to him related what the Athen. Oxon. vol. i.

biſhop propoſed. Whitford counſelled him not to liſten to the biſhop's motion: "for," ſays he, "my lord and "maſter, to ſerve the king's turn, will not ſtick to con- "ſent to the death of his own father." Upon this, More went no more to the biſhop, and, for fear of worſe conſequences, had ſome thoughts of going beyond ſea. With this view, he ſtudied the French tongue, and cultivated moſt of the liberal ſciences, as muſic, arithmetic, geometry, and aſtronomy: he likewiſe made himſelf a very good hiſtorian; but Henry VII. dying, and leaving him free from farther apprehenſions, he dropped all thoughts of travelling abroad.

As ſoon as he had put on the bar-gown, he read a public lecture in the church of St. Lawrence Old Jewry, upon St. Auſtin's treatiſe "De civitate Dei:" in which he did not ſo much diſcuſs any points of divinity, as explain the precepts of moral philoſophy, and clear up difficulties in hiſtory. He did this ſo incomparably well, that every body of note went to hear him; and Grocyn himſelf, who had been his maſter in Greek, alſo became one of his auditors. He was then appointed law reader at Furnival's Inn, which place he held above three years; and afterwards took lodgings near the Charter-houſe, and went through all the ſpiritual exerciſes of that ſociety, but without engaging in a vow: for though he once felt a ſtrong inclination to take the order of the Franciſcans, as well as the prieſthood, he had good reaſons for declining both. One was, the difficulty he found, after all the diſcipline he uſed, to preſerve his chaſtity: for which reaſon, following the advice of Dr. Collet, dean of St. Paul's, whom he had long ago choſen for his ghoſtly father, he engaged in a marriage with Jane, daughter of John Colt, Eſq; of New-Hall in Eſſex; and ſettling his wife and family at Bucklerſbury, he attended the buſineſs of his profeſſion at his chambers in Lincoln's-Inn, where he continued till he was called to the bench, and had read there twice. This was a very honourable poſt at that time; and ſome of theſe readings are quoted by lord Coke, as uncontеſted authorities in the law. In the mean time he was appointed, in 1508, judge of the ſheriff's court in the city of London; made a juſtice of the peace; and became ſo eminent in the practice of the law, that there was ſcarce a cauſe of importance tried at the bar, in which he was not concerned. Sir Thomas told his ſon Roper, that he earned by his buſineſs at this time, with a good conſcience, above 400l. a year, which is equal to ſix times that ſum now.

Roper's Life of More, p. 30.

Meanwhile, he found leiſure to exerciſe his talents in polite literature; and, in the height of this hurry of buſineſs, wrote his "Utopia." He wrote it in 1516, though the firſt edition that ſeems to be known any thing of, was at Baſil, in 1518. In this ſhort, but extraordinary work, he gave his mind full ſcope, and conſidered mankind and religion with a freedom which became a true philoſopher. He feigns "Utopia" to be one of thoſe countries then lately diſcovered in America, and the account of it to be given him by one Hythlodæus, a Portugueſe, who ſailed in company with Americus Veſpucius, the firſt diſcoverer of that part of the world: under which character he delivers his own ſentiments and opinions. Before he had finiſhed his "Utopia," he began the "Hiſtory of Richard III." but it was never perfected, and is eſteemed none of his beſt pieces: it is, however, inſerted in Kennet's "Complete Hiſtory of England." More cultivated an acquaintance and friendſhip with the moſt learned men of that age, and particularly with Eraſmus, who, of all the foreigners, deſervedly held the firſt place in his affections. After they had long carried on a correſpondence by letters, Eraſmus came to England, on purpoſe to ſee his friend: upon which occaſion it was contrived, that they ſhould meet at the lord mayor's table in London, before they were inttoduced to each other. At dinner, happening to fall into an argument, Eraſmus ſo ſenſibly felt the peculiar ſharpneſs of his antagoniſt's wit, that he could not help breaking out into this expreſſion, "Aut tu Morus es, aut "nullus;" to which More readily replied, "Aut tu es "Eraſmus, aut diabolus."

Before he entered into the ſervice of Henry VIII. he had been twice employed, with his majeſty's conſent, at the ſuit of the Engliſh merchants, as their agent in ſome conſiderable diſputes between them and the merchants of the Steel-yard; and, about 1516, he went to Flanders with Tonſtall, biſhop of Durham, and Dr. Knight, commiſſioners for renewing the treaty of alliance between Henry VIII. and Charles V. then only archduke of Auſtria. He was on ſome occaſion at Bruges, when an arrogant fellow ſet up there a challenge, that he would anſwer any queſtion which could be propoſed to him in any art whatſoever: upon which Sir Thomas cauſed this to be put up, "An "averia capta in withernamia ſint irreplegiabilia?" Adding, that there was one of the Engliſh ambaſſador's retinue, who was ready to diſpute with him upon it. But the braggado, not ſo much as underſtanding thoſe terms of our com-

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mon law, knew not what to anſwer to it; and ſo was made a laughing-ſtock to the whole city. Sir Thomas's parts, learning, ability in the law, and dexterity in the management of buſineſs, were now become ſo well known to Henry VIII. that he ordered cardinal Wolſey to engage him in the ſervice of the court. With this view the cardinal offered him a penſion, which Sir Thomas then refuſed, as not thinking it equivalent to his preſent advantages: but the king ſoon after inſiſted upon his entering into his ſervice, and, for want of a better vacancy, obliged him, for the preſent, to accept the place of Maſter of the Requeſts. Within a month after he was knighted, and appointed one of the privy-council.

In 1520, he was made treaſurer of the Exchequer; and ſoon after this bought a houſe by the river-ſide at Chelſea, where he ſettled with his family, having buried his firſt wife, and married a ſecond. With all his excellent endowments for public buſineſs, Sir Thomas was particularly formed for the ſweets of private life; and the king having once experienced this engaging part of his new favourite's character, grew, as was the temper of that prince, too impatiently eager of his converſation. Thus, when the king had performed his devotions on holidays, he uſed to ſend for Sir Thomas into his cloſet, and there confer with him, ſometimes about aſtronomy, geometry, divinity, and other parts of learning, as well as about his own affairs. He would frequently in the night carry him up to his leads on the top of his houſe, and diſcourſe with him about the motions of the planets; and becauſe Sir Thomas was of a very pleaſant diſpoſition, the king and queen uſed to ſend for him after ſupper, or in ſupper-time, to be merry with them. Sir Thomas perceiving, by this fondneſs, that he could not once a month get leave to go home to his wife and children, or be abſent from court two days together, began ſomewhat to diſſemble his nature, and gradually to diſuſe himſelf from his accuſtomed mirth, ſo that he was no more ſent for as before. There was alſo another cauſe of the king's fondneſs for More. About this time, the king was preparing his anſwer to Luther, wherein Sir Thomas aſſiſted his majeſty, by caſting that treatiſe into a proper method. It was publiſhed in 1521, under the title of, "Aſſertio ſeptem "ſacramentorum adverſus M. Lutherum, &c." and, in 1523, Sir Thomas publiſhed, written by himſelf, "Responſio ad convitia M. Lutheri congeſta in Henricum "regem Angliæ." Notwithſtanding all this fondneſs, &c. Thom

Thomas underſtood the nature of his maſter very well; as the following relation ſufficiently teſtifies. Once on a time, the king came unlooked-for to More's houſe at Chelſea, and dined with him; and after dinner walked with him in his garden, for the ſpace of an hour, holding his arm about his neck. As ſoon as his majeſty was gone, Mr. Roper, Sir Thomas's ſon-in-law, obſerved to him how happy he was, ſince the king had treated him with ſo much familiarity, as he had never ſeen uſed to any perſon before, except cardinal Wolſey, whom he once ſaw his majeſty walk with arm in arm. "I thank our lord," anſwered Sir Thomas, "I find "his grace my very good lord indeed; and I believe he "doth as ſingularly favour me as any ſubject within this "realm. However, ſon Roper, I may tell thee, I have "no cauſe to be proud thereof: for if my head would win "him a caſtle in France, it ſhould not fail to go." Roper's Life of More, p. 40.

In 1523, he was choſen ſpeaker of the houſe of commons; and, ſoon after, ſhewed great intrepidity in fruſtrating a motion for an oppreſſive ſubſidy, promoted by cardinal Wolſey. The cardinal afterwards, in the gallery at Whitehall, complained of it to him, and ſaid, "Would to God you had "been at Rome, Mr. More, when I made you ſpeaker." To which Sir Thomas anſwered, "Your grace not offend-"ed, ſo would I too." The cardinal, in revenge, moved the king to ſend him on the embaſſy into Spain, in 1526; but this alſo Sir Thomas found means to avoid, on account of his health; which his majeſty accepted as a ſufficient plea, ſaying, "It is not our meaning, Mr. More, to do you any "hurt, but to do you good; we will think of ſome other, "and employ your ſervice otherwiſe." The following year he was joined, with ſeveral other officers of ſtate, to cardinal Wolſey, in an embaſſy to France; and, in July 1529, he ſet out with Tonſtall, on another to Cambray. Before he went on this laſt embaſſy, the king ſounded him upon the ſubject of his divorce from Catherine of Arragon, as he did again after his return; but did not receive either time an anſwer agreeable to his inclinations. Yet his majeſty's fixed reſolution in that point did not hinder him, upon the diſgrace of cardinal Wolſey, from intruſting the great ſeal with Sir Thomas, which was delivered to him, Oct. 25, 1530. This favour was the more extraordinary, as he was the firſt layman who enjoyed it: but the truth is, it was apparently conferred with a view of engaging him to approve the intended divorce. Accordingly, he entered upon it with juſt apprehenſions of the danger to which it would expoſe

expoſe him on that account; and, after he had executed all the duties of it for near three years, with a moſt exemplary diligence, a true magnanimity of ſpirit, and a moſt incorrupted integrity, he reſigned it, May 16, 1533. He did it with a view to his own ſafety; not being able to ſatisfy his conſcience concerning the invalidity of that divorce, a confirmation of which, he was ſenſible, would ſoon be required of him by the nature of his office.

After this, he reſolved never to engage again in public buſineſs: he paſſed his time at Chelſea altogether in ſtudy and devotion, not without ſome preſages of the ſtorm which was gathering over his head. Anne Boleyn's coronation being fixed for May 31, 1533, all fair means were uſed to win him over; and, when theſe proved ineffectual, recourſe was had to threats and terrors. In the enſuing parliament, a bill was brought into the houſe of lords, attainting him, as well as his friend biſhop Fiſher and ſome others, of miſpriſion of treaſon, for countenancing and encouraging Elizabeth Barton, the famous nun of Kent, in her treaſonable practices: but, upon examination, his innocence in that matter ſo clearly appeared, that his enemies were obliged to ſtrike his name out of the bill. Several other accuſations were brought againſt him with the ſame ill ſucceſs, till the act of ſupremacy was paſſed in 1534, when the oath enjoined by that act being tendered to him about a month after, he refuſed to take it. Hereupon he was firſt taken into the cuſtody of the abbot of Weſtminſter; and, upon a ſecond refuſal four days after, committed priſoner to the Tower of London. His reputation and credit being very great in the kingdom, and much being apprehended from his conduct at that critical conjuncture, all arguments that could be deviſed were alleged to him by abp. Cranmer, and others, to perſuade him to a compliance; and many fair promiſes were made from the king, to induce him thereto: but nothing could prevail. After he had lain, therefore, fifteen months in priſon, he was arraigned, tried, and found guilty, for denying the king's ſupremacy; and accordingly condemned to be hanged, drawn, and quartered, and his head to be ſtuck on a pole upon London bridge. But this ſentence, on account of the high office he had borne, was, all but the laſt particular, changed by the king into beheading; which was executed July 5, 1535, on Tower-hill. That gaiety of ſpirit and innocent mirth, which had ſo diſtinguiſhed him in his life, did not forſake him in his laſt moments. Going up the ſcaffold, which ſeemed to

him ſo weak as if it was ready to fall, he ſaid merrily to the lieutenant of the Tower, "I pray you, Mr. lieutenant, ſee "me ſafe up; and for my coming down, let me ſhift for "myſelf." After his prayers were ended, he turned to the executioner, and ſaid with a cheerful countenance, "Pluck "up thy ſpirits, man, and be not afraid to do thine office: "My neck is very ſhort; take heed, therefore, thou ſtrike "not awry, for thine own credit's ſake." Then laying his head upon the block, he bid the executioner ſtay till he had removed his beard, ſaying, "My beard has never committed "any treaſon;" and immediately received the fatal blow. Mr. Addiſon, after deſcanting on this behaviour, obſerves, that "what was only philoſophy in this extraordinary man, "would be phrenzy in one who does not reſemble him as "well in the cheerfulneſs of his temper, as in the ſanctity "of his life and manners." Spectator, No. 349.

Sir Thomas More was the author of many and various works, though nothing but his "Utopia" has long been read; which is owing to their having been chiefly of the polemic kind, and written in defence of a cauſe which could not be ſupported. His Engliſh works were collected and publiſhed by the order of queen Mary, in 1557; his Latin, at Baſil, in 1563, and at Louvain in 1566. It is univerſally agreed, that he was admirably ſkilled in every branch of polite learning. "More had," ſays a learned author, "if ever man had, what is called *verſatile ingenium*, and "was capable of excelling in any way to which he would "apply himſelf. He was no bad poet, and might have been "a better, if he had paid more aſſiduous court to the Muſes. "He compoſed a poem upon the coronation of Henry VIII. "which is a genteel compliment to that prince and to his "queen, and a moſt ſevere ſatire upon the reign of his ava- "ricious and rapacious father. He concludes the dedication "of it with theſe emphatical words: 'Vale, princeps illuſ- "triſſime, & (qui novus ac rarus regum titulus) amantiſſime.' "—More," ſays biſhop Burnet, "was the glory of his age; "and his advancement was the king's honour more than his "own, who was a true Chriſtian philoſopher. He thought "the cauſe of the king's divorce was juſt; and, as long as it "was proſecuted at the court of Rome, ſo long he favoured "it: but when he ſaw that a breach with that court was like "to follow, he left the poſt he was in with a ſuperior great- "neſs of mind. It was a fall great enough, to retire from "that into a private ſtate of life; but the carrying matters "ſo far againſt him as the king did, was one of the juſteſt "reproaches Jortin's Life of Eraſmus, vol. i. p. 190, 191. Hiſt. of the Reformation, vol. iii. p. 100.

" reproaches of that reign. More's ſuperſtition ſeems in-
" deed contemptible; but the conſtancy of his mind was
Burnet, v. i. " truly wonderful."—" More received the ſentence of con-
p. 355. " demnation with that equal temper of mind, which he
" had ſhewed in both conditions of life, and then ſet him-
" ſelf wholly to prepare for death; which was ſo little
" terrible to him, that his ordinary facetiouſneſs remained
" with him even upon the ſcaffold. In his youth he had
" freer thoughts of things, as appears by his 'Utopia,' and
" his 'Letters to Eraſmus': but afterwards he became ſuper-
" ſtitiouſly devoted to the intereſts and paſſions of the popiſh
" clergy; and as he ſerved them when he was in authority,
" even to aſſiſt them in all their cruelties, ſo he employed his
" pen in the ſame cauſe." It does not appear, that any Proteſtant was put to death for his opinions during More's chancellorſhip; yet it cannot be denied, that he was very bitter againſt them, and uſed all means to diſcountenance
Epiſtolary Correſpondence, v. iii. p. 452. and ſuppreſs them. It is remarked by Atterbury, that in his "Anſwer to Luther" he has forgot himſelf ſo, as to
" throw out the greateſt heap of naſty language that, per-
" haps, ever was put together; and that the book through-
" out is nothing but downright ribbaldry, without a grain
" of reaſon to ſupport it, and gave the author no other re-
" putation, but that of having the beſt knack of any man in
" Europe, at calling bad names in good Latin, &c. The like
" cenſure do his Engliſh tracts againſt Tindal, Barnes,
" &c. deſerve." That More had freer thoughts of things when he was young, is indiſputable: and ſeveral parts of his "Utopia" may be called Freethinking, in the bad ſenſe of that word. But to extract one paſſage more from Burnet:
Hiſtory of the reformation, vol. i. p. 355. " More was no divine at all; and it is plain to any that
" read his writings, that he knew nothing of antiquity,
" beyond the quotations he found in the canon law, and in
" the maſter of the ſentences; only he had read ſome of
" St. Auſtin's treatiſes: for, upon all points of controverſy,
" he quotes only what he found in theſe collections. Nor
" was he at all converſant in the critical learning upon
" the ſcriptures: but his peculiar excellency in writing was,
" that he had a natural eaſy expreſſion, and preſented all
" the opinions of Popery with their fair ſide to the reader,
" diſguiſing or concealing the black ſide of them with great
" art; and was no leſs dexterous in expoſing all the ill con-
" ſequences that would follow on the doctrine of the re-
" formers; and had, upon all occaſions, great ſtore of plea-
" ſant tales, which he applied wittily to his purpoſe."

" in this conſiſts the great ſtrength of his writings, which " were deſigned rather for the rabble, than for learned men. " But for juſtice, contempt of money, humility, and a true " generoſity of mind, he was an example to the age in which " he lived." His Chriſtian perfection too, we may add, was ſuch as made him an honour to the Chriſtian cauſe in general. It is true, he declared upon the ſcaffold that he died in and for the faith of the church of Rome [A]; but any church might have wiſhed him theirs: and therefore that church hath placed him, not without reaſon, among the brighteſt of her martyrs. In the mean time, great as his qualities were, he is charged with having had ſome foibles; the principal of which ſeems to have been, too great an affectation of ſingularity. He uſed, as Eraſmus tells us in one of his letters, to wear his gown awry upon one ſhoulder, which made one ſhoulder appear higher than the other. Abp. Cranmer too ſeems to have been of his mind, that Sir Thomas was ſomewhat conceited, and more than ordinarily deſirous of eſteem: and therefore, in a point where he had once declared his mind, he would not vary therefrom, for fear of blemiſhing his fame and reputation. The levity of his wit is cenſured by lord Herbert; and his zeal againſt the Reformers tranſported him into ſome unbecoming and unjuſtifiable meaſures. History of the reign of Hen. VIII. p. 344.

Something muſt be ſaid of his family. By his firſt wife he had four children, who all ſurvived him; three daughters and one ſon, named John, after his grandfather. Sir Thomas had the three daughters firſt, and his wife very much deſired a boy: at laſt ſhe brought him this ſon; who proving little better than an idiot, Sir Thomas ſaid to his lady, " Thou haſt prayed ſo long for a boy, that thou haſt one " now, who will be a boy as long as he lives." However, he had all the advantages of a liberal education, by which his natural parts ſeem to have been much improved. Among Eraſmus's letters, there is one written to him, in which he is ſtyled " optimæ ſpei adoleſcens" by Eraſmus; who alſo inſcribed to him the " Nux of Ovid," and " an account of " Ariſtotle's works." After the death of his father, he was committed to the Tower, for refuſing the ſame oath of ſupremacy, and condemned, but afterwards pardoned and ſet at liberty; which favour he did not long ſurvive. He was married very young to a Yorkſhire heireſs, by whom he had five ſons. His eldeſt ſon Thomas had a ſon of the

[A] A letter of his, relating to a ſingular religious phrenzy at Coventry, preſerved in the "Bibliotheca Topographica Britannica," No. XVII. ſhews that ſome dawnings of good ſenſe broke in upon his general attachment to the ſuperſtitions in which he had been educated, and to which he fell a martyr.

ſame

ſame name, who, being a moſt zealous Roman Catholic, gave the family eſtate to his younger brother, and took orders at Rome; from whence, by the Pope's command, he came a miſſionary into England. He afterwards lived at Rome; where, and in Spain, he negociated the affairs of the Engliſh clergy at his own expence. He died, aged fifty-nine years, in April 1625; and two years after was printed in 4to, with a dedication to Henrietta Maria, king Charles the Firſt's queen, his "Life of Sir Thomas More *," his great grandfather. The learned author of the "Life "of Eraſmus" ſays, that "this Mr. More was a narrow-"minded zealot, and a very fanatic;" and afterwards adds, very juſtly, that "there is no relying on ſuch authors as "theſe, unleſs they cite chapter and verſe."

* Reprinted in 1726, 8vo.

Jortin, &c. vol. i. p. 174. 177.

As for Sir Thomas's daughters, the eldeſt of them, Margaret, was married to William Roper, Eſq; of Well-Hall, in the pariſh of Eltham, in Kent; who wrote the "Life" of his father-in-law, which was publiſhed by Hearne at Oxford, in 1716, 8vo. She was a woman of fine parts and amiable qualities, and ſeems to have been to More what Tullia was to her father Cicero, his delight and comfort. The greateſt care was taken of her education; and ſhe became learned not only in the Greek and Latin tongues, but in muſic, arithmetic, and other ſciences. She wrote two "Declamations" in Engliſh, which her father and ſhe turned into Latin; and both ſo elegantly, that it was hard to determine which was beſt. She wrote alſo a treatiſe of the "Four laſt Things;" and by her ſagacity corrected a corrupt place in "St. Cyprian," reading "nervos ſinceritatis," for "niſi vos ſinceritatis." Eraſmus wrote a letter to her, as to a woman famous not only for virtue and piety, but alſo for true and ſolid learning. Cardinal Pole was ſo affected with the elegance of her Latin ſtyle, that he could not at firſt believe what he read to be penned by a woman. This deſervedly illuſtrious lady died in 1544, and was buried at St. Dunſtan's church in Canterbury, with her father's head in her arms, according to her deſire: for ſhe had found means to procure his head, after it had remained upon London-bridge fourteen days, and had carefully preſerved it in a leaden box, till there was an opportunity of conveying it to Canterbury, to the burying-place of the Ropers in the church above mentioned. Of five children which ſhe brought, there was a daughter Mary, as famous for parts and learning almoſt as herſelf. This Mary was one of the gentlewomen, as they were then called, of queen Mary's privy chamber. She tranſlated into Engliſh part of

grandfather's

grandfather's "Expoſition of the paſſion of our Saviour;" and alſo "Euſebius's Eccleſiaſtical Hiſtory" from the Greek into Latin: but this latter tranſlation was never publiſhed, being anticipated by "Chriſtopherſon's Verſion."

Sir Thomas had no children by his ſecond wife, who ſurviving him was obliged to quit the houſe at Chelſea, his eſtate being ſeized as a forfeiture by the crown; but the king allowed her an annuity of 20l. for her life.

MORE (Dr. HENRY), an eminent Engliſh divine and philoſopher, was the ſecond ſon of Alexander More, Eſq; and born at Grantham in Lincolnſhire, Oct. 12, 1614. His parents, being great Calviniſts, took eſpecial care to breed up their ſon in Calviniſtic principles; and with this deſign kept him under a private maſter of their own perſuaſion, under whoſe direction he continued till he was fourteen years of age. Then, at the inſtigation of his uncle, who diſcerned in him very uncommon talents, he was ſent to Eaton-ſchool, in order to be perfected in the Greek and Latin tongues, carrying with him a ſtrict charge not to recede from the principles in which he had been ſo carefully trained. But neither there, nor any where elſe, as he tells us in the preface to his philoſophical works, could he ever ſwallow that hard doctrine concerning fate, or Calviniſtic predeſtination; and although his uncle, when he came to know of his diſputing about it, not only chid him ſeverely, but even threatened him with correction and a rod, for his immature philoſophiſing in ſuch matters; yet he fairly diſcarded it, before he left Eaton, being firmly perſuaded, young as he was, that ſuch tenets were utterly inconſiſtent with the juſtice and goodneſs of God.

Life of Dr. Henry More, by Richard Ward, rector of Ingoldſby in Lincolnſhire, 1710, 8vo.

Though this revolt from Calviniſm created, as we may imagine, no ſmall uneaſineſs and diſappointment in his parents, yet on account of his great parts, and the very uncommon progreſs he made in literature, it was reſolved to go on with his education: and accordingly, in 1631, after he had ſpent three years at Eaton, he was admitted of Chriſt's college in Cambridge, and, at his own earneſt ſolicitations, under a tutor that was no Calviniſt. Here he plunged himſelf immediately over head and ears in philoſophy, and applied himſelf to the works of Ariſtotle, Cardan, Julius Scaliger, and other eminent philoſophers: all which he read over, and made himſelf maſter of, before he took his bachelor of arts degree, which was in 1635. But theſe did not anſwer his expectations; their manner of philoſophiſing did

not fall in with his peculiar turn and temper of mind; nor did he feel any of that high delight, which he had promiſed himſelf from theſe ſtudies. This diſappointment, therefore, put him upon ſearching for what he wanted in the Platonic writers and myſtic divines, ſuch as Marſilius Ficinus, Plotinus, Triſmegiſtus, &c. and here he found his much-longed-for treaſure. But among all the writings of this kind, there was none which ſo much pierced and affected him, as that little book, with which Luther was ſo prodigiouſly pleaſed, intituled, "Theologia Germanica." "That "precept particularly," ſays he, "which this author ſo "mightily inculcates, viz. that we ſhould thoroughly put "off and extinguiſh our own proper will; and that, being "thus dead to ourſelves, we may live alone to God, and do "all things whatſoever by his inſtinct, or plenary permiſ-"ſion, was ſo connatural and agreeable to my moſt inti-"mate reaſon and conſcience, that I could not of any thing "whatſoever be more clearly and certainly convinced. This "ſenſe, however, leſt any man ſhould recur to that inſipid "and idle expreſſion, *quales legimus, tales fuimus*, ſuch as "we read, ſuch we are, that truly golden book did not then "firſt implant in my ſoul, but ſtruck and rouſed it as it "were out of a ſleep in me; which it did verily, as in a "moment, or the twinkling of an eye." This "Theologia "Germanica" was written by one John Taulerus, a Dominican monk, in the 14th century; and who, being thought to be favoured with revelations from heaven, was ſtyled the "illuminated divine." He preached chiefly at Cologne and Straſburg, and died in 1361. His book, written in German, was tranſlated into Latin, firſt by Surius, and afterwards by Sebaſtian Caſtalio; and it went through a great number of editions from 1518 to 1700, when it was printed in French at Amſterdam.

Preface to his Philoſophical works in Latin.

But to go on with Dr. More. The pretenſions which thoſe authors make of arriving at extraordinary degrees of illumination by their inſtitutes, entirely captivated his fancy: he purſued their method with great ſerioufneſs and intenſe application; and in three or four years, had reduced himſelf to ſo thin a ſtate of body, and began to talk in ſuch a manner of experiences and communications, as brought him into a ſuſpicion of being touched with enthuſiaſm. In 1642 he compoſed his "Pſycho Zoia, or Life of the Soul;" which, with an addition of other poems, he republiſhed in 1647 8vo, under the title of "Philoſophical Poems," and dedicated to his father. He takes notice in the dedication,

his father uſed to read to his children on winter nights "Spenſer's Fairy Queen," with which our author was highly delighted, and which firſt tuned his ears to poetry. In 1639, he had taken his maſter of arts degree; and, being choſen fellow of his college, became tutor to ſeveral perſons of great quality. One of theſe was Sir John Finch, whoſe after lady Conway may be called another of the doctor's pupils at a diſtance, or out of college. This lady, whoſe genius and temper was nearly related to his own, had the misfortune to fall into Quakeriſm; from which he laboured many years to reclaim her, but without ſucceſs. He had a great eſteem for her: he drew up ſome of his "Treatiſes" at her particular requeſt; and ſhe, in return, left him a legacy of 400l. He compoſed others of his works at Ragley, the ſeat of her lord in Warwickſhire, where, at intervals, he ſpent a conſiderable part of his time. He met here with two extraordinary perſons, the famous Van Helmont, and the no leſs famous Valentine Greatrakes; for, it ſeems, lady Conway was frequently afflicted with violent pains in her head, and theſe two perſons were called in at different times to try their powers upon her; and at laſt Van Helmont lived in the family. There was once a deſign of printing ſome remains of this lady after her death; and the preface was actually written by our author under the perſon of Van Helmont: in which diſguiſe he draws her character with ſo much addreſs, that the moſt rigid Quaker would ſee every thing he could wiſh for in it, and yet the ſobereſt Chriſtian be intirely ſatisfied with it. It is printed at large in his life. P. 203, &c.

In 1675, he accepted a prebend in the church of Glouceſter, being collated to it by lady Conway's brother, lord Finch, who was then chancellor of England, and afterwards earl of Nottingham; but ſoon reſigned it to Dr. Edward Fowler, afterwards biſhop of Glouceſter, on whom it was conferred at his requeſt. It was thought to be with this view that Dr. More accepted of this preferment, it being the only one he could ever be prevailed on to accept, after he had devoted himſelf to a college life, which he did very early: for, in 1642, he reſigned the rectory of Ingoldſby in Lincolnſhire, ſoon after he had been preſented to it by his father, who had bought the perpetual adowſon of it for him. Here he made himſelf a paradiſe, as he expreſſes it; and he was ſo fearful of hurting it by any change in his preſent ſituation, that he even declined the maſterſhip of his own college, into which, it is ſaid, he might have been

elected in 1654, in preference to Dr. Cudworth. No wonder after this, that he withſtood all the courtſhip that was made to him, to accept of ſeveral conſiderable promotions in Ireland, as the deanery of Chriſt-church in Dublin, and the provoſtſhip of the college there, as well as the deanry of St. Patrick's; which had no power over him, although he was aſſured theſe were deſigned only to pave the way to ſomething higher, there being two biſhopries in view offered to his choice, one of which was valued at 1500 l. per annum. This open attempt to draw him into Ireland proving inſufficient, a very good biſhopric was procured for him in England; and his friends got him as far as Whitehall, in order to kiſs his majeſty's hand for it: but as ſoon as he underſtood the buſineſs, which had hitherto been concealed from him, he could not be prevailed on to ſtir a ſtep farther.

And as nothing could tempt him from the ſtudious retirement he had choſen, ſo by good fortune the violent times he lived in did not drive him from it; although he had made himſelf obnoxious, by conſtantly denying the covenant. He ſaw and lamented the miſeries of his country; but in general, Archimedes like, he was ſo buſy in his chamber, as to mind very little what was doing without. He had a great eſteem for Des Cartes, with whom he held a correſpondence upon ſeveral points of his philoſophy. He devoted his whole life to the writing of books; and it is certain, that his parts and learning were univerſally admired. On this account he was called into the Royal Society, with a view of giving reputation to it, before its eſtabliſhment by the royal charter; for which purpoſe he was propoſed as a candidate by Dr. Wilkins and Dr. Cudworth, the 4th of June, 1661, and elected fellow ſoon after. His writings were in prodigious vogue: Mr. Chiſhull, an eminent bookſeller, declared, that for twenty years together, after the return of Charles II. the "Myſtery of godli-"neſs," and Dr. More's other works, ruled all the booksellers in London: and a very remarkable teſtimony of their eſteem was given by John Cockſhuit of the Inner-Temple, Eſq; who by his laſt will left 300l. to have three of his principal pieces tranſlated into Latin. Theſe were his "Myſtery of "godlineſs," "Myſtery of Iniquity," and his "Philoſo-"ſophical Collections." This legacy induced our author to put together with theſe, the reſt of his Engliſh works which he thought worth printing into that language; and the whole collection was publiſhed in 1679, in three large volumes folio.

folio. In undertaking the tranſlation himſelf, his deſign was to appropriate Mr. Cockſhuit's legacy to the founding of three ſcholarſhips in Chriſt's college; but they could not be printed and publiſhed without conſuming the greateſt part of it, and ſo the ſociety was deprived of the intended benefaction. However, he made up this loſs to the college by other donations in his life time, and by the perpetuity of the rectory of Ingoldſby, which he left to it by his will. He died Sept. 1, 1687, in his 73d year; and was buried in the chapel of his college, where lie alſo Mr. Mede and Dr. Cudworth, two other contemporary ornaments of that foundation.

As to his perſon, he was for ſtature inclining to tallneſs; thin, but well proportioned; his countenance ſerene and lively, and his eye vivid as an eagle's. His picture was twice drawn, and the print of it prefixed to his writings. The firſt of theſe draughts, placed before his "Theologi-"cal" volume, was not well executed: but the ſecond by Loggan is, we are told, more exact and like. His temper was ſanguine, with a large mixture of melancholy; yet at certain ſeaſons he would be gay, and abound with pleaſantries. After finiſhing ſome of his writings, in which he was much fatigued, he once ſaid well enough: "Now, for theſe three "months, I will neither think a wiſe thought, nor ſpeak "a wiſe word, nor do an ill thing." He was ſubject to ecſtatic rapturous warmths, during which he was ſo entirely ſwallowed up in joy and happineſs, that Mr. Norris ſtyles him the "Intellectual Epicure:" and the ſenſibility of his nature was ſuch, that, as we are aſſured by the writer of his life, when he diverted himſelf, as he frequently did, with playing on the theorbo, a ſolemn inſtrument, the power of the muſic, added to the rapturous pleaſure of his thoughts, has ſometimes been ſo overcomingly great, that he has been forced to deſiſt. In the mean time, men of all principles and parties have agreed to ſpeak well of him. Biſhop Burnet calls him "an open-hearted and ſincere Chriſtian philo-"ſopher, who ſtudied to eſtabliſh men in the great prin-"ciples of religion againſt Atheiſm, which was then be-"ginning to gain ground, chiefly by reaſon of the hy-"pocriſy of ſome, and the fantaſtical conceits of the more "ſincere enthuſiaſts." Dr. Outram ſaid publicly, that he looked upon him "as the holieſt perſon upon the face "of the earth:" and Hobbes himſelf was heard to ſay, that "if his own philoſophy was not true, he knew of none "that he ſhould ſooner like than our author's." Lord

Norris's Miſcellanies, p. 73.

Hiſtory of his own times, vol. i.

More's Life, p. 78. 80.

Some letters written by a noble lord to a young man at the university, p. 43.

Shaftesbury, the celebrated author of the "Characteristics," observes, that "Dr. More's 'Enchiridion ethicum' is a "right good piece of sound morals, though the Dr. himself "in other English pieces could not abide by it, but made "different excursions into other regions, and was, perhaps, "as great an enthusiast as any of those he wrote against." That is, lord Shaftesbury liked More very well as a Platonic philosopher, but not so well as a Christian divine: "however," adds his lordship, "he was a learned and "good man."

MORE (ALEXANDER), a great preacher among the French Protestants, was the son of a Scotsman, who was principal of the college at Castres in Languedoc, and born there in 1616. When he was about twenty, he was sent to Geneva to study divinity; and finding, upon his arrival, that the chair of the Greek professor was vacant, he became a candidate for it, and gained it against many competitors, as old again as himself. Having exercised this office for about three years, he succeeded Spanheim, who was called away to Leyden, in the functions of divinity-professor and minister of Geneva. As he was a great preacher, and withal a man of great learning, it is not to be wondered at, if his colleagues were not all of them his friends: in short, a party was formed against him at Geneva. Mean while, he had got some how or other into the good graces of Salmasius, who procured him the divinity-professor's place at Middlebourg, together with the parish church; which occasioned him to depart from Geneva in 1649. The gentlemen of Amsterdam, at his arrival in Holland, offered him the professorship of history, which was become vacant by the death of Vossius; but not being able to detach him from his engagements to the city of Middlebourg, they gave it to David Blondel: nevertheless, upon a second offer, he accepted it about three years after. In 1654, he left his professorship of history for some time to take a journey into Italy; where, some say, he was greatly noticed by the duke of Tuscany. During his stay in Italy, he wrote a beautiful poem upon the defeat of the Turkish fleet by the Venetians. By this poem he gained a chain of gold, which the republic of Venice made him a present of. He returned to his charge; and after some storms, which he bore from the Walloon synods, went into France, to be ordained minister of the church of Paris. Some wished for him, others opposed him. The truth is, More's character was a very ambiguous

See the Elogium in Tanaquil Faber's Letters, lib. ii. p. 157.

ambiguous one, both in regard to faith and morals, which occaſioned him many troubles and vexations. He was accuſed at this time before provincial ſynods: all accuſations however were eluded or found void, for he was received minister of the church of Paris. M. Daille, who had ſerved him with all his intereſt in this affair, very ſoon repented of it; for, though More's manner of preaching procured him applauſe from crowds of hearers, yet his reputation was attacked at Paris by people of merit and conſequence, who traduced him anew to the ſynods, from whoſe cenſures he had great difficulty to eſcape. One may ſay, that More did not enjoy a long repoſe in the church of Paris: for, Sept. 1661, there were complaints made of him to the conſiſtory, but they came to nothing. This however was owing perhaps to his deſiring leave to go into England, Dec. 1661; for when he returned from England in June following, thoſe complaints were immediately renewed. He died at Paris, in the ducheſs of Rohan's houſe, in September 1670, and had never been married.

He publiſhed ſome works: there is a treatiſe of his "De gratia & libero arbitrio;" and another, "De ſcriptura ſacra, ſive de cauſa Dei;" "A Comment on the 53d Chapter of Iſaiah;" "Notæ ad loca quædam novi fœderis;" a reply to Milton, with the title of "Alexandri Mori fides publica;" ſome "Orations and Poems in Latin." By the confeſſion of his friends, he was proud, vindictive, imperious, ſatirical, contemptuous; not to ſay, that his character was not quite unblemiſhed in point of chaſtity, although there is no occaſion to believe all that Milton has ſaid of him. Milton and he had a quarrel, which aroſe from this cauſe. In 1652, More publiſhed a book of the younger Moulins at the Hague, and addreſſed it under the printer's name to the king of Great-Britain. That book, which is intituled "Regii ſanguinis clamor ad cœlum adverſus parricidas Anglicanos," is a very violent invective againſt the parliament-party; and Milton in particular is extremely abuſed in it. He is no better uſed in the epiſtle dedicatory, than in the book itſelf. He therefore wrote a reply, in which he conſidered More as the author, as well as editor of the book. He treats him upon the footing of a dog, or rather of a goat: for he accuſes him of a thouſand lewd tricks, particularly of having debauched a chambermaid at Geneva, and having kept her after ſhe was married; and of having got Salmaſius's maid with child,

under promiſe of marriage. The following Latin diſtich, which Milton afterwards cauſed to be inſerted in the London news-papers againſt him, is expreſſive of this adventure; but yet in ſuch a manner, as cannot be tranſlated:

" Galli ex concubitu gravidam te, Pontia, Mori
" Quis bene moratam morigeramque neget?

He charged him with having been convicted of ſeveral hereſies at Geneva, and of having ſhamefully abjured them with his lips, though not with his heart. He accuſed him of having for many months been deprived of his ſalary at Geneva, and ſuſpended from his offices as a profeſſor and a miniſter, upon account of a proceſs of adultery, which had been entered againſt him; and for which, ſays he, he would have been condemned, if he had not avoided the deciſive ſentence, by declaring, that he would leave the place. There is no occaſion, we ſay, to believe all this, though we may fairly ſuſpect, that he had given ſome cauſe for ſuch rumours. However, to make him ſome amends for quoting ſo much againſt him, we will obſerve, that the illuſtrious and excellent Huetius has beſtowed very great encomiums upon him in ſome Latin poems, which he addreſſes to him.

Huet. Poemat. p. 30, and 77. of edit. 1700.

MOORE (JAMES, Eſq;), was the ſon of Arthur Moore, Eſq; one of the lords commiſſioners of trade in the reign of queen Anne; and his mother was the daughter of Mr. Smyth, who left this his grandſon an handſome eſtate, upon which account he obtained an act of parliament to change his name from Moore to Smyth; and, beſides this eſtate at the death of his grandfather, he had his place of pay-maſter to the band of gentlemen penſioners with his younger brother Arthur Moore, Eſq. He was bred at Worceſter college, Oxford; and, while he was there, wrote a comedy, called " The Rival " Modes." This play was condemned in the acting, but he printed it in 1727, with the following motto, which the commentator on the Dunciad, by way of irony, calls modeſt: " Hic cæſtus artemque repono." Being of a gay diſpoſition, he inſinuated himſelf into the favour of the duke of Wharton; and being alſo, like him, deſtitute of prudence, he joined with that nobleman in writing a paper called " The Inquiſitor;" which breathed ſo much the ſpirit of Jacobitiſm, that the publiſher thought proper to ſacrifice his profit to his ſafety, and diſcontinue it. By uſing too much freedom with Pope, he occaſioned that poet to ſtigmatize him in his Dunciad:

Dunc b. ii. v. 57.

" Never

" Never was daſh'd out at one lucky hit,
" A fool ſo juſt a copy of a wit:
" So like, that critics ſaid, and courtiers ſwore,
" A wit it was, and call'd the phantom More."

The cauſe of the quarrel between More and Pope was this. In a letter publiſhed in the Daily Journal, March 18, 1728, written by the former, there are the following words: " Upon reading the third volume of Pope's Miſcellanies, I " found five lines, which I thought excellent; and happen- " ing to praiſe them, a gentleman produced a modern " comedy, ' The Rival Modes,' where were the ſame " verſes to a tittle. Theſe gentlemen are undoubtedly the " firſt plagiaries, who pretend to make a reputation, by " ſtealing from a man's works in his own life-time, and out " of a public print." But it appears from the notes to the Dunciad, that More himſelf borrowed the lines from Pope; for in a letter to Pope, dated Jan. 27, 1726, he obſerves, that " theſe verſes, which he had before given him leave to " inſert in 'The Rival Modes,' would be known for his, " ſome copies being got abroad. He deſires nevertheleſs, " that, ſince the lines in his comedy have been read to ſeve- " ral, Pope would not deprive it of them." As proofs of this circumſtance, are brought the teſtimonies of lord Bolingbroke, and the lady of Hugh Bethel, Eſq; to whom the verſes were originally addreſſed, who knew them to be Pope's, long before " The Rival Modes" was written. This gentleman died in 1734, at Whiſter, near Iſleworth in Middleſex, for which county he was a juſtice of peace. Notwithſtanding his quarrel with Pope, he was certainly a man of parts and politeneſs, or the poet would never have introduced him, as he did, to the earl of Peterborough's acquaintance; but his misfortune was, as the commentator on the Dunciad obſerves, too inordinate a paſſion to be thought a wit.

MOREL, the name of ſeveral celebrated printers to the kings of France, who, like the Stephens's, were alſo very learned men. WILLIAM MOREL died at Paris in 1564. FREDERIC MOREL, who was alſo interpreter in the Greek and Latin tongues, as well as printer to the king, died in 1583. He left a ſon of his own name, who became more famous than his father; and who had ſo ſtrong an attachment to ſtudy, that, when he was informed of his wife's being at the point to die, he would not lay down his pen, till he had

finiſhed

finiſhed what he was upon: and when ſhe was dead, as ſhe was before they could prevail with him to ſtir, he was only heard to reply coldly, "I am very ſorry, ſhe was a good "woman." This FREDERIC MOREL died in 1630, aged 78, after having printed a great number of authors in ſuch a manner, as ſhews him to have been a very ingenious and learned man. His ſons and grandſons trod in his ſteps: they diſtinguiſhed themſelves in literature, and maintained alſo the reputation which he had acquired by printing.

MOREL (ANDREAS), an eminent antiquary, was born at Bern in Switzerland, it does not appear in what year. He had ſo ſtrong a paſſion for the ſtudy of Medals, that he was firmly perſuaded of it's being natural to him. He travelled through ſeveral countries, and made large collections. In 1673, he became acquainted at Baſil with Charles Patin, who communicated to him many very curious and rare medals, and alſo ſeveral other things which related to the ſcience. At Paris he had acceſs to the king's cabinet, and was permitted to deſign from it whatever he pleaſed. He was exhorted by Ezekiel Spanheim, and others of his learned acquaintance, to think of communicating his collections to the public; and, in 1683, he publiſhed at Paris, in 8vo, "Specimen univerſæ rei nummariæ antiquæ." The great work, of which this was a ſpecimen, was to be a complete collection of all ancient medals, of which he had at that time 20,000 exactly deſigned. At Leipſic, 1695, in 8vo, was publiſhed a ſecond edition of this "Specimen," corrected, altered, and augmented; to which were added ſome letters of Spanheim upon the ſubject of medals.

Soon after this Eſſay appeared, Louis XIV. gave him a place in his cabinet of antiques; which, though it brought him great honour and ſome profit for the preſent, yet coſt him very dear in the end: for whether he ſpoke too freely of Mr. de Louvois, on account of his ſalary, which it ſeems was not very well paid, or for ſome private reaſon of which we are ignorant, he was, by order of that miniſter, committed to the Baſtile, where he lay for three years. He was releaſed at the death of Louvois, which happened in 1691, but not till the canton of Bern ſolicited in his favour. He then returned to Switzerland, and reſumed his grand deſign; and afterwards, in 1694, went to Arnſtad in Germany, upon an invitation from the count of Schwartzburg, with whom he lived in quality of his antiquary. The count had a fine collection of medals, and furniſhed him with

every

every thing neceſſary for carrying on his great work. Spanheim, who returned from France to Berlin in 1689, had a deſire to ſee him again, and gave him alſo all the aſſiſtance and encouragement he could; yet ſome unforeſeen accidents prevented him from completing it. He died of an apoplexy at Arnſtad, April 10, 1703.

In 1701, he had publiſhed "Epiſtola ad J. Perizonium "de numis conſularibus," in 4to; which Perizonius reprinted at Leyden in 1713, at the end of his piece "De "ære grav." in 8vo. In 1734, came out at Amſterdam, in 2 vols. folio, "Theſaurus Morellianus, ſive familiarum "Romanarum numiſmata omnia, diligentiſſime undique "conquiſita, &c. Nunc primum edidit & commentario "perpetuo illuſtravit Sigebertus Havercampus." This was part of Morel's great work, and contains an explication of 3539 medals, engraved with their reverſes. It appears, that this learned man was not a dupe to his paſſion for medals; did not behave ridiculouſly, as men are apt to do, by deſpiſing all purſuits in compariſon of their own; but knew the nature and bounds of the province, as well as the real uſe and value of the objects, which he had cultivated with ſo much aſſiduity and pleaſure.

MORERI (Lewis), doctor in divinity, and author of the "Great Hiſtorical Dictionary," was born at Bargemont, a ſmall village in Provence, in 1643. He went through all parts of claſſical learning at Draguignan, under the fathers of the Chriſtian doctrine; ſtudied rhetoric in the college of Jeſuits at Aix, where he alſo performed his courſe of philoſophy; and thence removed to Lyons, where he ſtudied divinity. When he was but eighteen, he compoſed a ſmall allegorical work, intituled, "Le pais d'amour;" and, in 1666, a collection of French poems, which he called, "Doux plaiſirs de la poeſie:" to which works he only put the firſt letters of his name, L. M. He applied himſelf diligently to the Italian and Spaniſh languages; and this latter enabled him to tranſlate Rodriguez's book upon Chriſtian Perfection. It was printed at Lyons in 1677, in 3 vols. 8vo, under this title: "Pratique de la perfec-"tion Chrétienne & religieuſe, traduite de l'Eſpagnol "d'Alphonſe Rodriguez." After he had taken orders, he preached at Lyons for five years with great ſucceſs; and here formed the plan of his "Hiſtorical Dictionary," the firſt edition of which appeared at Lyons in 1674. Here he had collected and digeſted into alphabetical order, whatever ſeemed

ſeemed to him curious in ſacred and profane hiſtory, ſo that hence information might be had upon all kinds of ſubjects in a moment: and every body was amazed to ſee ſo prodigious a work from ſo young a man. Thus a friend ſung upon the occaſion:

" Dans une ſi tendre jeuneſſe,
" Mettre un ouvrage ſous la preſſe,
" Dont le vaſte projet etonne les ſavans!
" Chacun d'eux l'admirant s'écrie,
" Que pour le compoſer il a fallu trente ans."

That is, " Every body wondered to ſee one in the tender-
" neſs of youth publiſh a work of ſuch prodigious extent
" and compaſs, that it might have employed the moſt
" learned at leaſt thirty years." The ſame year he was taken into the family of the biſhop of Aſt in Provence, whom he attended the year following to Paris; where he was ſoon introduced to the prelates, who held their aſſembly in St. Germain en Laye, and the learned men in the metropolis. While he was engaged in the 2d edition of his " Dictionary," his friends recommended him to M. de Pompone, ſecretary of ſtate, who invited him to his houſe, in 1678. He might have expected great advantages from the patronage of that miniſter; but his intenſe application to the finiſhing of his " Dictionary" exhauſted his ſtrength, and broke his health, in ſuch a manner, that he never recovered it. M. de Pompone having reſigned his poſt in 1679, Moreri took the opportunity of retiring to his own houſe, in order to complete his work. He did not, however, live to do it; for, his health declining more and more every day, he died July 10, 1680, aged 37. He may be ſaid to have ſacrificed both his fortune and his life for the public, when he undertook ſo laborious a work, which was the cauſe of his ſickneſs and immature death. Beſides the writings above mentioned, he put the " Lives of the Saints" into more elegant French, and added methodical tables for the uſe of preachers, with chronological tables; and, in 1671, he publiſhed at Lyons the following book, " Relations nou-
" velles du Levant, ou traités de la religion, du gouvern-
" ment, & des coutumes des Perſes, des Armeniens, & des
" Gaures, compoſes par le P. G. D. C. C. (that is, P.
" Gabriel du Chinon, capuchin) & donnés au public par le
" ſieur L. M. P. D. E. T. that is, Louis Moreri, prêtre,
" Docteur en Theologie."

The

The firſt edition of his "Hiſtorical Dictionary" appeared, as we have ſaid, at Lyons in 1674. The ſecond, enlarged by himſelf, at Paris 1681, in two vols. The third, fourth, and fifth were printed after it, with few alterations. It was afterwards thought proper to give a ſupplement, or third volume, in 1689. The ſixth edition, with the articles of the ſupplement ranged in their proper places, was printed at Amſterdam 1701, in 4 vols. folio, under the care and correction of Le Clerc. The ſeventh, eighth, ninth, tenth, eleventh, and twelfth editions are much the ſame; only the eleventh was enlarged and corrected by Bayle. The thirteenth was printed at Paris 1712, in 5 vols. folio; and in this, as in the following editions, Du Pin had a conſiderable hand. The eighteenth was printed at Paris 1732, in 6 vols. folio: and under this form it has continued ever ſince.

MORES (EDWARD-ROWE), M. A. F. S. A. deſcended from an antient family, which had been ſeated from the beginning of the ſixteenth century at Great Coxwell [A], in the county of Berks, and allied by his grand-mother to that of Rowe, which had been ſettled at Higham-Benſted in Walthamſtow in the county of Eſſex, ever ſince the middle of the ſame century, was born Jan. 13, 1730, at Tunſtall in Kent, where his father was rector for near 30 years. He was educated at Merchant Taylors School [B]; and admitted a commoner of Queen's College, Oxford, June 24, 1746. While he reſided at Oxford, 1746, he aſſiſted in correcting an edition of "Calaſio's Concordance," intended by Jacob Ilive, a crazy printer, who afterwards aſſociated with the Rev. William Romaine, and publiſhed this "Concordance" in four volumes folio, 1747. Before he was twenty, Mr. Mores publiſhed at Oxford in 4to. 1748, "Nomina & Inſignia gentilitia Nobilium Equitumque ſub Edvardo primo rege militantium;" the oldeſt treaſure, as he ſtyles it, of our nobility after "Domeſday" and the "Black Book of the Exchequer." He had alſo printed, except notes and preface, a new edition in 8vo. of Dionyſius Halicarnaſſenſis "de claris Rhetoribus," with vignettes engraved

Memoirs prefixed to Mores's Hiſtory of Tunſtall.

[A] See two different pedigrees of the family of Mores, in the "Hiſtories" of "Tunſtall" and "Great Coxwell," in the "Bibliotheca Topographica Britannica."

[B] Mr. Mores had made a few collections for a hiſtory of this ſchool, and liſts of perſons educated there.—A view of it was engraved by Mynde, in 1756, for Maitland's edition of "Stowe's Survey," 1756, inſcribed "Scholæ Mercatorum Sciſſorum Lond. facies orientalis. Negatam à Patronis D. Scholaris, Edw. Rowe Mores, arm. A M. S. A. S."

by Green, the few copies of which were ſold after his death. In 1752 he printed in half a 4to. ſheet, ſome corrections made by Junius in his own copy of his edition of "Cædmon's Saxon "paraphraſe of Geneſis, and other parts of the Old Teſta- "ment, Amſtelod. 1655;" and in 1754 he engraved 15 of the drawings from the MS. in the Bodleian library. The title of theſe plates is, "Figuræ quædam antiquæ ex Cædmo- "nis monachi paraphraſeos in Geneſim exemplari perve- "tuſto in bibliotheca Bodleiana adſervato delineatæ; ad An- "glo-Saxonum mores, ritus, atque aedificia ſeculi, præci- "pue decimi, illuſtranda in lucem editæ. Anno Domini "MDCCLIV." The plates are now in the poſſeſſion of Mr. Gough.

In 1752 he was elected F. S. A. and two years after was one of a committee for examining the minute-books of that ſociety, with a view to ſelecting from thence papers proper for publication [c]. Being intended for orders by his father, he took the degrees of B. A. May 12, 1750, and M. A. Jan. 15, 1753; before which time he had formed conſider- able collections relative to the Antiquities, &c. of Oxford, and particularly to thoſe of his own college, whoſe archives he arranged, and made large extracts from, with a view to its hiſtory. He had engraved three plates of the Black Prince's apartments there, ſince pulled down, drawn and en- graved by that very ingenious artiſt B. Green. Twenty-eight drawings at his expence, by the ſame hand, of antient gates, halls, &c. ſince ruined or taken down, are now in the poſ- ſeſſion of Mr. Gough, as alſo ſome collections for a "Hiſtory "of Godſtow nunnery, by Mr. Mores," for which a plate of its ruins was engraved, and another of Iffley church [D]. His MSS. relative to his own College, with his collections about All Souls College, fell after his death into the hands of Mr. Aſtle, who has preſented the former to Mr. Price of the Bodleian Library.

Mr. Mores appears to have aſſiſted Mr. Bilſon in his bur- leſque on the latter ſociety, publiſhed in a folio ſheet, inti- tuled, "Propoſals for printing by ſubſcription, the hiſtory of "the Mallardians," treating them as a ſet of ſtupid *bon vivans*; at leaſt he may be preſumed to have contributed the prints of a

[c] A more numerous committee were appointed for the ſame purpoſe 1762. But ſtill the publication lingered till 1770, when the firſt volume of the "Archæologia appeared." Many valu- able diſſertations and communications ſtill remain unſelected from the early minute books.

[D] Other plates engraved at Mr. Mores's expence are commemorated in the "Hiſtory of Tunſtall," p. xxi.

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cat ſaid to have been ſtarved in their library, and of two antient groteſque buſts carved on the ſouth wall of the college, the plates of which were in his poſſeſſion. When Mr. Mores left the univerſity he went abroad, and is reported to have taken orders; but whether this tradition has any better foundation than his affectation of wearing his academical habit, and calling it that of a Dominican friar, we do not pretend to vouch. It has been ſaid that he entered into deacon's orders in the church of England, to exempt himſelf from ſerving civil offices. Thus much however is certain, that in the letters of adminiſtration granted to his ſon, on his dying inteſtate, he is ſtyled "the Reverend Edward-Rowe "Mores, doctor in Divinity;" but at what time, or by which of the biſhops, he received ordination we have not yet diſcovered. Mr. Nichols was aſſured by a very intimate friend of Mr. Mores, that he received the honorary title of D. D. in conſequence of a literary favour which he had conferred on ſome foreign Roman Catholic eccleſiaſtics [E], who wiſhed to repay him by a pecuniary acknowledgement, which he politely declined accepting. Mr. Mores was as ambitious of ſingularity in religion as in other purſuits; and if he could be ſaid to be a member of any particular church,

Anecdotes of Bowyer, p. 314.

[E] From what univerſity in particular this degree was received, though Mr. Nichols inquired wherever he thought it likely to gain intelligence, we cannot at preſent aſcertain. It was imagined that he was indebted for it to the Society of the Sorbonne. But, on application to our very learned countryman Dr. Hooke, who has long done honour to the profeſſor's chair of aſtronomy in that illuſtrious body, Mr. N. was favoured with this moſt ſatisfactory anſwer: "It "never was cuſtomary in the Sorbonne "to beſtow the degree of Doctor on "any perſon, who had not ſtudied in "Paris, and taken all the inferior de"grees according to the ſtatutes of the "Univerſity, nor is there upon record "one example to the contrary. Be"ſides, I can atteſt, that for theſe forty "years paſt there has been no literary "correſpondence between the Society "of Sorbonne, and the Rev. Mr. "Rowe Mores; for, having never been "abſent during all that time from the "ſaid Society, I ſhould certainly have "been privy to it." MS letter, dated Paris, à la Bibliotheque Mazarine, ce 13me avril, 1782.—To counterbalance this weighty teſtimony, let us quote a few lines from the letter of the original informant: "At this diſtance of time "I cannot ſay poſitively, who were the "Eccleſiaſtics whom Dr. Mores ob"liged, or by what ſociety the degree "was conferred; but this I am poſitive "of, that Dr. Mores aſſured me that "the degree conferred was a Doctor's "in Divinity, and that it was procured "for him by the intereſt of thoſe "gentlemen with whom he had held a "literary correſpondence. I remem"ber, when he told me of this affair, "he added, 'I could ſhew you my di"ploma, but,' ſays he, ſmiling, 'I "queſtion whether I could do it ſafely, "for I do not know whether there are "not ſome things in it which might "ſubject me to a *præmunire*.' The "diſcourſe unluckily happened to take "another turn, which prevented my "requeſting to ſee it. I heartily wiſh "that you could meet with the diplo"ma itſelf; and that a matter of this "conſequence ſhould not be delivered "to poſterity upon hearſay evidence. I "dare to ſay the correſpondence which "paſſed between him and thoſe gentle"men is preſerved, which would throw "further light on this matter."

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it was that of Eraſmus, whom he endeavoured to imitate. He thought the Latin language peculiarly adapted to devotion, and wiſhed, for the ſake of unity, that it was univerſally in uſe. He compoſed a creed in it, with a kind of maſs on the death of his wife, of which he printed a few copies, in his own houſe, under the diſguiſed title of "Ordinale Quotidianum, 1685. Ordo Trigintalis." Of his daughter's education he was particularly careful. From her earlieſt infancy he talked to her principally in Latin. The gentleman who gave this information dined with Mr. Mores when his daughter was not more than two years old. Among other articles they had ſoup, with which the child had ſoiled her lip. "Abſterge labium," ſaid the father. The child underſtood the Latin, and wiped her upper lip. "Inferius," ſaid Mr. Mores, and ſhe did as he meant ſhe ſhould. She was ſent to Rouen, for education; but without the leaſt view to her being a Roman Catholic: on the contrary, he was much diſpleaſed when he found ſhe had been perverted. Two original letters to the Superior of the Houſe under whoſe care ſhe was placed, which are printed in the "Anecdotes of Bowyer," p. 315, contain a ſufficient refutation of the report of his being himſelf a member of the church of Rome.

On his return to London, Mr. Mores reſided ſome years in the Heralds' College, intending to have become a member of that ſociety, for which he was extremely well qualified by his great knowledge and ſkill in heraldic matters; but, altering his plan, retired about 1760 to Low-Leyton, in which village he had reſided ſome time before, and while he was churchwarden there conſiderably improved the church. Here, on an eſtate left him by his father, he built a whimſical houſe, on a plan, it is ſaid, of one in France. In 1759 he circulated queries for a parochial "Hiſtory of Berkſhire," but made no conſiderable progreſs. His collections on that ſubject appeared, in 1783, in the XVIth. number of the "Bibliotheca Topographica." The Equitable Society for aſſurance on lives and ſurvivorſhip by annuities of 100l. increaſing to the ſurvivors, in ſix claſſes of ages from 1 to 10—10 to 20—20 to 30—30 to 40—40 to 50—50 to the extremity of life, owes its exiſtence to Mr. Mores. It had been firſt ſuggeſted and recommended in lectures in 1756, by Mr. James Dodſon, mathematical maſter at Chriſt's hoſpital, and author of the "Mathematical Repoſitory," who had been refuſed admiſſion into the Amicable Society on account of his age; but he dying November 23, 1757, before his deſign was completed, except the plan of reimburſement to him and his

his 54 aſſociates, Mr. Mores undertook to apply for a charter in 1761, but failing of ſucceſs, he, with 16 more of the original ſubſcribers, reſolved to perſevere in eſtabliſhing their ſociety by deed. It was hereby provided that Mr. Mores ſhould be perpetual director, with an annuity of 100l. He drew up and publiſhed in 1765, "A ſhort Account of the "Society," in 8vo. (of which a ſeventh edition with additions was printed in 1767), "The Plan and Subſtance of "the Deed of Settlement," "The Statutes," "Precedents of ſundry Inſtruments relating to the Conſtitution "and Practice of the Society, London, 1766," 8vo. The "deed of ſettlement, and the declaration of truſt, 1768," "A liſt of the policies and other inſtruments of the ſociety, as "well general as ſpecial," 8vo; but ſome diſputes ariſing between Mr. Mores and the original members of this ſociety, he ſeparated from them that year. There were printed, "Papers relating to the diſputes with the charter fund proprietors in the Equitable Society, by order of a general "court held the 3d day of November, 1767, for the uſe of "thoſe aſſured on the lives of others, who ſhall apply for the "ſame, 1769," 8vo. This ſociety ſtill ſubſiſts, and their office is in Bride-ſtreet, near Black-Friars bridge, to which it was removed from Nicholas-lane, Lombard-ſtreet, 1775. All Mr. Mores's papers on this ſubject are now in the hands of Mr. Aſtle. In the latter part of life, Mr. Mores (who had long turned his thoughts to the ſubject of early Printing) began to correct the uſeful publication of Mr. Ames. On the death of Mr. John James of Bartholomew Cloſe (the laſt of the old race of letter-founders) in June, 1772, Mr. Mores purchaſed all the curious parts of that immenſe collection of punches, matrices, and types, which had been accumulating from the days of Wynkyn de Worde to thoſe of Mr. James. From theſe (which were ſold by auction by Mr. Paterſon) a large fund of entertainment would probably have been given to the curious, if the life of Mr. Mores had been prolonged. His intentions may be judged of from his valuable "Diſſer-"tation on Typographical Founders and Founderies." As no more than 80 copies of it were printed, this will at leaſt be conſidered as a typographical curioſity. Mr. Nichols, who purchaſed the whole impreſſion, ſubjoined a ſmall Appendix to it.

Mr. Mores was a moſt indefatigable collector, and poſſeſſed great application in the early part of his life, but in the latter part gave himſelf up to habits of negligence and diſſipation, which brought him to his end by a mortification, in

the 49th year of his age, at his houſe at Low Leyton, Nov. 28, 1778. His large collection of curious MSS. and valuable library of books were ſold by auction by Mr. Paterſon in Auguſt following. Of the former his "Hiſtory and Anti-"quities of Tunſtall in Kent [F]," the only papers that were completed for the preſs, and for which he had engraved a ſet of plates out of the many drawings taken at his expence, was purchaſed at the ſale by Mr. Nichols, who gave it to the public as a ſpecimen of parochial antiquities, which will ſhew the ideas of this induſtrious Antiquary, and his endeavour to make even the minuteſt record ſubſervient to the great plan of national hiſtory. Several books of Engliſh antiquities with his MS. notes, and the moſt valuable part of ſuch of the MSS. and ſcarce tracts as relate to our local antiquities, were purchaſed by Mr. Gough. Mr. Aſtle purchaſed his epitome of the Regiſters of the See of Canterbury, preſerved in the Archiepiſcopal Library at Lambeth, beginning with the firſt Regiſter called Peckham, A. D. 1279, and ending with that of archbiſhop Teniſon in 1710; and his "Excerpta ex Re-"giſtris Cur. Prærog. Cantuar." 3 vols. 8vo; vol. I. containing extracts from wills in the Prerogative-office, from 1385 to 1533; vol. II. extracts from 1533 to 1561; vol. III. extracts from 1592 to 1660. To the firſt volume is prefixed a learned and curious diſſertation concerning the authority of the Prerogative Court [G], with the names of the ſeveral regiſters. Mr. Aſtle has alſo his catalogue of the rolls preſerved in the Lambeth library, made in the year 1758; his collections for the "Hiſtory and Antiquities of the City of Saliſbury," containing ſeveral curious particulars and tranſcripts of records, &c. with ſome ſhort Annals of the Univerſity of Oxford, from 1066 to 1310; and a MS. in Latin, intituled, "De "Ælfrico Archiepiſcopo Dorovernenſi Commentarius. "Auctore Edwardo-Rowe Mores, A. M. Soc. Antiq. "Lond. Soc." This laſt MS. is in the hand-writing of Mr. Mores, and ſeems to have been intended for publication. It contains ten chapters; and the firſt ſeven relate to archbiſhop Ælfric; Cap. 8. is intituled "De Ælfrico Bata;" cap. 9. "De Ælfrico Abbate Meildunenſi;" cap. 10. "De aliis "Ælfricis." An Appendix is ſubjoined, containing tranſcripts of Saxon charters and extracts from hiſtorians concerning archbiſhop Ælfric.

Bibeotheca Topographica Britannica, No. I.

[F] Several Viſitations of Kent, with large additions by Mr. Mores, were purchaſed by Mr. Haſted.

[G] By his intimacy with the late Mr. St. Eloy, one of the regiſters of the prerogative court, he got acceſs to that office, and had thereby an opportunity of drawing up the above learned account.

Mr.

Mr. Mores married Susannah daughter of Mr. Bridgman, an eminent grocer in Whitechapel, who was before his father-in-law by having married the widow of his father. By this lady, who died in 1767, he had one son and one daughter. Mr. Mores' only sister was married in 1756 to Mr. John Warburton, (son of the late antiquary and Somerset herald John Warburton, Esq;) who has resided at Dublin many years, and is now pursuivant of the court of Exchequer in Ireland.

MORGUES (MATTHEW DE), sieur de St. Germain, preacher in ordinary to Lewis XIII. and principal almoner to Mary de Medicis his mother, made himself much talked of by his libels against cardinal Richelieu. He was born at Vellai in Languedoc, in 1582, of no inconsiderable family. He turned Jesuit at first, and had several pupils at Avignon in the Jesuits-college there; but afterwards gave the Jesuits the slip, and quitted their order. He preached at Paris with great success, and in 1613 was made preacher to queen Margaret. He was nominated to the bishopric of Toulon by Lewis XIII. but could never obtain his bulls from Rome. Some impute this to his talking too freely about the liberties of the Gallican church; but others are of opinion, that his grant was stopped by the secret artifices of Richelieu. Upon the imprisonment of Mary de Medicis, he retired from court to his father's house, where Richelieu took measures to seize him. The commission bore, "that they should take St. "Germain dead or alive; that they should seize him, with-"out making an inventory of the papers they should find; "and that they should send the said papers to Beaucaire, "while the prisoner was conducted to Mande to be put into "the bishop's hands." It was believed, that this prelate, who had been a domestic of the cardinal, would have caused him to be strangled or imprisoned without noise. He was apprised of this design the night before; upon which he left his father's house, and retired into the most uncultivated parts of France, where he lay concealed for six weeks under all the inconveniences his health could be exposed to. "What was "the most insupportable circumstance," says he, "of this "whole proceeding; was the uneasiness which the pre-"sence of the officers gave my father and mother, who "were much advanced in years; for by this time I, the "youngest of eight children, was beginning to have grey "hairs." It is very probable, that the cardinal, who had the weakness to be infinitely sensible of satire, was afraid of

St. Germain's pen, and aware of the ſeverities it would produce: for we ſee that, in all the negociations for recalling the queen mother, he made it a condition, "that St. Germain, who by his defamatory libels had forgot nothing "to ruin his reputation, ſhould be delivered up to the "king."

Life of cardinal Richelieu, tom. ii. p. 162.

Mean while the queen-mother, coming from Compeigne, and being deſirous to publiſh an apology for herſelf, ſent in queſt of St. Germain, and ordered him to write an anſwer to a pamphlet intituled, "La defenſe du roi & de ſes miniſtres;" whoſe author, it ſeems, had taken great freedoms with that princeſs's honour. In 1631, he publiſhed an anſwer to the queen's ſatisfaction; and afterwards wrote ſeveral pieces againſt the creatures of Richelieu. What bears hardeſt upon his memory is, that he had printed ſeveral pieces before in commendation of the cardinal; which ſeeming fickleneſs he endeavoured to excuſe, by ſaying, that the cardinal had not then broke all meaſures with the queen-mother, nor committed any of thoſe public offences, which have ſince made him ſo juſtly obnoxious to the honeſt part of the nation. He followed Mary de Medicis when ſhe left the kingdom, and did not return to France till after the cardinal's death. He died in 1670, in his 88th year; and left behind him a "Hiſtory of Lewis the Juſt," of which Guy Patin has more than once made honourable mention. "De Morgues," ſays he, "is a man of learning and note, and has by him a com-"pleat Hiſtory of Lewis XIII. which he chooſes not to have "publiſhed till he is dead. He has cauſed ſix copies of it to "be taken in manuſcript, which he has committed to the "care of ſix of his good friends, who will not fail to execute "his intentions at a proper time."—"You muſt know that "he is about eighty-four years of age; yet I do not wiſh for "his death, nay, I ſhould be ſorry for it: but I would "gladly ſee that hiſtory, from which he has related to me "ſome very curious particulars and ſtrange truths, as well "at the expence of cardinal Richelieu, as in defence of the "queen-mother." Patin hated the abuſe of ſovereign power, and therefore had conceived an averſion to this cardinal, ſo that he would have believed any thing which an hiſtorian would have ſaid againſt him; nay, would probably have thought him the honeſter man for ſaying it. This prejudiced him ſo much in favour of de Morgues, whom otherwiſe he muſt have looked upon as a very improper man to write this hiſtory. He had been perſecuted by his eminency, and hated him mortally; ſo that he would have miſrepreſented

Lettre 421.

Lettre 498.

facts, even without knowing it. To him every action of the cardinal would have appeared criminal; or, if any of them had appeared fair, he would have been tempted to have ſuppreſſed, or to have caſt ſome blemiſh upon it. In ſhort, de Morgues would have wanted that diſintereſtedneſs, which is eſſential to a good hiſtorian: he would not have been able to ſay with Salluſt, that he undertook his hiſtory the rather, In Proem. belli Catil. becauſe his mind was free from fear, hope, and party-prejudice; "perſcribere eo magis, quod mihi à ſpe, metu, "partibus reipublicæ animus liber erat." He would however have had this advantage, that moſt readers would have been favourable to the liberties he would have taken; ſince mankind are always more pleaſed with an hiſtorian who finds fault, than with one who praiſes.

MORHOF (DANIEL GEORGE), a very learned German, was born of a good family at Wiſmar, a town in the duchy of Mecklenburg, Feb. 6, 1639. At ſixteen, he was ſent to Stetin, where he ſtudied philoſophy under John Micrælius, Hebrew under Joachim Fabricius, and civil law under John Sithman; without neglecting in the mean time Latin and Greek literature, which he had been taught at home. Two years after, he removed to Roſtock, in order to continue the ſtudy of the law: and, by ſome verſes which he publiſhed at this place, was choſen profeſſor of poetry in 1660. The ſame year he made a journey into Holland and England, reſided ſome time at the univerſity of Oxford, and then returned to his employment at Roſtock. He did not long continue in it; for, in 1665, the duke of Holſtein, having founded an univerſity at Kiel, engaged him to accept in it the profeſſorſhip of poetry and eloquence. In 1670, he made a ſecond journey into Holland and England, contracting the acquaintance and friendſhip of learned men, in every place as he paſſed along. He ſaw Grævius at Utrecht, J. Frederic Gronovius at Leyden, Nicholas Heinſius at the Hague, &c. In England he converſed much with Iſaac Voſſius, and with the hon. Robert Boyle. He admired Boyle ſo much, that he tranſlated one of his philoſophical works into Latin, and publiſhed it at Hamburgh in 1671. Returning to his own country, he was twice in danger of loſing his life. He was near being ſhipwrecked in his paſſage over the water; and he had like to have been cruſhed to death by the fall of a great quantity of books, and paper, while he was amuſing himſelf in Elzevir's ſhop at Amſterdam. The firſt of theſe dangers was rumoured in his own country, before his arrival; and his Prolegomena ad Polyhiſtor, Lubec, 1747, 4to.

being drowned was ſo firmly believed, that ſeveral elogies were made upon his death. He married at Kiel in 1671; two years after was made profeſſor of hiſtory; and, in 1680, librarian of the univerſity. He purſued his ſtudies hard; and compoſed a great number of works: but, his conſtitution being weak and unable to bear this, an ill habit of body came upon him early in life; which being increaſed, as we are told, inſtead of cured, by drinking Pyrmont waters, carried him off in 1691. His death is ſuppoſed to have been haſtened by his exceſſive grief for the loſs of his wife in 1687.

He was the author of ſeveral works of a ſmaller kind; as "Orations," "Diſſertations," "Theſes," and "Poems." He publiſhed at Kiel in 1685, 4to, a piece intituled, "De "Patavinitate Liviana liber, ubi de urbanitate & peregrinitate ſermonis Latini univerſe agitur." He aims in this work to ſhew, what the Patavinity with which Livy was formerly reproached is; and makes it conſiſt of a certain turn of expreſſion, and of ſome phraſes, peculiar to Padua. His great work is his "Polyhiſtor, ſive de notitia auctorum & "rerum commentarii;" for this is the title it bore, when it was firſt publiſhed at Lubec, in 1688. It has been enlarged, ſince the death of Morhof, in ſeveral ſucceſſive editions; the laſt and beſt of which was publiſhed at Lubec, 1747, in 2 vols. 4to, with this title, "D. G. Morhofii Polyhiſtor, lite"rarius, philoſophicus, & practicus, cum acceſſionibus "virorum clariſſimorum Joannis Frickii & Joannis Molleri "Flenſburgenſis. Editio quarta. Cui præfationem noti"tiamque diariorum literariorum Europæ præmiſit Joannes "Albertus Fabricius, nunc auctam & ad annum 1747 conti"nuatam."

MORIN (JOHN BAPTIST), phyſician and regius profeſſor of mathematics at Paris, was born at Villefranche in Beaujolois, 1583. After ſtudying philoſophy at Aix in Provence, and phyſic at Avignon, of which he commenced doctor in 1613, he went to Paris, and lived with Claude Dormi, biſhop of Boulogne; who ſent him to examine the nature of metals in the mines of Hungary, and thereby gave occaſion to his "Mundi ſublunaris anatomia," which was his firſt production, and publiſhed in 1619. Upon his return to his patron the biſhop, who kept one Daviſon, an aſtrologer, in his houſe, he took a fancy to judicial aſtrology, becauſe of the uncertainty which he found in phyſic; and, what is curious to obſerve, Daviſon took a diſguſt to aſtrology at the ſame time,

Vita Morini, p. 4.

time, becauſe of the uncertainty he had found in it, and applied himſelf to phyſic. He began to enquire, by the rules of his ſcience, into the events of 1617; and found, that the biſhop of Boulogne was threatened with the loſs of either liberty or life, of which he forewarned him. The biſhop laughed at Morin's prediction; but engaging in ſtate intrigues, and taking the unfortunate ſide, he was treated as a rebel, and actually impriſoned that very year. After the fall of his prelate, he lived with the abbé de la Bretonniere, in quality of his phyſician, for four years; and, in 1621, was taken into the family of the duke of Luxemburg, where he lived eight years more. In 1630, he was choſen profeſſor royal of mathematics, upon the death of Sinclair; and his friends would have had him to have married his widow. But Morin had regulated his conduct by the ſtars, ever ſince 1617; and, as he did not find that they encouraged him to marry, he reſolved to live ſingle. This reſolution, however, was not made, till after he had conſented to marry Sinclair's widow; but, the firſt time he went to pay her a viſit, he found all in readineſs to carry her to her grave. The profeſſor, it ſeems, prepared his addreſſes in ſo deliberate a manner, that the lady had time to die before ſhe received them. Vita Morini, &c. p. 6.

Morin had, by virtue of his profeſſion, acceſs to the great, even to cardinal Richelieu; and, under the adminiſtration of cardinal Mazarine, he obtained a penſion of 2000 livres, which was always very punctually paid him. Richelieu is ſaid at firſt to have admitted him to his moſt ſecret councils, and to have conſulted him about matters of the greateſt importance; but Morin, poſſeſſed with a falſe notion that he had diſcovered the longitude, and that the cardinal did him great injuſtice in refuſing him the promiſed reward for ſuch a diſcovery, conceived a violent hatred againſt him, which laſted as long as he lived. It is certain, that the courts of the greateſt princes, even in the 17th century, were not free from the infatuation of judicial aſtrology, but that the greateſt ſtateſmen were ſubject to it. Queen Chriſtina would needs ſee Morin, when ſhe was firſt at Paris; and ſhe declared, that ſhe took him for the ableſt aſtrologer in the world. The count de Chavigni, ſecretary of ſtate, was remarkable for his credulity in this pretended ſcience, and put great confidence in Morin's aſtrological oracles, as the following account will ſufficiently ſhew. This gentleman having propoſed to go into Provence, in 1646, deſired Morin to accompany him; but, as Morin did nothing without Ibid. p. 16. Morini Aſtrologia Gallica, l. xxvi. c. 7.

conſulting the ſtars, he would not engage in the journey, unleſs they promiſed him good ſucceſs in it. He therefore demanded time to conſult them, after which he promiſed to accompany his patron, provided he might chuſe the propitious hour for their departure: for Morin aſſured him, that it was of the laſt importance to begin his enterpriſes under a favourable aſpect of the ſtars. Chavigny readily complying with this, Morin found, that they ought to depart upon the 9th of May, at nine minutes after four in the morning; and begged, that every thing might be ready againſt that moment. The maſter's orders were ſo well executed, that, at that nick of time, every thing was prepared for the journey. There were four good dials in the count's garden, by which they obſerved, for the ſpace of half an hour, the approaches of the critical minute; and they ſtepped into the coach precisely, when the ſhadow of the dials was upon the point of touching that minute. They arrived happily at Antibes; and, when Chavigny was about to return to Paris, his aſtrologer told him, that he muſt chuſe the hour of their departure by the heavens. Chavigny complied as before, and caused the neceſſaries of their journey to be prepared with ſo much exactneſs, that he and his attendants mounted their horſes upon the 2d of July, at twenty-ſeven minutes after four in the morning; and had a very proſperous journey; which it would certainly be injurious not to impute to the management of this aſtrologer.

Morin's friends pretend, that his horoſcopes have frequently foretold the truth. His firſt eſſay, as we have obſerved, was foretelling the impriſonment of the biſhop of Boulogne; but he diſplayed his ſkill in an extraordinary manner, and paſſed for a maſter in his art, in foretelling that Lewis XIII. would recover of that dangerous diſeaſe with which he was ſeized at Lyons. The queen-mother, confounded with the unlucky predictions of other aſtrologers, wrote to cardinal Berulle, to order Morin to examine the king's horoſcope. He did ſo; and found by the ſtars, that the king's illneſs would be violent, but not mortal. His prediction proved true, and he was royally rewarded for his pains; while the other aſtrologers were ſent, very juſtly, to the gallies. Upon this, they tell us, that he was to be the only perſon who had liberty to examine the king's horoſcope, as in ancient times there was only one painter, who was allowed to draw Alexander the Great. But, however right Morin might ſometimes happen to be in his predictions, we may be ſure that he was oftener wrong; nor were there

wanting

Vita Morini, &c. p. 13.

Ibid.

wanting thoſe who laughed at his errors, as well as ridiculed his art. Among theſe was Gaſſendus, whoſe death he ſeems to have foretold from a motive of ſpleen and reſentment; but very unfortunately was out in his calculations, when his own honour and the credit of his ſcience was capitally concerned. We will not quote all the obſervations which Gaſſendus made upon this occaſion, but content ourſelves with the following words of his abridger: "I could here," ſays he, "give a "detail of the horoſcope of Mr. Maridat, member of the "grand council, in which you would find, that the aſtrolo- "ger Morin, who made it, has ſucceeded as well in it as "Noſtrodamus did in that of Mr. Suffredy: but it is ſo "ſtuffed with folly, impertinence, and falſe facts, and ſmells "ſo ſtrongly of the quack or gipſy, whoſe only aim is to "cheat and cozen you of a piece of money, that it is with "difficulty I can think of it patiently. I ſhall only ſay, to "the eternal ſhame of Morin the aſtrologer, that obſerving "Mr. Gaſſendus, who laughed at his judicial aſtrology, to "be infirm, and affected with a defluxion upon his lungs, he "had the impudence to foretel, and to publiſh his prediction "to all the world, by a pamphlet written on purpoſe, that he "would die about the end of July, or the beginning of Au- "guſt, in 1650; pretending, by this prediction, to erect a "trophy in honour of his aſtrology: and yet, for all this, "Gaſſendus was never in better health than at this time; for "he had recovered his vigour to ſuch a degree, that, as I "well remember, he and I, Feb. 5th in the following year, "aſcended the mountain of Toulon together, to make ex- "periments concerning a vacuum."

Gaſſend. oper. vol. i. p. 747. Lugd. 1658. Bernier, Abrégé de la philoſophie de Gaſſendi, vol. iv. p. 485. edit. 1684.

Morin died at Paris, Nov. 6, 1656. He wrote a great number of books, whoſe titles it would be tedious, as well as uſeleſs, to enumerate; but did not live to publiſh his favourite performance, I mean his "Aſtrologia Gallica," which had coſt him thirty years labour. It was printed, however, at the Hague, 1661, in folio, with two epiſtles dedicatory; the one from the author to Jeſus Chriſt, the other addreſſed to Louiſa Maria de Gonzaga, queen of Poland. That princeſs encouraged Morin to undertake this great work, and paid the charges of the impreſſion. At the time when it was affirmed that ſhe was to be married to a prince, Morin affirmed, that that marriage ſhould never take place, and that ſhe was deſtined to the bed of a monarch: ſo that there is no room to wonder, that ſhe ſhould engage herſelf in expences for the ſake of a book, whoſe author had flattered her with

with the hopes of a crown, which ſhe afterwards wore. Beſides, that princeſs put a great deal of confidence in aſtrology, and ſuch people the aſtrologers have always been wiſe enough to flatter with good fortune. However, what Guy Patin obſerved upon this occaſion is very juſt, and we will here tranſcribe it. "I underſtand," ſays he, "that the "Aſtrologia Gallica of the ſieur Morin is at laſt finiſhed at "the Hague. I am told, that it abuſes the Pariſian and "other phyſicians, who give no credit to judicial aſtrology; "and I do not wonder, that the author ſhould behave in "this manner, for he was a fool. The book is printed in "one volume, folio. The queen of Poland gave 2000 "crowns to carry on the edition, at the recommendation of "one of her ſecretaries, who is a lover of aſtrology. You "ſee, in what manner crowned heads are impoſed upon. If "it had been a book which might have been of uſe to the "public, the author would not have found one, either to "print it, or to bear the charges of the preſs." Elſewhere he writes thus: "I have another death to inform you of; it "is that of the ſieur Morin: ſo that you ſee he is dead at the "year's end, as well as Mr. Gaſſendi. But they are in no "danger of quarrelling with one another now: for the one "is buried at St. Nicholas in the Fields, and the other at "St. Stephen's on the Mount. The one was a man of great "wiſdom, the other a fool and half mad: but, however "that be, it is certain that, in the other world, they will be "upon a level with one another, in ſpite of all the mathe-"matics, and all the pretenſions to judicial aſtrology, with "which Morin was poſſeſſed."

Patin, lettre 135.

Lettre 65, dated Nov. 7. 1656.

But, as much folly and madneſs as Guy Patin imputed to this profeſſor of mathematics, and he certainly had a conſiderable ſhare of both, it muſt be remembered, that he received ſeveral teſtimonies of eſteem from the great Des Cartes. He became acquainted with this philoſopher in 1626, and ſome time after made him a preſent of his book upon the longitude, which was acknowledged by a very obliging letter. He ſent him alſo, in 1638, ſome objections to his "Theory "of light," which Des Cartes replied to. It is certain, that he did not deſpiſe them; but thought, as ſoon as he received them, that they deſerved to be conſidered, both upon the account of their weight, and the difficulty of ſolving them. He wrote once and again to father Merſenne, and deſired him to tell Morin, that "he not only took his pamphlet in "very good part, but was obliged to him for his objections, "ſince

Baillet, Vie de Des Cartes, tom. i. p. 357. Ibid. p. 265.

Vol. i. of his lettres, p. 220. Baillet, ut ſupra, p. 355.

"since they were very proper to excite him to search more "narrowly after the truth; and that he would not fail "to answer them as punctually, as civilly, and as speedily "as possible."

MORIN (JOHN), a most learned person, was born at Blois, of Protestant parents, in 1591. He was instructed in the belles lettres at Rochelle, and afterwards went to Leyden; where he made himself very skilful in the Greek, Latin, and oriental tongues, and applied himself to philosophy, law, mathematics, and divinity. Returning to France, he went to settle at Paris, where he gained an acquaintance with cardinal du Perron, and was converted by him to the Catholic religion. Some time after, he entered into the congregation of the oratory, lately established, and began to make himself known by his learning and his works. In 1626, he published some "Exercitations upon the original "of patriarchs and primates, and the ancient usage of ec-"clesiastical censures, dedicated to Pope Urban VIII." He undertook, in 1628, the edition of the "Septuagint Bible," with the version made by Nobilius; and put a preface before it, in which he treats of the authority of the Septuagint. He commends the edition of it that had been made at Rome, by order of Sixtus V. in 1587, which he had followed; and maintains, that we ought to prefer this version to the present Hebrew text, because this has been, he says, corrupted by the Jews. Before this work was ready to appear, he gave the public, in 1629, a "History," written in French, of the deliverance of the church by the emperor Constantine, and of the greatness and temporal sovereignty conferred on the Roman church by the kings of France: but this book was not well received at Rome; and Morin was forced to promise, that he would retrench and correct it. He published, soon after, "Exercitations upon the Samaritan Pentateuch;" for the sake of establishing which, he stoutly attacks the integrity of the Hebrew text. As they laboured then upon the edition of the Polyglott at Paris, Morin took upon himself the care of the Samaritan Pentateuch. His endeavours to exalt this, together with the Greek and Latin versions of the Bible, at the expence of the Hebrew, made him very obnoxious to some learned men; and he was attacked by Hottinger and Buxtorf in particular. But this only enhanced his merit at the court of Rome; insomuch that cardinal Barberini invited him thither, by order of the Pope, who received him very graciously, and intended to make use

Morini Vita, written by father Simon, and prefixed to Antiquitates ecclesiæ orientalis, &c. Lond. 1682, 8vo.

uſe of him, in the re-union of the Greek to the Roman church, which was then in agitation. He was greatly careſſed at Rome, and intimate with Lucas Holſtenius, L. Allatius, and all the learned there. After having continued nine years at Rome, he was recalled, by order of cardinal Richelieu, to France; where he ſpent the remainder of his life in learned labours, and died of an apoplexy at Paris, in 1659.

His works are very numerous, and ſome of them much valued by Proteſtants, as well as Papiſts, on account of the Oriental learning contained in them. Father Simon has given us, under the title of "Antiquitates eccleſiæ orientalis," a collection of letters to and from Morin, which were found among the papers of father Amelot; and caused them to be printed at London in 1682, with the life of Morin, of which he himſelf is ſuppoſed to be the author. Theſe letters contain many curious particulars relating to criticiſm and hiſtory, and are full of oriental erudition.

MORIN (SIMON), a celebrated fanatic of the 17th century, was born at Richemont, near Aumale; and had been clerk to Mr. Charron, general paymaſter of the army. He was very ignorant and illiterate; and therefore it is no wonder, if, meddling in ſpiritual matters, he fell into great errors. He was not content with broaching his whimſies in converſation, but wrote them down in a book, which he cauſed to be privately printed in 1647, under the title of "Penſées de Morin dediées au roi." This book is a medley of conceit and ignorance, and contains the moſt remarkable errors, which were afterwards condemned in the Quietiſts; only that Morin carries them to a greater length, than any one elſe had done: for he affirms, "that the moſt enormous "ſins do not remove a ſinner from the ſtate of grace, but "ſerve, on the contrary, to humble the pride of man." He ſays, "that in all ſects and nations God has a number "of the elect, true members of the church; that there "would ſoon be a general reformation, all nations being "juſt about to be converted to the true faith; and that this "great reformation was to be effected by the ſecond coming of Jeſus Chriſt, and Morin incorporated with him." He was in priſon at Paris, at the time when Gaſſendi's friends were writing againſt the aſtrologer John Baptiſt Morin, whom they upbraided (but, as he replied, falſely) with being the brother of this fanatic. This was about

1650,

1650, after which Simon Morin was ſet at liberty as a viſionary, and ſuffered to continue ſo till 1661; when Des Marets de St. Sorlin, who, though a fanatic and viſionary himſelf, had conceived a violent averſion to him, diſcovered his whole ſcheme, and had him taken up. The means Des Marets made uſe of for this diſcovery was, by pretending to be one of his diſciples; and he carried his treachery and diſſimulation ſo far, as to acknowledge him for "the Son of "man riſen again." This acknowledgement ſo pleaſed Morin, that he conferred upon him, as a particular grace, the office of being his harbinger, calling him "a real John "the Baptiſt revived." Then Des Marets impeached him, and became his accuſer; upon which, Morin was brought to a trial, and condemned to be burnt alive. This ſentence was executed on him at Paris, March 14, 1663, in the form and manner following: after having made the amende honorable in his ſhirt, with a cord about his neck, and a torch in his hand, before the principal gate of the church of Notre Dame, he was carried to the place of execution; and there tied to a ſtake to be burnt alive, together with his book intituled "Penſees de Morin," as alſo all his papers and his trial. Afterwards his aſhes were thrown into the air, as a puniſhment for his having aſſumed the title of the Son of God. His accomplices too were condemned to aſſiſt at his execution, and then to ſerve in the gallies for life; after having been whipped by the hangman, and marked with a burning iron with fleurs de lis upon the right and left ſhoulders. Morin gave out that he would riſe again the third day; which made many of the mob gather together at the place where he was burnt. It is ſaid, that when the preſident de Lamoignon aſked him, whether it was written in any part of Scripture, that the great prophet or new Meſſiah ſhould paſs through the fire, he cited this text by way of anſwer: "Igne "me examinaſti, et non eſt inventa in me iniquitas:" that is, "Thou haſt tried me with fire, and no wickedneſs hath "been found in me." Morin died with remarkable reſolution; and it was then thought, the judges had been too rigorous in their ſentence, and that ſending him to a madhouſe would have been ſufficient. They replied in defence of themſelves, that Morin had owned many impious tenets, and that not in ſudden ſtarts and fits of heat, but in cool blood, and with deliberate obſtinacy. But then a queſtion will ariſe, whether a fool, any more than a madman, ought to be capitally puniſhed for any opinion or degree of ſtubborneſs?

MORINUS

MORINUS (STEPHANUS), a learned French Proteſtant, was the ſon of a merchant, and born at Caen Jan. 1, 1625. Loſing his father at three years of age, he fell under the care of his mother, who deſigned him for trade: but, his inclination carrying him vehemently to books, he was ſuffered to purſue it. He went through the claſſics and philoſophy at Caen; and then removed to Sedan, to ſtudy theology under Peter du Moulin, who conceived a great friendſhip for him. He afterwards continued his theological ſtudies under Andrew Rivet, and joined to them that of the oriental tongues, in which he made a great proficiency under Golius. Returning to his country in 1649, he became a miniſter of two churches in the neighbourhood of Caen; and in 1652 married. He was much diſtinguiſhed by his uncommon parts and learning, and had ſeveral advantageous offers made him from abroad; but he did not care to ſtir from his own country. In 1664, he was choſen miniſter of Caen; and his merits ſoon connected him in friendſhip with ſeveral learned men, which were then in that city: ſuch as Huetius, Segrais, Bochart, and others. The revocation of the edict of Nantz, in 1685, obliging him to quit Caen, he retired with his wife and three children into Holland. He went at firſt to Leyden, but ſoon after was called to Amſterdam, to be profeſſor of the oriental tongues in the univerſity there; to which employment was joined, two years after, that of miniſter in ordinary. He died, after a long indiſpoſition both of body and mind, May 5, 1700.

He was the author of ſeveral works: as, 1. "Diſſertationes octo, in quibus multa ſacræ & profanæ antiquitatis monumenta explicantur. Genev. 1683," 8vo. A ſecond edition, enlarged and corrected, was printed at Dort 1700, in 8vo. 2. "Oratio inauguralis de linguarum orientalium ad intelligentiam ſacræ ſcripturæ utilitate. L. Bat. 1686." This was reprinted with, 3. "Explanationes ſacræ & philologicæ in aliquot V. & N. Teſtamenti loca. L. Bat. 1698," 8vo. 4. "Exercitationes de lingua primæva ejuſque appendicibus. Ultraj. 1694," 4to. 5. "Diſſertatio de paradiſo terreſtri." printed in Bochart's works, the third edition of which was publiſhed at Utrecht in 1692, with Bochart's life by Morin prefixed. 6. "Epiſtolæ [illegible] ſeu reſponſiones ad Ant. Van Dale de Pentateucho Samaritano:" printed with Van Dale's "De origine & progreſſu idolatriæ, Amſt. 1696," in 4to. 7. "Lettre ſur l'origine de la langue Hebraïque, with an anſwer of Huctius;" printed in the firſt volume of "Diſſertations ſur

" ſur diverſes matieres de religion & de philologie, recueillies " par M. l'abbé de Tilladet. Paris, 1712," in 12mo. Morin endeavours to prove in this letter, that the Hebrew language is as old as the creation, and that God himſelf inſpired it into Adam. His great fondneſs for this language made him run into ſome extravagant notions about it, as Huetius tells him in his anſwer. Laſtly, Morin prefixed a " Life of " Jacobus Palmerius" to the " Græcæ antiquæ deſcriptio. " Leyden, 1678," in 4to.

HENRY MORIN, his ſon, who died at Caen in 1728, aged [illegible], was a member of the academy of inſcriptions and belles lettres at Paris: and there are ſeveral diſſertations of his in the " Memoirs of this academy."

MORISON (ROBERT), phyſician and profeſſor of botany at Oxford, was born at Aberdeen in 1620; and educated in that univerſity, where he took a maſter of arts degree in 1638. He ſtudied mathematics at the firſt, but afterwards applied himſelf to botany, for which he had a ſtrong inclination. The civil wars obliged him to leave his country; and he went and fixed at Paris, where he applied himſelf again with great eagerneſs to botany, and alſo to anatomy. He took the degree of doctor in phyſic at Angus, in 1648; and, his reputation as a great botaniſt being very well known, he was introduced to the duke of Orleans, who, in 1650, gave him the direction of the royal gardens at Blois. He exerciſed this office till the death of that prince, and afterwards went over to England in 1660. Charles II. to whom the duke of Orleans had preſented him at Blois the ſame year, ſent for him to London, and gave him the title of his phyſician, and that of profeſſor royal of botany, with a penſion of 200l. per ann. Afterwards he was choſen fellow of the college of phyſicians. While he was in the ſervice of the duke of Orleans, he added to the collection in the gardens at Blois 250 plants, which no one had ever deſcribed before; and he formed a new method of explaining botany. He ſhewed it to the duke, who exhorted him to write the " Hiſtory of plants" according to that plan; promiſing, at the ſame time, to bear the charges of it, and to leave him the whole profit. That prince's death hindered the execution of this deſign: but, when Moriſon came to enjoy a penſion under the king of Great-Britain, he began to be more in earneſt than ever about this great attempt. He had publiſhed, in 1669, his " Præludium Botanicum," which procured him ſo much reputation, that the univerſity of Oxford

ford choſe him for their botanical profeſſor. In 1672, the 9th ſection of the 2d part of his "Hiſtory of Plants" appeared, which the author now gave as a ſpecimen of his great work. The univerſity contributed a large ſum to carry on the impreſſion of this book; which, together with the favourable reception it met with, ſo encouraged him to purſue his great project, that, in 1680, he publiſhed the ſecond part of his "Hiſtory of Plants." He did not, however, live to finiſh it, but died at London in 1683, aged 63. Wood tells us, that he received a bruiſe on his breaſt, by the pole of a coach, as he was croſſing the ſtreet between the end of St. Martin's lane and Northumberland-houſe, near Charing-croſs, of which he died the day after; and that he was buried in the church of St. Martin in the Fields.

Athen. Oxon.

Ibid. vol. ii.

MORLEY (Dr. GEORGE), a learned Engliſh biſhop, was ſon of Francis Morley, Eſq; by a ſiſter of Sir John Denham, and born in Cheapſide, London, 1597. He loſt his parents when very young, and alſo his patrimony, by his father's being engaged for other people's debts. However, at fourteen, he was elected a king's ſcholar at Weſtminſter-ſchool, and became a ſtudent of Chriſt-church, Oxford, in 1615; where he took the firſt degree in arts in 1618, and the ſecond in 1621. Then he went to be chaplain to Robert earl of Carnarvon and his lady, with whom he lived till 1640, without having, or ſeeking, any preferment in the church. After that, he was preſented to the rectory of Hartfield in Suſſex, which he exchanged for the rectory of Mildenhall in Wiltſhire: but before this exchange, Charles I. to whom he was chaplain in ordinary, had given him a canonry of Chriſt-Church, Oxford, in 1641. This is ſaid to be the only preferment he ever deſired; and he gave the firſt year's profit of it to his majeſty, towards the charge of the war, then begun. About that time, he preached one of the firſt ſolemn ſermons before the houſe of commons; but ſo little to their liking, that he was not commanded to print it, as all the other preachers had been. Nevertheleſs, he was nominated one of the aſſembly of divines, but never appeared among them: on the contrary, he always remained with the king, and did him what ſervice he could. In 1648, he was deprived of all his preferments, and impriſoned for ſome little time. He was one of the divines, who aſſiſted the king at the treaty of Newport in the Iſle of Wight. March 1648-9, he prepared the brave lord Capel for death, and accompanied him to the ſcaffold on Tower-hill.

In

In 1649, he left England, and waited upon the king at the Hague; who received him very graciouſly, and carried him with him into France, and afterwards to Breda with him. But, the king not being permitted to take his own divines with him, when he ſet out upon his expedition to Scotland, in June 1650, Morley thereupon withdrew to the Hague; and, after a ſhort ſtay there, went and lived with his friend Dr. John Earle at Antwerp, in the houſe of Sir Charles Cotterel. After they had thus continued about a year together, Sir Charles being invited to be ſteward to the queen of Bohemia, and Dr. Earle to attend upon James duke of York in France, Morley then removed into the family of the lady Frances Hyde, wife of Sir Edward Hyde, in the ſame city of Antwerp; and all the time he remained there, which was three or four years, he read the ſervice of the church of England twice every day, catechiſed once a week, and adminiſtered the communion once a month, to all the Engliſh in that city who would attend; as he did afterwards at Breda, for four years together, in the ſame family. But, betwixt his going from Antwerp and his coming to Breda, he officiated at the 'Hague about two years, as chaplain to the queen of Bohemia, without expecting or receiving any reward. As he had been happy at home in the acquaintance and friendſhip of many eminent men, ſuch as lord Falkland, Sir Edward Hyde, Dr. Hammond, Dr. Sanderſon, Mr. Chillingworth, Dr. Sheldon, &c. ſo he was alſo abroad, in that of Bochart, Salmaſius, Daniel Heinſius, Rivet, &c.

When all things were preparing for the king's reſtoration, Morley was ſent over by chancellor Hyde, two months before, to help to pave the way for that great event: and, upon the king's return, he was not only reſtored to his canonry, but alſo promoted to the deanry of Chriſt-church. He was inſtalled, July 1660; and nominated to the biſhopric of Worceſter, Oct. following. In 1661, he was a principal manager at the conference between the Epiſcopal and Preſbyterian divines, commiſſioned under the great ſeal to review the liturgy. Some time after, he was made dean of his Majeſty's royal chapel; and, in 1662, tranſlated to the biſhopric of Wincheſter: when the king, it is ſaid, told him, "he would be never the richer for it." He was a great benefactor to this ſee: for, not to mention ſmaller things, he ſpent above 8000l. in repairing Farnham-caſtle, and above 4000l. in purchaſing Wincheſter-houſe at Chelſea, to annex to this ſee. Many other benefactions of his are recorded. He gave 100l. per ann. to Chriſt-church in

Oxford, for the public uſe of that college: he founded five ſcholarſhips of 10l. per ann. each, in Pembroke-college, three for the Iſle of Jerſey, and two for Guernſey: he gave, at ſeveral times, upwards of 1800l. to the church of St Paul's, London: and he bequeathed in his will 1000l. to purchaſe lands for the augmenting of ſome ſmall vicarages. By temperance and exerciſe he reached a very old age; for he did not die till Oct. 1684. Burnet tells us, that "he had been firſt known to the world as a friend of the lord Falkland, and that was enough to raiſe a man's character. He had continued many years in the lord Clarendon's family, and was his particular friend. He was a Calviniſt with relation to the Armenian points, and was thought a friend to the Puritans before the wars; and he took care, after his promotion, to free himſelf from all ſuſpicions of that kind. He was a pious and charitable man, of a very exemplary life, but extremely paſſionate, and very obſtinate."

Hiſt. of his own times, vol. i. book 2.

He was the author of ſome ſmall pieces, of which the following is a liſt. 1. "A ſermon at the coronation of Charles II. April 23, 1661." In the dedication to the king, by whoſe command it was publiſhed, he ſays, that "he was now paſt his great climacterical, and this was the "firſt time that ever he appeared in print." 2. "Vindi-"cation of himſelf from Mr. Baxter's calumny, &c. "1662." 3. "Epiſtola apologetica & parænetica ad theo-"logum quendam Belgam ſcripta, 1663," 4to; written at Breda, June 1659; reprinted in 1683, under this title, "Epiſtola, &c. in qua agitur de ſeren. regis Car. II. "erga reformatam religionem affectu." In this letter, he attempts to clear Charles II. from the imputation of Popery, and urges the Dutch to lend their utmoſt aſſiſtance towards his reſtoration: but he was miſtaken in his maſter's religion, and perhaps lived long enough to know it. 4. "The Sum "of a Conference with Darcey, a Jeſuit, at Bruſſels, "1649." 5. "An Argument drawn from the Evidence "and Certainty of Senſe, againſt the Doctrine of Tran-"ſubſtantiation." 6. "Vindication of the Argument, "&c." 7. "Anſwer to Father Creſſy's Letter;" written about 1662. 8. "Sermon before the King, Nov. 5. "1667." 9. "Anſwer to a Letter written by a Romiſh "Prieſt, 1676." 10. "Letter to Anne Ducheſs of York, "ſome few Months before her Death;" written, 1670. This lady, the daughter of Sir Edward Hyde, was inſtructed in the Proteſtant religion by our author, while he lived at

Antwerp

Antwerp in her father's family; but afterwarde went over to the church of Rome, which occaſioned this letter. 11. "Ad "virum Janum Ulitium epiſtolæ duæ de invocatione ſanc-"torum;" written 1659. All the above pieces, except the firſt and ſecond, were printed together in 1683, 4to. 12. "A Letter to the Earl of Angleſey, concerning the "Means to keep out Popery, &c." printed at the end of, "A true Account of the whole Proceedings betwixt James "Duke of Ormond and Arthur Earl of Angleſey, 1683." 13. "Vindication of himſelf from Mr. Baxter's injurious "Reflections, &c. 1683." He made alſo, 14. "An "Epitaph for James I. 1625;" which was printed at the end of "Spotſwood's Hiſtory of the Church of Scotland;" and is ſaid to have been the author of, 15. "A Character of "King Charles II. 1660;" in one ſheet, 4to.

MORNAY (PHILIP DE), lord of Pleſſis Marly, an illuſtrious French Proteſtant, privy counſellor of Henry IV. and governor of Saumur, was born at Buhi in Vexin, 1549. He was deſcended from an antient and noble family, which had in courſe of time divided itſelf into ſeveral branches, and produced many great and eminent men. His father James de Mornay had done great ſervices to the royal family in the wars; but in the time of peace led a very retired life, and was greatly attached to the religion of his country. He deſigned Philip for the church, as he was a younger ſon, with a view of ſucceeding his uncle Bertin de Mornay, who was dean of Beauvais and abbé of Saumur, and who had promiſed to reſign thoſe preferments to him; but theſe views were broken by the death of the uncle. Mean while, his mother, who was the daughter of Charles du Bec Creſpin, vice-admiral of France, and chamberlain to Francis II. was ſecretly an Hugonot; and had taken care to inſpire her ſon inſenſibly with her own principles. His father died when he was not more than ten years of age; and his mother, making open profeſſion of the Proteſtant religion in 1561, ſet up a lecture in her own houſe, which perfectly confirmed him in it. His literary education was all the while carrying on with the utmoſt care and circumſpection: he had maſters provided for him in all languages and ſciences; and the progreſs he made in all, was what might be expected from his very uncommon parts and application.

Hiſtoire de la vie, &c. A. Leide, 1647.

Ibid.

In 1567, he was obliged to retire from Paris, where he was purſuing his ſtudies, on account of the commotions

which were breaking out again; and ſoon after took up arms, and ſerved a campaign or two. But, having the misfortune to break one of his arms, he quitted the profeſſion of a ſoldier, and began to entertain thoughts of travelling into foreign countries; not only to be out of the way, till the civil wars ſhould be at an end, but for the ſake of ſome baths, which he hoped would reſtore to him the free uſe of his arm. He arrived at Geneva in 1568, not without the greateſt danger and peril to himſelf, for all places were ſo full of ſoldiers, and the paſſages ſo guarded, that it was difficult for one of his religion to paſs with ſafety. He made but a ſhort ſtay at Geneva, on account of the plague, which was there; but, taking his way through Switzerland, went to Heidelberg in Germany. Here he became acquainted with Tremellius, and other learned men, and entered upon the ſtudy of the civil law. In 1569, he went to Francfort, where he was affectionately received by the celebrated Languet, who gave him inſtructions for his future travels, and recommendatory letters to ſeveral great men. He ſtayed ſome time afterwards at Padua, for the ſake of perfecting himſelf farther in the knowledge of the civil law, and then proceeded to Venice. He had a great deſire to make the tour of the Eaſt; but, as the Venetians and Turks were then at war about the Iſle of Cyprus, it was impoſſible for him to paſs the coaſts of Iſtria and Dalmatia, with any degree of ſafety. From Venice, in 1571, he went to Rome, where he came into perils about his religion. He had experienced ſomething of this ſort at Venice, where an officer of the inquiſition had been very buſy about him; but he had the good luck to eſcape in both places, and from Rome he returned to Venice, from Venice to Vienna; and thence, after taking a round through Hungary, Bohemia, Miſnia, Saxony, Heſſe, Franconia, to Francfort, where he arrived in Sept. 1551. Though he was very young when he ſet out upon his travels, yet he never ſuffered the man of pleaſure to get the better of the philoſopher; but made that profitable uſe of them, which a wiſe man will always make. He examined every thing that was curious in every place; and, that nothing might eſcape him, attentively peruſed not only the general hiſtory of the countries, but alſo the hiſtories of each particular town and province, through which he paſſed. Nor was he only attentive to their antiquities; but remarked alſo whatever was worth notice in the manners, cuſtoms, policy, and conſtitution of each.

Hiſtoire de la vie, &c. A. Leide, 1647.

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In 1572, he went into Flanders, to ſurvey the ſituation, the ſtrength, the fortifications, and garriſons of that country, and afterwards paſſed over to England, where he was graciouſly received by queen Elizabeth: for his parts, his knowledge, his uncommon capacity for the management of great affairs, had ſpread his name far and wide, and made him courted, eſpecially by the great. In 1575, he married, and publiſhed the ſame year a treatiſe "Concerning Life "and Death;" for though he was often employed in civil affairs, and oftener ſolicited to engage in them, yet as he was ever a lover of books and retirement, he ſpent a great deal of his time in reading and writing. In 1576, he was wounded and made a priſoner; but, gaining his liberty, he went to the court of the king of Navarre, afterwards Henry IV. of France, who received him very graciouſly, gave him one of the firſt places in his council, and upon all occaſions paid great deference to his judgement. Du Pleſſis on his part did the king great ſervices. He went into England to ſolicit the aſſiſtance of Elizabeth for him in 1577, into Flanders in 1578, and to the diet of Augſburg in 1579. In 1578, he publiſhed a treatiſe "Concerning the Church;" in which he explained his motives for leaving the Popiſh, and embracing the Proteſtant religion: and, in 1579, began his book "Upon the Truth of the Chriſtian Religion." But before he had made any progreſs in this, he was ſeized with an illneſs, which was thought to be the effects of ſome poiſon, that had been given him at Anvers the year before, with a view of deſtroying him. He recovered, though dangerouſly ill, and continued to do ſervice to the king of Navarre and the Proteſtant religion. From 1585, when the league commenced, he was more intimately connected with the affairs of the king; and, in 1590, was made his counſellor of ſtate, after having been inveſted with the government of Saumur the year before. In 1592, the king pitched upon him to confer with M. de Villeroy upon the ſubject of the king's religion: but the extravagant demands of De Villeroy rendered their conference of no effect. Du Pleſſis, however, oppoſed the king's converſion to Popery, as long as he could; and, when he could prevent it no longer, withdrew himſelf gradually from court, and gave himſelf up to reading and writing.

Hiſtoire de la vie, &c. A. Leid, 1647.

In 1596, he publiſhed a piece intituled, "The juſt Pro-"cedures of thoſe of the Reformed Religion;" in which he removes the imputation of the preſent troubles and diſſentions from the Proteſtants, and throws the blame on thoſe

who injuriouſly denied them that liberty, which their great ſervices had deſerved. In 1598, he publiſhed his treatiſe "upon the Euchariſt;" which occaſioned the conference at Fontainebleau in 1600, between Du Perron, then biſhop of Evreux, afterwards cardinal, and M. du Pleſſis; and raiſed his reputation and credit among the Proteſtants to ſo prodigious an height, that he was called by many, "the "Proteſtant Pope." In 1607, he publiſhed a work intituled, "The Myſtery of Iniquity, or the Hiſtory of the "Papacy;" which was written, as moſt of his other works were, firſt in French, and then, like them, tranſlated into Latin. Here he ſhews, by what gradual progreſſions the Popes have riſen to that eccleſiaſtical tyranny, which was foretold by the apoſtles; and what oppoſitions from time to time all nations have given them. This ſeems to have been a work of prodigious labour; yet it is ſaid, that he was not above nine months in compoſing it. About this time alſo he publiſhed, "An Exhortation to the Jews concerning the "Meſſiah," in which he applies a great deal of Hebrew learning very judiciouſly; and for this he was complimented by the elder Buxtorf. There are ſeveral other little things of his writing; but his capital work, and for which he has been moſt diſtinguiſhed, is his book "Upon the Truth of "the Chriſtian Religion;" in which he employs the weapons of reaſon and learning with great force and ſkill againſt Atheiſts, Epicureans, Heathens, Jews, Mahometans, and other Infidels, as he tells us in his title. This book was dedicated to Henry IV. while he was king of Navarre only, in 1582; and the year after tranſlated by himſelf into Latin. "As a Frenchman," ſays he, in his preface to the reader, "I have endeavoured to ſerve my own country firſt; "and, as a Chriſtian, the univerſal kingdom of Chriſt "next." M. Baillet has obſerved with juſtneſs, that "the "Proteſtants of France had great reaſon to be proud of "having ſuch a man as Mornay du Pleſſis of their party: "a gentleman, who, beſides the goodneſs of his birth, "is diſtinguiſhed by many fine qualities both natural and "acquired."

Jugemens des Sçavans, tom. vii. p. 238. Paris, 1722.

In 1621, when Lewis XIII. made war upon the Proteſtants, he took away the government of Saumur from Du Pleſſis; who thereupon retired to his barony of La Forêt in Poictou, where he died in 1623. A little before his death, he diſcourſed much upon the vanity and tranſitorineſs of all worldly things, in which, it ſeems, he ſhewed himſelf both a Chriſtian and a ſcholar: for he inſiſted, with

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St. Paul, that "the fashion of this world passeth away;" and did not forget to quote Pindar, who says, that "the "life of a man is but a dream of a shadow." To conclude, he was indisputably a most extraordinary man; and when we consider, that his great birth and public employments did not hinder him from cultivating and attaining all those rare and excellent qualifications and virtues, which are more usually to be found in privacy and retirement, we shall be ready to wish, that the world would produce more such men than it does.

MORTON (THOMAS), a learned English bishop, of the same family with cardinal John Morton, in the reign of Henry VII. by whose contrivance and management the houses of York and Lancaster were united, was born at York in 1564. He was sent to St. John's-college, Cambridge, in 1582; of which he was chosen fellow, in 1592. In about 1599, he was made chaplain to the earl of Huntingdon, lord president of the north, and was chosen by him for his dexterity and acuteness in disputing with the Romish recusants; for it was queen Elizabeth's command to his lordship, to compel them by arguments, if possible, rather than by force; and this she expressed, as the earl used to say, in the words of the prophet, "Nolo mortem peccatoris." Thus afterwards, when lord Huntingdon was dead, and lord Sheffield was appointed lord president, Morton held a public conference before his lordship and the council, at the manor-house at York, with two Popish recusants, then prisoners in the castle. In 1602, when the plague raged in that city, he behaved with the greatest charity and resolution. The year following, the lord Eure being appointed ambassador extraordinary to the emperor of Germany, and king of Denmark, Morton attended him as chaplain; and made great advantages of his travels, by collecting books and visiting the universities of Germany. In 1606, he was made chaplain in ordinary to James I. and preferred to the deanry of Gloucester in 1607. In 1609, he was removed to the deanry of Winchester; and the same year Dr. Sutcliff, dean of Exeter, founding a college at Chelsea, for divines to be employed in defending the Protestant religion against the Papists, he was appointed one of the fellows. About this time he became acquainted with Isaac Casaubon. In 1615, he was advanced to the see of Chester; and, in 1618, to that of Litchfield and Coventry: about which time he became acquainted with Antonio de Dominis, abp. of

Barwick's Life of Morton, p. 67.

Spalato, whom he endeavoured to diſſuade from returning to Rome. The abp's. pretence for going thither was, to negociate an unity in religion between the church of Rome and that of England, upon thoſe moderate terms, which he had laid down in his book, intituled, "De republica "Chriſtiana;" printed at London. While he was full of theſe hopes, bp. Morton came to viſit him; and among other diſcourſe had the following, relating to his project of a re-union. M. "Domine, quid tibi in animo eſt? anne "convertere papam, atque etiam conclave papale?" Spalat. "Quid ni, domine? anne exiſtimas eos diabolos eſſe, ut "non poſſint converti?" M. "Minime, domine: nec "puto dominum Saplatinſem Deum eſſe, ut hoc poſſit "præſtare. Noſtin enim concilium Tridentinum?" Spal. "Novi, domine; & auſus ſum tibi dicere, millies mille "ſunt, etiam in Italia, qui huic concilio fidem nullam "præſtant." The biſhop afterwards wrote him a long letter, to diſſuade him from his intended journey; but the abp. went, and the conſequence may be ſeen in our article of ANTONIO DE DOMINIS.

Barwick's Life, p. 85.

Idem, p. 89. While Morton ſat in the ſee of Coventry and Litchfield, which was above fourteen years, he educated, ordained, and preſented to a living a youth of excellent parts and memory, who was born blind. His name was George Conner; who, after he had taken his bachelor of arts degree in Cambridge, was received into the biſhop's own family, and inſtructed by him in divinity. He was a very good preacher, and able to ſay the whole Common Prayer by heart; and with regard to the leſſons of the Old and New Teſtament, it is ſaid, that he committed them perfectly to memory, upon his uncle's twice reading them over to him.

Idem, p 91. The biſhop detected the impoſture of the famous boy of Bilſon in Staffordſhire, who pretended to be poſſeſſed with a devil; but who, in reality, was only ſuborned by ſome Romiſh prieſts, to play the pranks, and act the mad part he did, for the ſake of promoting their own private purpoſes. In 1632, he was tranſlated to the biſhoprick of Durham, which he held with great reputation, till the opening of the long parliament: when he met with great inſults from the common people, and was once in extreme hazard of his life at Weſtminſter, ſome crying, "Pull him out of his "coach;" others, "Nay, he is a good man;" others, "But for all that he is a biſhop." He was committed to the cuſtody of the uſher of the black rod; and, as Whitlocke tells us, "April 1645, was brought before the com-

Id. p. 103.

Memorials of the Engliſh affairs, pag. 141.

"mons,

" mons for chriſtening a child in the old way, and ſigning " it with the ſign of the croſs, contrary to the directory; " and, becauſe he refuſed to deliver up the ſeal of the " county palatine of Durham, he was committed to the " Tower." Here he continued ſix months, and then returned to his lodgings at Durham-houſe; the parliament, upon the diſſolution of the biſhoprics, having voted him 800l. per annum. Whitlocke informs us, that, " in " May 1646, an ordinance paſſed for 800l. per ann. to " biſhop Morton:" but Barwick obſerves, that, while he was able to ſubſiſt without it, he never troubled himſelf with looking after it; and at laſt, when neceſſity put him upon the hard choice either of looking after this, or being burthenſome to his friends, he determined upon the former, and procured a copy of the vote, but found it to contain no more, than that ſuch a ſum ſhould be paid, but no mention either by whom or whence. At laſt he was obliged to quit Durham-houſe, by the ſoldiers who came to garriſon it, a little before the death of Charles I.; and then went to Exeter-houſe in the Strand, at the invitation of the earl of Rutland, where he continued but a ſhort time. After ſeveral removals, he took up his abode with Sir Henry Yelverton, at Eaſton Manduit in Northamptonſhire, where he died, Sept. 22, 1659, in his 95th year. His funeral ſermon was preached by Dr. John Barwick, afterwards dean of St. Paul's, and printed at London, 1660, under this title, " IEPONIKHΣ: " or, The Fight, Victory, and Triumph of St. Paul, ac- " commodated to the Right Rev. Father in God, Thomas, " late Lord Biſhop of Dureſme." Life, &c. P. 124.

Morton was a man of very great learning, piety, hoſpitality, charity, and liberality, temperance and moderation. He converted ſeveral perſons of learning and diſtinction from the Romiſh religion. He publiſhed ſeveral works, chiefly controverſial, and written againſt the Papiſts. He had an intimate acquaintance and correſpondence with moſt of the learned men of his time, and was a great friend and patron of Dr. Donne. When Donne had ruined himſelf, by marrying the daughter of Sir George More, in the purſuit of which marriage he ſpent moſt of his ſubſtance, and by which he loſt his place of ſecretary to the chancellor Egerton, Morton adviſed him to take orders, and promiſed to reſign to him a rectory he held, worth 200l. per annum. To this friendly motion Donne would not then aſſent; but, after ſuffering ſome hardſhips at home, paſſed over into France, where

Barwick's Life, &c. P. 97.

where he gave himſelf up to the ſtudy of the law. From Amiens, ſome time after, he wrote a letter to Morton, wherein he requeſted his advice, whether taking the degree of a doctor in that profeſſion, might not be conducible to his practiſing at home in the Arches at London? to which the doctor replied, that, in his judgement, the miniſtry in the church of God would be ſafer and fitter for him. Upon this, he deſiſted from any farther proſecution of the law, and became a divine. We muſt not omit one particular relating to Morton. In 1657, there had been publiſhed a book, ſaid to be printed at Rome, intituled, "A Treatiſe "of the Nature of Catholic Faith and Hereſy." The author had aſſerted, that "in the beginning of the long parliament, "when ſome Preſbyterian lords preſented to the upper houſe "a certain book, to prove, that the Proteſtant biſhops had "no ſucceſſion nor conſecration, therefore were no biſhops, "and had no right to ſit in parliament: bp. Morton replied "againſt that book, in behalf of himſelf and his brethren, "and endeavoured to prove ſucceſſion from the laſt Roman "catholic biſhops, who ordained the firſt Proteſtant biſhops "at the Nag's-Head in Cheapſide." This, we ſay, was aſſerted by the author of the treatiſe: upon which, Morton drew up a proteſtation, that he never made any ſuch reply, but always looked upon the ſtory of the Nag's-Head conſecration to be a forgery; which proteſtation is dated July 17, 1658, and atteſted by ſeveral witneſſes and a notary public.

Ib. p. 108. 128.

MOSCHUS and BION, for they have uſually been joined together, were two Grecian poets of antiquity, and contemporaries of Theocritus. The prodigious credit of Theocritus, in the paſtoral way, enabled him to engroſs not only the fame of his rivals, but their works too. In the time of the latter Grecians, all the ancient idylliums were heaped together into one collection, and Theocritus's name prefixed to the whole volume: but, learned men having adjudged ſome of the pieces to their proper owners, the claims of Moſchus and Bion have been admitted to a few little pieces, ſufficient to make us inquiſitive about their character and ſtory. Yet all that can be known of them, muſt be collected from their own ſmall remains: for Moſchus, by compoſing his delicate "Elegy on Bion," has given the beſt memorials of Bion's life. We learn from it, that Bion was of Smyrna; that he was a paſtoral poet; and that he unhappily periſhed

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by poiſon, and, as it ſhould ſeem, not accidentally, but by the command of ſome great perſon. Moſchus and Theocritus have, by ſome critics, been ſuppoſed the ſame perſon: but there are irrefragable teſtimonies againſt it. Moſchus, in the "Elegy on Bion," introduces Theocritus bewailing the ſame misfortune in another country; and Servius ſays, that Virgil choſe to imitate Theocritus preferably to Moſchus, and others who had written paſtorals. Some will have it, that Moſchus, as well as Bion, lived later than Theocritus, upon the authority of Suidas, who affirms Moſchus to have been the ſcholar of Ariſtarchus, in the reign of Ptolemy Philometor; while others ſuppoſe him to have been the ſcholar of Bion, and probably his ſucceſſor in governing the poetic ſchool. The latter ſuppoſition is collected from the elegy of Moſchus, and does not ſeem improbable. The few remains of theſe two poets are to be found in all editions of the "Poetæ minores."

MOSHEIM (JOHN LAURENCE), an illuſtrious German divine, was born in 1695, of a noble family, which might ſeem to open to his ambition a fair path to civil promotion; but his zeal for the intereſts of religion, his thirſt after knowledge, and particularly his taſte for ſacred literature, induced him to conſecrate his talents to the ſervice of the church. The German univerſities loaded him with literary honours: the king of Denmark invited him to ſettle at Copenhagen: the duke of Brunſwick called him thence to Helmſtadt, where he filled the academical chair of divinity; was honoured with the character of eccleſiaſtical counſellor to the court; and preſided over the ſeminaries of learning in the duchy of Wolfembuttle and the principality of Blakenburg. When a deſign was formed of giving an uncommon degree of luſtre to the univerſity of Gottingen, by filling it with men of the firſt rank in letters, Dr. Moſheim was deemed worthy to appear at the head of it, in quality of chancellor; and here he died, univerſally lamented, in 1755. In depth of judgement, in extent of learning, in purity of taſte, in the powers of eloquence, and in a laborious application to all the various branches of erudition and philoſophy, he had certainly very few ſuperiors. His Latin tranſlation of "Cudworth's Intellectual Syſtem," enriched with large annotations, diſcovered a profound acquaintance with ancient learning and philoſophy. His illuſtrations of the Scriptures, his labours in defence of Chriſtianity, and the light he caſt upon religion and philoſophy, appear in many

volumes of ſacred and prophane literature; and his "Ec-
"cleſiaſtical Hiſtory, from the birth of Chriſt to the be-
"ginning of the preſent Century," is unqueſtionably the beſt that is extant. This work, written in Latin, has been tranſlated into Engliſh, and accompanied with notes and chronological tables, by Archibald Maclaine, D. D.; and from this tranſlator's preface to the ſecond edition, 1758, in 5 vols. 8vo, this ſhort account is taken.

Anecdotes of Bowyer, by Nichols, p. 78.

MOSS (Dr. ROBERT), an Engliſh divine, and dean of Ely, was eldeſt ſon of Mr. Robert Moſs, a gentleman in good circumſtances, and born at Gillingham in Norfolk, in 1666. He was brought up at Norwich-ſchool, and admitted ſizar at Benet-college, Cambridge, in 1682; B. A. and fellow, 1685; B. D. 1690; acquired great reputation both as a diſputant and preacher; was a candidate for the place of public orator, which he loſt by a few votes; preacher to the ſociety of Gray's-inn, London, 1698; aſſiſtant-preacher to Dr. Wake at St. James's, Weſtminſter, 1699. He was ſworn chaplain, in three ſucceeding reigns, to king William, queen Anne, and George I., and being one of the chaplains in waiting, when queen Anne viſited the univerſity of Cambridge, April 5, 1705, he was then created D. D. In 1708, he was invited by the pariſhioners of St. Lawrence Jewry, on the reſignation of dean Stanhope, to accept of their Tueſday lecture, which he held till 1727, and then reſigned it, on account of his growing infirmities. In 1712, on the death of Dr. Roderick, he was nominated by the queen to the deanry of Ely, which was the higheſt, but not the laſt promotion he obtained in the church: for, in 1714, he was collated by Robinſon biſhop of London to Gliſton, a ſmall rectory on the eaſtern ſide of Hertfordſhire. The gout deprived him of the uſe of his limbs, for ſome of the laſt years of his life; and he died, March 26, 1729, in his 63d year; and was buried in the preſbytery of his own cathedral, under a plain ſtone, with a ſimple inſcription. His character may be ſeen in the preface to the eight volumes of his "Sermons," which has uſually been attributed to Dr. Snape, and has even been aſcribed to him by Mr. Maſters, in his "Hiſtory of Benet-
"college;" but the credit of it has lately been transferred
Ibid. p. 355. to Dr. Zachary Grey. Dr. Snape was editor of the "Ser-
"mons;" but the "Preface" was by Grey, who left behind him a MS. "Life of Dr. Moſs," now in the hands of Mr. Nichols. Dean Moſs is alſo ſuppoſed to have been the author

of

of a pamphlet printed in 1717, intituled, "The report vindicated from miſ-reports: being a defence of my lords "the Biſhops, as well as the clergy of the lower houſe of "convocation; in a letter from a member of that houſe to "the prolocutor, concerning their late conſultations about "the Biſhop of Bangor's writings; with a Poſtſcript, containing ſome few remarks upon the letter to Dr. Sherlock." A Latin Ode of his is printed in "Mœſtiſſimæ "ac lætiſſimæ academiæ Cantabrigienſis affectus, decedente Carolo II. ſuccedente Jacobo II.;" and a Latin poem and an Engliſh ode, in "Lacrymæ Cantabrigienſes in "obitum ſereniſſimæ reginæ Mariæ." Beſides theſe, he wrote other poems, three of which are publiſhed at the end of his article in the "General Dictionary:" namely, 1. "In "doctiſſimi Sherlocci librum nuper editum de uſu ac fine "doni prophetici, necnon prædictionum maxime memora-"bilium per continuatam ab initio uſque ſæculorum ſeriem; "1726." 2. "A brief and eaſy Paraphraſe upon the tri-"umphal Song of Moſes, Exodus, chap. xv. from ver. 1. "to ver. 20." 3. "A Lenten thought." His nephew Charles Moſs, ſon of his third brother Charles (phyſician at Kingſton on Hull), was educated at Caius college, where he was afterwards fellow, and D. D. archdeacon of Colcheſter, reſidentiary of Saliſbury, rector of St. James's and St. George, Hanover-Square, Biſhop of St. David's, 1766, and of Bath and Wells, 1774.

MOTHE LE VAYER (FRANCIS DE LA), counſellor of ſtate, and preceptor to the duke of Anjou, only brother to Lewis XIV. was born at Paris in the year 1588. He was very well educated by a learned father, whoſe merits and employment rendered him of conſequence; and he became ſo eminently learned himſelf, and diſtinguiſhed by his writings, that he was conſidered as one of the beſt members of the French academy, into which he was admitted in the year 1639. He was loved and conſidered by the two cardinals Richelieu and Mazarine, who governed France ſucceſſively. Splendid titles and honourable poſts were beſtowed upon him. He was appointed preceptor to the duke of Anjou, as we have ſaid, and would have been preceptor alſo to the king his brother, if the queen had not taken a particular fancy, not to have that place beſtowed on a married man: though Moreri in his "Dictionary," and Peliſſon in his "Hiſtory of P. 355. "the French academy," both affirm that he was preceptor to his majeſty for the ſpace of one year. He was a man of

a very regular conduct, and a true philoſopher in his manners; yet was ſuſpected of having no religion. "Le Vayer "was lately called to court, and made preceptor to the duke "of Anjou. He is about ſixty years old, of a middle ſta- "ture, as much a Stoick as any man: he is one who loves "to be praiſed, but never praiſes any body; fantaſtical and "capricious, and ſuſpected of the taint in his underſtanding, "with which Diagoras and Protagoras were infected." This is the account which Guy Patin, who ſpoke freely of all mankind, has given of him, in a letter dated July 13, 1649. The world was ſurpriſed, that ſo wiſe and grave a man as Le Vayer ſhould write ſo very freely upon obſcene ſubjects. Shall we ſay of him, as has been ſaid of monſieur Bayle, that, emboldened by his virtuous life, and the good opinion the world conceived of him, he allowed himſelf this liberty merely to divert his readers? However, it is plain from this inſtance, as from many others, that we cannot ſafely conclude, from a man's writings, what his manners are. A man like Le Vayer may be very gay with his pen, who is very ſtrict in his life and converſation: as, on the contrary, one may write like a ſaint, and yet be a very ſinner. And as a polite writer has obſerved, I am afraid it has ſometimes happened, that "they, who have diſcovered great zeal in leaving out "ſuch places in the claſſics as offend chaſtity, have not "always been ſo ſober and chaſte as thoſe ancient authors "were."

Le Vayer, though apparently in poſſeſſion of all that life could give, was one of thoſe who would not, upon any account, have paſſed his time over again in the world. "Life," Lett. 234. ſays he, "ſeems ſo indifferent to me, that, far from ever "deſiring to renew the race, if put to my choice, I would "not exchange the few remaining calamitous days, in an "age ſo far advanced as mine is, for the numerous years "expected by the greateſt part of young perſons, all whoſe "pleaſures I well know. I could really ſwear to this as well "as Cardan, if I did not think it more proper to cite his "own expreſſions, to which I entirely ſubſcribe. Nos, per "Deum, fortunam noſtram exiguam, atque in ætate ſenili, "cum ditiſſimo juvene, ſed imperito, non commutaremus:" that is, in plain terms, "By G—, I would not exchange my "ſmall fortune, even in my old age, for the largeſt poſſeſſions "of an unexperienced youth." Tully formerly ſaid the De ſenect. ſame thing in the perſon of Cato: "Si quis Deus mihi lar- ſub. fin. "giatur, ut ex hac ætate repueraſcam, & in cunis vagiam, "valde recuſem: nec vero velim, quaſi decurſo ſpatio, ad "carceres

" carceres à calce revocari. Quid enim habet vita com-
" modi?" That is, " If ſome God would make me this
" offer, that I ſhould run the race of life over again, even
" from being a child, and crying in the cradle, I would cer-
" tainly decline it: for what is there in life, which could
" induce one to accept it?" But to go on with Le Vayer.
As great a philoſopher as he was, and as little ſtreſs as he affected to lay upon the goods of this life, he was extremely afflicted at the loſs of his only ſon, who was about thirty-five years of age: and his grief diſordered him ſo much, that in three months after he married again, although he was above ſeventy-five years old. " Le Vayer," ſays Guy Patin, " to comfort himſelf for the death of his only ſon, is this " day married again, being ſeventy-ſix years old, to the " daughter of M. de la Haye, formerly ambaſſador at Con-" ſtantinople, who is at leaſt forty. She ſtayed long enough " to be a ſybil. Non invenit vatem, ſed virum, ſed vetu-" lum. She did not find a prophet, but a huſband, and an " old one too." Lett. dated Paris, Dec. 30, 1664.

By this ſecond marriage, he ſeems to have acted inconſiſtently with the declaration we have juſt heard him make, viz. " that he would not run the race of life over again, if " it was put to his choice:" for, by taking another wife, he certainly undertook to run another race; and a race too, which he might not only have avoided, but which there is great reaſon to ſuſpect, he had not run with pleaſure before. An extract or two from his own writings will ſufficiently confirm this ſuſpicion, and at the ſame time afford as much entertainment to the reader, as any thing we can offer him.

" Do not expect," ſays he to a friend, " that I ſhould of-" fer you a panegyric on a condition of life, whoſe incon-" veniences I am perhaps not leſs acquainted with, than " thoſe who are moſt weary of them. I have always taken " that ſleep into which God caſt our firſt father, before he " preſented him with a wife, not only for a caution to diſ-" truſt our own ſight, as a very bad counſellor in this af-" fair, but for a moral inſtruction, that no man would " probably take upon himſelf that incumbrance, if the eyes " of his mind were open enough to foreſee the inconve-" niences to which he ſubjects himſelf, who engages in ſo " dangerous a ſociety. And I never read the firſt verſe of " the tenth book of Ovid's Metamorphoſes, where he ar-" rays the god Hymen in a ſaffron-coloured robe—Croceo " velatus amictu—without fancying, that the poet thereby " deſigned to expreſs, what is ſo eſſential in marriage. The Let. 86. p. 224. of vol. xi.

" cares

" cares of a family which you take upon yourſelf, the ſeve-
" ral blows of fortune which you render yourſelf liable to,
" the inevitable jealouſy which you will have of your wife
" on account of the charms you find in her, and the fear
" of being touched in your honour, are they not ſufficient
" cauſes of the jaundice? And is it not a miraculous thing
" if a conſtitution, even the moſt ſanguine or gay, becom
" not by this means icterical?" In another letter to one
who deſired his advice concerning marriage, after enumer-
ating ſome imperfections which the ancients attributed to
women, and the benefits of divorce, and other means to
correct them, he goes on: "But as our laws are far from
" any ſuch ſeverity, we find that their indulgence favours
" the debauchery and depravation of women to that degree,
" that, being at preſent reſtrained by no ſort of fear, I ſee
" nothing which we ought reaſonably to hope for from the
" moſt prudent of them:

Lett. 45. p. 357. of vol. 2.

Sat. vi. 50.

" Paucæ adeo Cereris vittas contingere dignæ," JUV.

" On Ceres' feaſt reſtrain'd from their delight,
" Few matrons there but curſe the tedious night. DRYD.

" And if we ought to except ſome few, who are touched
" with a ſenſe of honour, how can you be free from the
" reſt of their infirmities, which the greateſt philoſophers,
" and the moſt potent emperors, have not been able to cor-
" rect? Philip of Macedon proteſted, that he did not know
" a humour ſo martial as that of his wife Olympias, who
" inceſſantly made war againſt him. Their gaming, their
" exceſſes in feaſting, and the reſt of their profuſions, at
" preſent exceed thoſe of the moſt debauched of our ſex.—
" Nor are you yet to expect, that the noiſy uneaſineſs of the
" day will exempt you from the duties of the night. There
" is no peace or reſt to be hoped for, without great endea-
" vours on your ſide:

" Sed lateri ne parce tuo, pars omnis in illo eſt." OVID.

" But no endearments, no careſſes ſpare,
" Enjoyment pacifies the angry fair.

" And you will find the greateſt part of them, like the foun-
" tain of Hammon, extremely cold by day, but very hot
" by night."

Le Vayer lived a long time after his ſecond marriage, and died in the year 1672. His works, collected into a body by his ſon, were dedicated to cardinal Mazarine in 1653: but the beſt and completeſt collection of them was that of Paris, 1669,

1669, dedicated to Lewis XIV. and conſiſting of fifteen volumes in 12mo. "There is no ſmall advantage," ſays Bayle, "to be made of reading this writer; and we have no "French author that approaches nearer to Plutarch than he. "We find beautiful thoughts and ſolid arguments interwoven "and diſperſed through all he wrote; wit and learning go "hand in hand. His treatiſe concerning the education "of the dauphin, and that of pagan philoſophy, are the beſt "which he hath written." Article VAYER, note K.

MOTTE (ANTOINE HOUDART DE LA), an ingenious Frenchman, greatly diſtinguiſhed by his writings in verſe and proſe, and by the literary conteſts he had with ſeveral eminent perſons, was born at Paris in 1672. His taſte lay towards the theatre; and he often amuſed himſelf, when he was young, with acting plays. At twenty, he produced a comedy of three acts, called "Lex originaux;" the ill ſucceſs of which ſo diſguſted him with the world, that he retired to the abbey of La Trappe, with a reſolution to ſpend his life in devotion. The fervour of this abating, he returned to Paris, and his former ſtudies, in which he continued to the end of his life. He wrote a great number of things with very different ſucceſs; and no man was ever more criticiſed, and yet more praiſed, than he. The politeneſs of his ſpirit, and the amiableneſs of his manners, procured him many friends; that is, many perſons who were pleaſed with his converſation: and theſe conſidered him as the very god of taſte, and defended him with an ardour perfectly enthuſiaſtic. On the other hand, his literary paradoxes, his ſingular ſyſtems in all branches of polite learning, and, above all, his judgement upon the ancients, which, like thoſe of Perrault, were thought diſreſpectful and detracting, raiſed him up formidable adverſaries. Racine, Boileau, Rouſſeau, and madam Dacier were among the number of thoſe, who made it their buſineſs to unmaſk the falſe merit of this pretended hero of Parnaſſus; and avenged antiquity and good taſte with their contempt of a man, who, with much wit, little true genius, and ſtill leſs learning, had aſſumed a kind of dictatorſhip in the province of the belles lettres. His "Diſcours ſur Homere" is a maſter-piece of elegance, and one of his beſt pieces in proſe; yet his manner there of treating the ancients was thought ſo very exceptionable, that madam Dacier was provoked to write a volume againſt him. It was publiſhed in 1714, with this title, "Des cauſes de la corruption du gout," 12mo; and See art. DACIER.

La Motte replied in a ſmall piece, called "Reflexions ſur la "critique," in which he ſhewed more wit, and finer turns in compoſition, than madam Dacier, but was ſuppoſed to leave the force of argument, as he certainly did the depth of learning, to her.

He became blind in the latter years of his life, and died in 1731. He was of the French academy. He wrote a great deal in epic poetry, tragedy, comedy, lyric, paſtoral, and fables; beſides a vaſt variety of diſcourſes, critical and academical, in proſe. In 1754, a complete edition of all his works was publiſhed in eleven large volumes, 8vo: but, as hath often and juſtly been ſaid of our Swift, the editor had conſulted better for his reputation, if he had reduced this enormous collection to three or four. The following paſſage of Voltaire may ſerve for a critique upon our author and his works: "La Motte was of a ſolid and comprehen- "ſive, rather than of a ſublime genius. He wrote in proſe "with delicacy and method; but his poetry is often deſti- "tute of fire and elegance, and ſometimes too of that exact- "neſs, which is never to be diſpenſed with but in favour "of the ſublime. His firſt lyric eſſays were rather beautiful "ſtanzas, than finiſhed odes; and he even loſt much of his "ſpirit in the ſequel: but a number of elegant pieces of his, "which ſtill remain, will always hinder him from paſſing "for an author of the loweſt claſs. He is an example to "prove, that in works of genius a performance may have "merit, though it comes not up to the utmoſt perfection of "good writing."

Siécle de Louis XIV. ch. 29.

Biographia Dramatica.

MOTTEUX (PETER ANTHONY). This gentleman was a native of France, being born in 1660, at Rouen in Normandy, where alſo he received his education. On the revocation of the edict of Nantz, he came over to England. He lived at firſt with his godfather and relation Paul Dominique, Eſq; but afterwards grew a conſiderable trader himſelf, kept a large Eaſt-India warehouſe in Leaden-hall-ſtreet, and had a very genteel place in the General-poſt-office relating to the foreign letters, being maſter of ſeveral languages. During his reſidence in this kingdom, he acquired ſo perfect a maſtery of the Engliſh language, that he not only was qualified to oblige the world with a very good tranſlation of "Don Quixote," but alſo wrote ſeveral "Songs," "Pro- "logues," "Epilogues," &c. dedicated a poem "On Tea," to the Spectators, and, what was ſtill more extraordinary, became a very eminent dramatic writer in a language to

he was not a native. The reſpective titles of his numerous pieces of that kind, may be ſeen in the work which furniſhes this article.

This gentleman, who ſeems to have led a very comfortable life, his circumſtances having been perfectly eaſy, was yet unfortunate in his death; for he was found dead in a diſorderly houſe in the pariſh of St. Clement Danes, not without ſuſpicion of having been murdered; though other accounts ſay, that he met with his fate in trying a very odd experiment. This accident happened to him Feb. 19, 1717-18, which, being his birth-day, exactly completed his 58th year. His body was interred in his own pariſh church, which was that of St Andrew Underſhaft, in the city of London.

MOTTEVILLE (FRANCES BERTAND, DAME DE), a celebrated French lady, was born in Normandy about 1615. She was the daughter of a gentleman who belonged to the court; and her wit and amiable manners recommended her to Anne of Auſtria, who kept her conſtantly near her. Cardinal Richelieu, who was always jealous of the favourites of this princeſs, having diſgraced her, ſhe retired, with her mother, to Normandy; where ſhe married Nicholas Langlois, lord of Motteville, an old man, who died in about two years. After the death of Richelieu, Anne of Auſtria, having been declared regent, recalled her to court. Here gratitude put her upon writing the hiſtory of this princeſs; and it has been printed ſeveral times, under the title of "Mémoires pour ſervir à l'Hiſtoire d'Anne "d'Auſtria;" in 5 vols. 12mo. Theſe Memoirs deſcribe the minority of Lewis XIV. and the inſide of a court, very well; and thoſe who love little facts written, however, apparently with truth and ſincerity, may glut themſelves here. She died at Paris in 1689, aged 75. There was a very great confidence and even intimacy between Henrietta, the widow of king Charles I. and Madame de Motteville.

MOTTLEY (JOHN, Eſq;), ſon of colonel Mottley, was a great favourite with king James the Second, and followed the fortunes of that prince into France. James, not being able himſelf to provide for him ſo well as he deſired, procured for him, by his intereſt, the command of a regiment in the ſervice of Louis XIV. at the head of which he loſt his life, in the battle of Turin, in the year 1706. The colonel married a daughter of John Guiſe, Eſq; of Abloddſcourt, in Glouceſterſhire, with whom, by the death Biographia Dramatica.

of a brother who left her his whole eſtate, he had a very conſiderable fortune. The family of the Guiſes, however, being of principles diametrically oppoſite to thoſe of the colonel, and zealous friends to the Revolution, Mrs. Mottley, notwithſtanding the tendereſt affection for her huſband, and repeated invitations from the king and queen then at St. Germains, could not be prevailed on to follow, but rather choſe to live on the remains of what he had left her behind. The colonel being ſent over to England, three or four years after the Revolution, on a ſecret commiſſion from king James, and cohabiting with his wife during his ſhort ſtay there, occaſioned the birth of our author in 1692. Mr. Mottley received the firſt rudiments of his education at St. Martin's library ſchool, founded by archbiſhop Teniſon; but was ſoon called forth into buſineſs, being placed in the Exciſe office at 16 years of age under the comptroller, lord viſcount Howe, whoſe brother and ſiſter were both related by marriage to his mother. This place he kept till 1720, when, in conſequence of an unhappy contract he had made, probably in purſuit of ſome of the bubbles of that infatuated year, he was obliged to reſign it. Soon after the acceſſion of George I. Mr. Mottley had been promiſed by the lord Halifax, at that time firſt lord of the treaſury, the place of one of the commiſſioners of the Wine licence office; but when the day came that his name ſhould have been inſerted in the patent, a more powerful intereſt, to his great ſurprize, had ſtepped in between him and the preferment of which he had ſo poſitive a promiſe. This, however, was not the only diſappointment of that kind which this gentleman met with, for, at the period above mentioned, when he parted with his place in the exciſe, he had one in the exchequer abſolutely given to him by Sir Robert Walpole, to whom he lay under many other obligations. But in this caſe, as well as the preceding one, at the very time that he imagined himſelf the ſureſt, he was doomed to find his hopes fruſtrated; for that miniſter, no longer than three days afterwards, recollecting that he had made a prior promiſe of it to another, Mr. Mottley was obliged to relinquiſh his claim to him, who had, in honour, an earlier right to it. Mr. Guiſe, our author's grandfather by the mother's ſide, had ſettled an eſtate on him after the death of his mother, ſhe being to receive the income of it during her life-time; but that lady, whoſe inclination for expence, or what the world commonly calls ſpirit, was greatly above her circumſtances, thus diminiſhed as they were in conſequence of her huſband's

huſband's party principles, being conſiderably involved in debt, Mr. Mottley, in order to free her from thoſe incumbrances, conſented to the ſale of the eſtate, although ſhe was no more than tenant for life. This ſtep was taken at the very time that he loſt his place in the exciſe, which might perhaps be one motive for his joining in the ſale, and when he was almoſt 28 years of age. In the ſame year, finding his fortunes in ſome meaſure impaired, and his proſpects over-clouded, he applied to his pen, which had hitherto been only his amuſement, for the means of immediate ſupport, and wrote his firſt play, which met with tolerable ſucceſs. From that time he depended chiefly on his literary abilities for the amendment of his fortune, and wrote five dramatic pieces; ſome of which met with tolerable ſucceſs. He had alſo a hand in the compoſition of that many-fathered piece, "The Devil to pay," and the farce of "Penelope." He publiſhed a "Life of the great Czar "Peter," by ſubſcription, in which he met with the ſanction of ſome of the royal family, and great numbers of the nobility and gentry; and, on occaſion of one of his benefits, which happened Nov. 3, queen Caroline, on the 30th of the preceding month (being the prince of Wales's birthday), did the author the ſingular honour of diſpoſing of a great number of his tickets, with her own hand, in the drawing-room, moſt of which were paid for in gold, into the hands of colonel Schutz, his royal highneſs's privy-purſe, from whom Mr. Mottley received it, with the addition of a very liberal preſent from the prince himſelf. Mr. Mottley died Oct. 30, 1750. It has been ſurmiſed, with ſome appearance of reaſon, that Mr. Mottley was the compiler of the lives of the dramatic writers, publiſhed at the end of Whincop's "Scanderbeg." It is certain, that the life of Mr. Mottley, in that work, is rendered one of the moſt important in it, and is particularized by ſuch a number of various incidents, as it ſeems improbable ſhould be known by any but either himſelf or ſome one nearly related to him. Among others he relates the following anecdote, with which, as it contains ſome humour, we ſhall cloſe this article. When colonel Mottley, our author's father, came over, as has been before related, on a ſecret commiſſion from the abdicated monarch, the government, who had by ſome means intelligence of it, were very diligent in their endeavours to have him ſeized. The colonel, however, was happy enough to elude their ſearch; but ſeveral other perſons were, at different times, ſeized through miſ-

take for him. Among the reſt, it being well known that he frequently ſupped at the Blue Poſts Tavern in the Hay-Market, with one Mr. Tredenham, a Corniſh gentleman, particular directions were given for ſearching that houſe. Colonel Mottley, however, happening not to be there, the meſſengers found Mr. Tredenham alone, and with a heap of papers before him, which being a ſuſpicious circumſtance, they immediately ſeized, and carried him before the earl of Nottingham, then ſecretary of ſtate. His lordſhip, who, however, could not avoid knowing him, as he was a member of the houſe of commons, and nephew to the famous Sir Edward Seymour, aſked him what all thoſe papers contained. Mr. Tredenham made anſwer, that they were only the ſeveral ſcenes of a play, which he had been ſcribbling for the amuſement of a few leiſure hours. Lord Nottingham then only deſired leave juſt to look over them, which having done for ſome little time, he returned them again to the author, aſſuring him that he was perfectly ſatisfied; "for, upon my word," ſaid he, "I can find no "PLOT in them."

Biographia Dramatica. MOUNTFORT (WILLIAM), who was far from a contemptible writer, was in much greater eminence as an actor. He was born in 1659, in Staffordſhire. It is probable that he went early upon the ſtage, as it is certain that he died young; and Jacob informs us that, after his attaining a degree of excellence in his profeſſion, he was entertained for ſome time in the family of the lord chancellor Jefferies, "who," ſays Sir John Reresby, "at an enter-"tainment of the lord mayor and court of aldermen, in the "year 1685, called for Mr. Mountfort to divert the com-"pany (as his lordſhip was pleaſed to term it), he being "an excellent mimic, my lord made him play before him "in a feigned cauſe, in which he aped all the great lawyers "of the age in their tone of voice, and in their action and "geſture of body, to the very great ridicule not only of the "lawyers, but of the law itſelf; which to me (ſays the "hiſtorian) did not ſeem altogether prudent in a man of "his lofty ſtation in the law: diverting it certainly was; "but prudent in the lord high chancellor, I ſhall never "think it." After the fall of Jefferies, our author again returned to the ſtage, in which profeſſion he continued till his death, which happened in 1692. Colley Cibber, who has, in his "Apology," ſhewn great candour and warmth, in beſtowing all due commendations on his contemporaries,

has

has drawn one of the moſt amiable portraits of Mountfort as an actor. He tells us that he was tall, well made, fair, and of an agreeable aſpect. His voice clear, full, and melodious; a moſt affecting lover in tragedy, and in comedy gave the trueſt life to the real character of a fine gentleman. In ſcenes of gaiety he never broke into that reſpect that was due to the preſence of equal or ſuperior characters, though inferior actors played them, nor ſought to acquire any advantage over other performers by *fineſſe*, or ſtage-tricks, but only by ſurpaſſing them in true and maſterly touches of nature. He had in himſelf a ſufficient ſhare of wit, and a pleaſantry of humour that gave new life to the more ſprightly characters which he appeared in; and ſo much decency did he preſerve even in the more diſſolute parts in comedy, that queen Mary II. who was remarkable for her ſolicitude in the cauſe of virtue, and diſcouragement of even the appearance of vice, did, on ſeeing Mrs. Behn's comedy of "The Rover" performed, at the ſame time that ſhe expreſſed her diſapprobation of the piece itſelf, make a very juſt diſtinction between the author and actor, and allowed a due praiſe to the admirable performance of Mr. Mountfort in the character. He had, beſides this, ſuch an amazing variety in his manner, as very few actors have been able to attain; and was ſo excellent in the caſt of fops and *petit maitres*, that Mr. Cibber, who was himſelf in high eſteem in that manner of playing, not only acknowledges that he was greatly indebted to his obſervation of this gentleman for his own ſucceſs afterwards, but even confeſſes a great inferiority to him, more eſpecially in perſonal advantage; and ſays moreover, that had Mr. Mountfort been remembered when he firſt attempted them, his defects would have been more eaſily diſcovered, and conſequently his favourable reception in them very much and very juſtly abated. Such were the excellences of this great performer, who did not, however, in all probability, reach that ſummit of perfection which he might have arrived at, had he not been untimely cut off, by the hands of a baſe aſſaſſin, in the 33d year of his age. As the affair was in itſelf of an extraordinary nature, and ſo eſſential a circumſtance in Mr. Mountfort's hiſtory, no apology is neceſſary for giving a ſhort detail of it, collected from the circumſtances which appeared on the trial of the murderer's accomplice.

Lord Mohun, a man of looſe morals, and of a turbulent and rancorous ſpirit, had, from a kind of ſympathy of diſpoſition, contracted the cloſeſt intimacy with one captain

Hill, whom nature, by with-holding from him every valuable quality, ſeemed to have intended for a cut-throat. Hill had long entertained a paſſion for that celebrated actreſs Mrs. Bracegirdle, who had rejected him, with the contemptuous diſdain which his character juſtly deſerved. Fired with reſentment for this treatment, Hill's vanity would not ſuffer him to attribute it to any other cauſe than a pre-engagement of her affections in favour of ſome other lover. Mountfort's agreeable perſon, his frequently performing the counterparts in love-ſcenes with Mrs. Bracegirdle, and the reſpect which he uſed always to pay her, induced captain Hill to fix on him, though a married man, as the ſuppoſed bar to his own ſucceſs. Grown deſperate then of ſucceeding by fair means, he determined to attempt force; and, communicating his deſign to lord Mohun, whoſe attachment to him was ſo great, as to render him the accomplice in all his ſchemes, and the promoter of even his moſt criminal pleaſures, they determined on a plan for carrying her away from the play-houſe; but, not finding her there, they got intelligence where ſhe was to ſup, and, having hired a number of ſoldiers and a coach for the purpoſe, waited near the door for her coming out; and, on her ſo doing, the ruffians actually ſeized her, and were going to force her into the coach; but her mother, and the gentleman whoſe houſe ſhe came out of, interpoſing till farther aſſiſtance could come up, ſhe was reſcued from them, and ſafely eſcorted to her own houſe. Lord Mohun and captain Hill, however, enraged at their diſappointment in this attempt, immediately reſolved on one of another kind, and with violent imprecations openly vowed revenge on Mr. Mountfort. Mrs. Bracegirdle's mother, and a gentleman who were [illegible] witneſſes to their threats, immediately ſent to inform Mrs. Mountfort of her huſband's danger, with their opinion that ſhe ſhould warn him of it, and adviſe him not to come home that night: but, unfortunately, no meſſenger Mrs. Mountfort ſent was able to find him. In the mean time his lordſhip and the captain paraded the ſtreets, with their ſwords drawn, till about midnight; when Mr. Mountfort, on his return home, was met and ſaluted in a friendly manner by lord Mohun; but, while that ſcandal to the rank and title which he bore was treacherouſly holding him in a converſation which he could form no ſuſpicion from, the aſſaſſin Hill, being at his back, firſt gave him a deſperate blow on the head with his left hand, and immediately afterwards, before Mr. Mountfort had time to draw, and ſtand

on his defence, he, with the ſword he held ready in his right, ran him through the body. This laſt circumſtance Mr. Mountfort declared, as a dying man, to Mr. Bancroft, the ſurgeon who attended him. Hill immediately made his eſcape; but lord Mohun was ſeized, and ſtood his trial; but, as it did not appear that he immediately aſſiſted Hill in perpetrating this aſſaſſination, and that, although lord Mohun had joined with the captain in his threats of revenge, yet the actual mention of murther could not be proved, his lordſhip was acquitted by his peers. He afterwards, however, himſelf loſt his life in a duel with duke Hamilton, in which it has been hinted that ſome of the ſame kind of treachery, which he had been an abettor of in the above-mentioned affair, was put in practice againſt himſelf. Mr. Mountfort's death happened in Norfolk-ſtreet in the Strand, in the winter of 1692. His body was interred in the church-yard of St. Clement Danes. He left behind him ſix dramatic pieces; which are enumerated in the "Biographia "Dramatica."

MOYLE (WALTER, Eſq;), a very ingenious and learned Engliſh writer, was ſon of Sir Walter Moyle, and born in Cornwall in 1672. After he had made a conſiderable progreſs in ſchool learning, he was ſent to the univerſity of Oxford; and thence removed to the Temple, where he applied himſelf chiefly to ſuch parts of the law, as led him into the knowledge of our conſtitution and government; "for there was a drudgery," ſays Mr. Hammond, "in "what he called law-lucrative, which he could never ſub-"mit to." He came into the world with a firm zeal for the Proteſtant ſettlement, and a great contempt of thoſe who imagined that the liberty of our conſtitution and the Reformation could ſubſiſt under a Popiſh king; nor did he ever vary from theſe ſentiments. From the Temple he removed to Covent-Garden, in order to be nearer the polite and entertaining part of the town; and here it was, as Dryden obſerves in his "Life of Lucian," that "the learn-"ing and judgement above his age, which every one diſ-"covered in Mr. Moyle, were proofs of thoſe abilities "he has ſhewn in his country's ſervice, when he was "choſe to ſerve it in the ſenate, as his father Sir Walter "had done."

Some account of Mr. Moyle and his writings, by Anthony Hammond, Eſq; prefixed to his works, publiſhed in 1727, 8vo.

In 1697, he joined with Mr. Trenchard in writing a pamphlet, intituled, "An Argument ſhewing, that a "Standing Army is inconſiſtent with a free Government,

"and

" and abſolutely deſtructive to the Conſtitution of the " Engliſh Monarchy." The ſame year, at the requeſt of Dr. Davenant, he tranſlated Xenophon's " Diſcourſe upon " improving the Revenue of the State of Athens;" and ſent it to him, to be annexed to his " Diſcourſes on the " public Revenues and Trade of England." Moyle tells Davenant, in the dedication of this tranſlation, that he " fancies it will be no unwelcome entertainment to him, to " find his own admirable obſervations upon theſe matters, " confirmed by the authority of one of the greateſt men that " ever antiquity produced, and the only ancient author upon " this ſubject which is now extant. This admirable maxim, " that the true wealth and greatneſs of a nation conſiſts in " numbers of people well employed, is every where incul- " cated throughout the whole courſe of this treatiſe. And " I believe," ſays he, " Xenophon was the firſt author, " that ever argued by political arithmetic, or the art of " reaſoning upon things by figures; which has been im- " proved by ſome able heads of our own nation, and carried " to the higheſt perfection by your own ſucceſsful inqui- " ries." As to the tranſlation, Davenant has given the following account of it in the 34th page of his work: " It was made Engliſh by a young gentleman, whoſe " learning and ripe parts promiſe greater matters here- " after: ſince, in this firſt eſſay, he has ſhewn himſelf ſo " great a maſter, both in his own and the Greek lan- " guage. And it is hoped, this example will excite other " perſons of his age, rank, and fortune, to ſtudy the buſi- " neſs of trade, and the revenues of their country. The " original is highly eſteemed by all the learned world; and " the reader will find Xenophon has ſuffered nothing in " this verſion."

He was for ſome time a member of parliament, where he always acted a very honourable and diſintereſted part; but he had made ſo great advances in letters, and was ſo bent upon his ſtudies, that he never had any relish for that ſtation. His thoughts were rather turned upon making the beſt advantages by reading, eſpecially hiſtory; from which he collected the forms, the conſtitutions, and the laws of governments. He obſerved carefully the changes and revolutions they underwent; and not only the events themſelves, but the ſecret cauſes of them. However, in parliament, he applied himſelf to conſider the improvement and regulation of trade, foreign and domeſtic; and likewiſe the employment of the poor, which has ſo near a connection with the augmenting

augmenting of our domeſtic trade: and he took great pains in promoting a bill for the encouraging of ſeamen, and the effectual and ſpeedy manning of the royal navy.

He afterwards retired to his ſeat at Bake in Cornwall, where he applied himſelf with great vigour to his ſtudies. He read all the original authors, both Greek and Latin; and he eſteemed thoſe to be original authors, who writ before the birth of Chriſt, and about 440 years after. From 440 to 1440 was a long, but dark period of time; and he aimed only to preſerve a thread of the hiſtory of that middle age. The ſchoolmen and ſcholaſtic divinity, which flouriſhed then, he neglected; but it appears, that in the latter part of his life he launched far into eccleſiaſtical hiſtory. It was his cuſtom frequently to make a review of the beſt ſyſtems in all ſciences, being uſed to ſay, that "it was "neceſſary for every man, who applies himſelf to matters "of learning, to have a general knowledge of the elements "of them;" and hence he was inceſſantly collecting fundamental maxims, and forming right diviſions in all parts of learning. It was early in his life, that he contrived a ſcheme of ſo diſpoſing books in his library, that they might give him, even by their diſpoſition, a regular and uſeful view of all the ſeveral walks of learning and knowledge. In order to this, a diſtribution was made of them into four grand diviſions; the firſt containing theology, the ſecond law, the third arts and ſciences, and the fourth hiſtory. He penetrated deep into all the authors he read; and he was very nice in the choice of them. An exactneſs of reaſoning was his peculiar talent, to which was joined an uncommon vivacity of expreſſion. He uſed often to regret the not having the advantage of travelling abroad; but, to make amends for this, he read the beſt accounts he could get of all the parts of the world, and made his reflections upon them.

This worthy perſon died, June 9, 1721, aged 49. In 1726, the works of Walter Moyle, Eſq; none of which were ever before publiſhed, were printed in 2 vols. 8vo, and dedicated to his brother Joſeph Moyle, Eſq; by Thomas Serjeant, Eſq. The firſt volume contains: 1. "An "Eſſay upon the Conſtitution of the Roman Government, "in two Parts;" 2. "A Charge to the Grand Jury at "Leſkard, April 1706;" 3. "Letters to Dr. William "Muſgrave of Exeter, upon Subjects of Criticiſm and "Antiquity;" 4. "A Diſſertation upon the Age of Philo-"patris, a Dialogue, commonly attributed to Lucian, in

"ſeveral

" ſeveral Letters to Mr. K.;" 5. Letters from and to Mr. " Moyle upon various Subjects." The ſecond volume contains: 1. " Remarks upon Prideaux's Connection of the " Old and New Teſtament, &c. in ſeveral Letters between " the Doctor and himſelf." In Prideaux's 3d letter to his couſin Moyle, for ſo he addreſſes him, he tells him that " he is ſure his book will no where find a more ob- " ſerving and judicious reader than himſelf; that he had " ſufficient experience of this in his learned remarks on the " former part; and that they had inſtructed him for the " making of ſome alterations againſt another edition:" and in a 4th letter, he " thanks him heartily for the obſerva- " tions he had ſent him of his miſtakes, in the laſt part " of his hiſtory. I muſt confeſs," ſays he, " That about " Octavius's poſterity is a very great one. It is a down- " right blunder of my old head, and I am glad ſo accurate " and learned a reader has not obſerved more of them. " This makes me hope, that no more ſuch have eſcaped me." We cannot but entertain a high opinion of Mr. Moyle, to ſee him thus correcting Dr. Prideaux in hiſtory and oriental learning, as he elſewhere did Mr. Dodwell in chronology. 2. " The Miracle of the Thundering Legion examined, in " ſeveral Letters between Mr. Moyle and Mr. K."

In 1727, was publiſhed by his friend Anthony Hammond, Eſq; a third volume in 8vo, intituled, " The " whole Works of Walter Moyle, Eſq; that were publiſhed " by himſelf." The editor complains, that " when his " poſthumous works came from the preſs, theſe valuable " tracts of his, which were printed in his life-time, and " paſt his laſt hand, ſhould be dropt, as it were, in obli- " vion, as they muſt have been, had they been omitted in " thoſe volumes, wherein they were by himſelf originally " interſperſed: and obſerves, that the principal intention " of collecting them was to do juſtice to the memory of " Mr. Moyle." We have already mentioned two of the pieces, which compoſe this volume; the reſt are, " An " Eſſay on the Lacedemonian Government, addreſſed to " Anthony Hammond, Eſq; in 1698." " Tranſlations from " Lucian," firſt printed in 1710. " Letters between Mr. " Moyle and ſeveral of his Friends;" firſt printed in 1695. There is alſo a tranſlation of Lucian's " Philopatris" by Dr. Drake, which is here inſerted, on account of there being ſo much criticiſm concerning it, in the firſt volume of Mr. Moyle's poſthumous works above mentioned.

MUNDAY

MUNDAY, (ANTHONY), is celebrated by Meres amongſt the comic poets as the beſt plotter; but none of his dramatic pieces are come down to the preſent times. He appears to have been a writer through a very long period, there being works exiſting publiſhed by him, which are dated in 1580 and 1621, and probably both earlier and later than thoſe years. In 1582, he detected the treaſonable practices of Edmund Campion, and his confederates, of which he publiſhed an account, wherein he is ſtyled, "ſome-"time the Pope's ſcholler allowed in the ſeminarie at "Roome." The publication of this pamphlet brought down upon him the vengeance of his opponents, one of whom, in an anſwer to him, has given his hiſtory in theſe words; "Munday was firſt a ſtage-player, after an appren-"tiſe, which tyme he wel ſerved with deceaving of his "maſter, then wandring towardes Italy, by his own report "became a coſener in his journey. Comming to Rome, "in his ſhort abode there, was charitably relieved, but "never admitted in the ſeminary, as he pleſeth to lye in "the title of his booke, and being wery of well doing re-"turned home to his firſt vomite, and was hiſt from his "ſtage for his folly. Being therby diſcouraged he ſet "forth a balet againſt plays, though (o conſtant youth) he "afterwards began again to ruffle upon the ſtage. I omit "(continues this author) among other places his behaviour "in Barbican with his good miſtreſs and mother. Two "things however muſt not be paſſed over of this boy's infe-"licitie, two ſeveral ways of late notorious. Firſt he "writing upon the death of Everard Haunſe, was imme-"diately controled and diſproved by one of his owne "batche, and ſhortly after ſetting forth the apprehenſion of "Mr. Campion was diſproved by George (I was about to "ſay Judas) Eliot; who writing againſt him, proved that "thoſe things he did were for lukers ſake only, and not for "the truthe though he himſelf be a perſon of the ſame pre-"dicament, of whom I muſte ſay that if felony be honeſty, "then he may for his behaviore be taken for a laweful wit-"neſs againſt ſo good men." It will take from the credit of this narrative, to obſerve that our author was after this time ſervant to the earl of Oxford, and a meſſenger of the queen's bed-chamber, poſts which he would ſcarcely have held, had his character been ſo infamous as is repreſented above. Biographia Dramatica.

MUNSTER

Melchior Adam. &c. Du Pin's Eccleſ. authors of the 17th century.

MUNSTER (SEBASTIAN), an eminent German divine, was born at Inghelheim in 1489; and, at 14, ſent to Heidelberg to ſtudy. Two years after, he entered the convent of the Cordeliers, where he laboured aſſiduouſly; yet did not content himſelf with the ſtudies relating to his profeſſion, but applied himſelf alſo to mathematics and coſmography. He was the firſt who publiſhed a "Chaldee "Grammar and Lexicon;" and gave the world, a ſhort time after, a "Talmudic Dictionary." He went afterwards to Baſil, and ſucceeded Pelicanus, of whom he had learned Hebrew, in the profeſſorſhip of that language. He was one of the firſt who attached himſelf to Luther; yet he ſeems to have done it with little or none of that zeal, which diſtinguiſhed the early reformers: for he never concerned himſelf with their diſputes, but ſhut himſelf up in his ſtudy, and buſied himſelf in ſuch purſuits as were moſt agreeable to his humour; and theſe were the Hebrew and other Oriental languages, the mathematics, and natural philoſophy. He publiſhed a great number of works on theſe ſubjects, of which the principal and moſt excellent is a Latin verſion from the Hebrew of all the books of the Old Teſtament, with learned notes, printed at Baſil in 1534 and 1546. His verſion is thought much better, more faithful, and more exact, than thoſe of Pagninus and Arias Montanus; and his notes are generally approved, though he dwells a little long upon the explications of the Rabbins. For this verſion he was called the German Eſdras, as he was the German Strabo for an "Univerſal Coſmography," in ſix books, which he printed at Baſil in 1550. He was a ſweet-tempered, pacific, ſtudious, retired man, who wrote a great number of books, but never meddled in controverſy: all conſidered, his going early over to Luther may juſtly [illegible] ſomewhat extraordinary. He died of the plague at Baſil in 1552, aged 63.

MURATORI (LEWIS ANTHONY), an Italian writer, was born at Vignole in the territory of Bologna, 1672. Happily endowed, and as happily educated, he was invited, at the age of 22, by Charles Borromæus to Milan, to take care of the college and library there; and ſix years after, in 1700, to Modena; where he was made librarian to the duke, and keeper of the archives of the Duchy. In this ſituation he ſpent his life, highly honoured by all the learned

of

of his own and other countries, and admitted into numerous academies. Amidſt theſe diſtinctions he ſuffered, as all diſtinguiſhed men muſt do, from calumny. He was accuſed of Hereſy, and even Atheiſm; and it was given out, that Benedict XIV. had diſcovered certain paſſages in his writings, which ought to be ſubmitted to the inquiſitors of Spain. Muratori, however, who ſeems to have been a very good Chriſtian, as well as a very learned man, juſtified himſelf to the Pope; and the Pope was ſo ſatisfied, that he wrote him a letter of conſolation, which does honour to them both. Muratori died in 1750, aged 77; and left ſuch monuments of univerſal knowledge and intenſe application behind him, as the life and ſtrength of one man ſhould ſcarcely ſeem equal to.

The principal of his works are, 1. "Anecdota, quæ ex "Ambroſianæ Bibliothecæ codicibus nunc primùm eruit, "notis et diſquiſitionibus aucta." 2 vols. 4to. 2. "Anec- "dota Græca, quæ ex MSS. codicibus nunc primùm eruit, "ſatis donata, notis & diſquiſitionibus aucta." 3 vols. 4to. 3. "Rerum Italicarum Scriptores ab anno Eræ Chriſtianæ "500 ad 1500." 27 vols. in folio; the firſt of which appeared in 1723, and the laſt in 1738. 4. "Antiquitates "Italicæ medii Ævi, ſive diſſertationes de moribus Italici "populi, ab inclinatione Romani Imperii uſque ad annum "1500." 6 vols. in folio; which appeared from 1738 to 1743. 5. "Novus Theſaurus veterum Inſcriptionum, "in præcipuis earundem collectionibus hactenus præter- "miſſarum." 6 vols. in folio; from 1739 to 1743. 6. "Annali d'Italia dal principio dell' era volgare fino all' "anno 1500." 12 vols. in 4to; the firſt of which appeared in 1744. 7. "Della perfetta Poeſia Italiana." 2 vols. 4to. 8. "Le rime del Petrarcha." 4to. This was attacked by the partiſans of Petrarch; yet Muratori's obſervations are ſaid to be very judicious and well-founded. 9. "Italian Poems;" and many other things of a ſmaller kind. There are two, however, in the theological way (for he was an eccleſiaſtic), which muſt not be omitted, becauſe they look towards us. One was, 10. "Lamindi "Pritanii de ingeniorum moderatione in religionis negotio, "ubi quæ jura, quæ frena futura ſint homini Chriſtiano in "inquirendâ et tradendâ veritate, oſtenditur; et ſanctus "Auguſtinus vindicatur a multiplici cenſurâ Joannis Phe- "reponi." Phereponus was John Le Clerc. This work was printed at Paris, in 1714; at Cologne in 1715; at Venice, Verona, and Francfort, in 1741. Can any thing

thing better evince the extenſive reputation of Muratori? II. "De Paradiſo regnique cœleſtis gloriâ, non expectatâ "corporis reſurrectione, juſtis a Deo collatâ;" with a treatiſe of St. Cyprian "De Mortalitate." Veronæ, 1738, in 4to. This was intended as a refutation of our Dr. Thomas Burnet's book "De Statu Mortuorum."

MURETUS (MARC ANTHONY), a very ingenious and learned critic, was deſcended from a good family, and born at Muret, a village near Limoges in France, April 12, 1526. We know not who were his maſters, nor what the place of his education; but it was probably Limoges. Niceron, tom. xxvii. Bencius ſays, that he ſpent his youth at Agen, where he had Julius Cæſar Scaliger for the guide and director of his ſtudies; but Joſeph Scaliger denies this, and affirms, that Muretus was eighteen, when he firſt came to Agen to ſee his father. He adds, that he paſſed on from thence to Auch, where he began to teach in the archiepiſcopal college, and to read lectures upon Cicero and Terence. After ſome ſtay in this place, he went to Villeneuve; where he was employed by a rich merchant in the education of his children, and at the ſame time taught the Latin authors in a public ſchool. Two years after his ſettling here, he went to Agen, to pay a viſit to Scaliger; who had the higheſt eſteem and affection for him, and who ever kept up a moſt intimate correſpondence with him. He removed from Villeneuve to Paris, from Paris to Poictiers, from Poictiers to Bourdeaux in 1547, and from Bourdeaux to Paris again in 1552. This year, he recited in the church of the Bernardins his firſt oration, "De dignitate ac præſtantia ſtudii "theologici:" and this year alſo he printed his poems, intituled, "Juvenilia;" from the dedication of which we learn, that he taught at that time philoſophy and civil law.

It ſeems to have been the year after, that a moſt terrible diſgrace befel him, which, after many diſtreſſes, obliged him at length to fly his country. He was accuſed of nothing leſs than ſodomy, and thrown into priſon. Shame, and the fear of puniſhment, affected him ſo, that he reſolved to ſtarve himſelf to death; but he was deterred from this by his friends, who laboured to procure his releaſe, and after much pains effected it. He could not continue any longer at Paris, and therefore withdrew to Thouloufe, where he read lectures in civil law. But here the friendſhip he conceived for one of his pupils Memmius Fremiot, a native of Dijon,

Dijon, expoſed him to freſh ſuſpicions; and the accuſation brought againſt him at Paris was here renewed. Whether Muretus was really guilty, which is much to be feared, or envy only lay lurking at the bottom of this affair, they proceeded againſt him; and, upon his flying, they condemned him, in 1554, "to be burned in effigy with Memmius "Fremiot of Dijon, for being a Hugonot and ſodomite." So run the regiſters of Thouloufe: it was not poſſible for a Catholic to be guilty of ſo abominable a crime; he muſt be a Heretic.

Muretus now fled from France into Italy; and falling ſick, as he went, at a town in Lombardy, he applied to a phyſician, who, puzzled with the uncommonneſs of his caſe, called in ſeveral of his brethren to a conſultation. Not knowing Muretus, and fancying him too low a perſon to underſtand any thing of Latin, they conſulted a long time in that language, upon the application of ſome medicine, which was not in the way of regular practice; and agreed at laſt to try it upon Muretus, ſaying, "Faciamus periculum "in corpore vili;" Let us make an experiment upon this mean ſubject. But Muretus knew perfectly well what they ſaid; yet, rather than diſcover himſelf, paid his hoſt, and ſet forwards on his journey, as ſoon as they were withdrawn. This ſtory is told ſomewhat differently in the firſt volume of the "Menagiana." He ſpent ſeveral years at Padua and Venice, and taught the youth in thoſe cities. Joſeph Scaliger ſays, that he was guilty of the ſame abomination at Venice, with which he had been charged in France; but others ſay, that he was only ſuſpected, and that he juſtified himſelf in ſome letters which he wrote to Lambin. Scaliger, in the mean time, is not altogether to be credited, in what he ſays of Muretus; who, it ſeems, had highly offended him by a trick, which ſhould rather have moved his mirth. Muretus had compoſed for his amuſement ſome verſes, intituled, "Attius & Trabeas;" which Scaliger, taking for ancient, cited under the name of "Trabeas," in his notes upon "Varro de Re Ruſtica:" but, finding afterwards, that he had been impoſed on, he removed them from the ſecond edition of his Varro; and, to be revenged on Muretus, ſubſtituted in their place the following diſtich againſt him:

Scaligerana poſterior.

P. 212. edit. Henrici Stephani, 1573.

"Qui rigidæ flammas evaſerat ante Toloſæ
"Muretus, fumos vendidit ille mihi."

Muretus was thirty-four, when the cardinal Hippolite d'Eſt called him to Rome, at the recommendation of the cardinal Francis de Tournon, and took him into his ſervice: and from that time, whether he led a more regular life, or whether envy ceaſed to perſecute him, nothing amiſs was farther ſaid of him, but all the world was edified with his conduct as well as his writings. In 1562, he attended his patron, who was going to France in quality of legate à latere; but did not return with him to Rome, being prevailed on to read public lectures at Paris upon Ariſtotle's "Ethics;" which he did with ſingular applauſe to 1567. After that, he taught the civil law for four years, with an exactneſs and elegance which was not common with the lawyers of his time. Joſeph Scaliger aſſures us, that he had taken the degrees in this faculty at Aſcoli. It is related as a particularity in the life of Muretus, that when he firſt began to read law-lectures at Thouloufe, he was ſo very indifferently qualified for the province he had undertaken, as to provoke the contempt and ridicule of his pupils: however, he ſufficiently wiped off this diſgrace afterwards, by a very conſummate knowledge in his profeſſion. He ſpent the remainder of his life, in teaching the belles lettres, and explaining the Latin authors. In 1576, he entered into orders, and was ordained prieſt: he devoted himſelf with zeal to all the exerciſes of piety. James Thomaſius, in a preface to ſome works of Muretus printed at Leipſic, ſays, that this learned man was a Jeſuit at the latter end of his life; but, as is allowed, without any foundation at all. He died at Paris, June 4, 1585, aged 59. He was made a citizen of Rome (which title he has placed at the head of ſome of his pieces) probably by Pope Gregory XIII. who eſteemed him very highly, and conferred many favours on him.

His works have been collected, and printed in ſeveral volumes 8vo. at Verona. They conſiſt of orations, poems, epiſtles, various readings, and tranſlations of Greek authors, Ariſtotle in particular. He had almoſt all the qualities of a perfect orator. He compoſed with great purity, politeneſs, and elegance; and he pronounced his orations with a grace which charmed his hearers. His poems diſcover genius, taſte, and delicacy of ſentiment, as well as of ſtyle. Nothing, as Manutius ſays, can be more perfect in their kind, than his "Variæ lectiones;" they ſhew both the judgement and elegant ſpirit of their author, and contain a thouſand pretty things, which make the reading of them very agreeable.

Manut. Epiſtolæ.

They conſiſt of nineteen books, fifteen of which have been often printed, and are eaſy to be met with; the other four not ſo, they having been only printed, as we know of, with another piece of Muretus, called, "Obſervationum juris "liber ſingularis, 1600," at Augſburg, in 8vo, in the ſecond volume of Gruter's "Theſaurus criticus;" and in the Verona edition of Muretus's works. As for his tranſlations, Huetius has commended them very highly: he ſays, that they are very exact, pure, elegant, chaſte, poliſhed; and that the tranſlator has not contented himſelf with barely expreſſing the ſenſe of his author, but endeavoured to imitate his character and manner, as near as the ſubject would allow. And yet we are told, that Muretus, notwithſtanding all this perfection, ſeldom reviſed or corrected any thing he wrote. De Interpretibus.

Some have accuſed him of acting the plagiary, and borrowing from Eraſmus and others, in his critical capacity; while others have maintained, that he was as well ſkilled as they in the Greek and Latin languages, and even more exerciſed in the art of criticiſm. Something however of this nature gave birth to an inextinguiſhable hatred between our author and Lambin, between whom, till then, there had always ſubſiſted the greateſt intimacy and friendſhip. Lambin intended to publiſh commentaries upon Horace, and communicated his explications of many difficult paſſages in this poet to Muretus; who, as Lambin complained afterwards, uſed them in his "Variæ Lectiones," which he was then employed on, and publiſhed them for his own, before Lambin's work was finiſhed. This brought on a paper war; and, though a reconciliation was ſome time after effected between the parties, inſomuch that Lambin dedicated his "Lucretius" in 1563 to him; yet it was a reconciliation only in appearance. It was not real, on the part of Muretus at leaſt; who, after Lambin was dead, could not forbear acting in an hoſtile manner againſt him.

MUSÆUS, an ancient Greek poet, who lived before Homer; but of whom we have nothing now remaining, except the titles of ſome poems, recorded by ancient authors. There goes, indeed, under his name, an admired piece upon "The Loves of Hero and Leander," which Julius Scaliger has extravagantly preferred to the works of Homer: nay, he pretends, that the Iliad and Odyſſey are indebted to it for ſome of their fineſt parts. But his ſon Joſeph, Iſaac Cauſabon, Menage, and, in ſhort, every

other critic, ſuppoſe him altogether miſtaken; and aſcribe it, with probability, to Muſæus, a learned grammarian, who lived in the fifth century. However, ſince it has been univerſally acknowledged a correct, elegant, and pathetic piece, it might ſcarce ſeem unworthy of the ancient Muſæus; although Virgil has repreſented him as firſt in the Elyſian tribe of poets, and "bearing up his ſhoulders "above the wondering multitude—Muſæum ante om-"nes, &c."

Æneid. lib. vi. ver. 667.

He is ſaid to have been the ſcholar at leaſt, if not the ſon, of Orpheus; and was, like him too, eſteemed a prophet as well as a poet. He had the honour to be prieſt to Ceres, and preſident of her Eleuſinian myſteries at Athens; on which account Diodorus makes Hercules wait upon him in his travels, to be initiated in thoſe holy ceremonies. Muſæus propoſed Orpheus as his pattern in all things; and therefore would not put in for the prize at the Pythian games, to be beſtowed on him who ſung the beſt hymn to Apollo, becauſe Orpheus had declined that honour before him. At Athens, within the old bounds of the city, over-againſt the Acropolis, ſtood a little hill, where Muſæus uſed to ſing his verſes, and where he was afterwards buried. It ſeems, it was at laſt turned into a fortification, and called Muſæum. Pauſanias, from whom we have theſe particulars, delivers it as his opinion, that the pieces, commonly attributed to Muſæus in his time, were the works of Onomacritus; and that there were no certain remains of Muſæus, except his "Hymn to Ceres."

Diod. Sicul. lib. iv.

Pauſan. Phocic. & Attic.

MUSCHENBROECK (PETER DE), a very diſtinguiſhed natural philoſopher and mathematician, was born at Utrecht, a little before 1700. He was firſt profeſſor of theſe in his own univerſity, and afterwards invited to the chair at Leyden, where he died full of reputation and honours in 1761. He was a member of ſeveral academies; particularly the Academy of Sciences at Paris. He was the author of ſeveral works in Latin, all of which ſhew the greateſt penetration and exactneſs in this way. He was alſo very conſummate in the knowledge of law.

MUSCULUS (WOLFGANGUS), a celebrated German divine and reformer, whoſe life was chequered with many extraordinary particulars. He was the ſon of a cooper, and born at Dieuze upon Lorrain, in 1497. His father, ſeeing him inclined to books, deſigned him for a ſcholar; but, not having

Melchior Adam in vitis Theolog. Germ.

having wherewithal to educate him in that way, Muſculus was obliged to provide for his own ſubſiſtence, which accordingly he did, by ſinging from door to door. He ſung one day at veſpers, in a convent of Benedictines, ſo happily, that they offered him the habit of the order, which he accepted, being then fifteen. He applied himſelf to ſtudy, and became a very good preacher. He embraced Luther's principles, and ſtrenuouſly ſupported them upon all occaſions: and this made ſo ſtrong an impreſſion upon many of his brother friars, that moſt of the Benedictines of that convent forſook the order. In the mean time, he raiſed himſelf many enemies, and found himſelf expoſed to many difficulties and dangers: upon which he made an open profeſſion of Lutheraniſm. He fled to Straſburg in 1527, and the ſame year married Margaret Barth, whom he had betrothed before he left the monaſtery. As he had nothing to ſubſiſt on, he ſent his wife to ſervice in a clergyman's family, and bound himſelf apprentice to a weaver, who diſmiſſed him in two months, for diſputing too much with an Anabaptiſt miniſter, that had lodgings in the houſe. He then reſolved to earn his bread, by working at the fortifications of Straſburg; but, the evening before he was to begin this drudgery, he was informed that the magiſtrates had appointed him to preach every Sunday, in the village of Dorliſheim. He did ſo; but lodged the reſt of the week at Straſburg with Martin Bucer, from whom he gained a livelihood by tranſcribing: for Bucer wrote ſo ill, that the printers could not read his hand; nay, he was often puzzled to read it himſelf. Some months after, he was obliged to reſide at Dorliſheim, where he ſuffered the rigours of poverty with great conſtancy. His only moveable was the little bed, he brought from the convent; which however was occupied by his wife, who was ready to lye-in, while he lay on the ground upon a little ſtraw. He ſerved the church of this village a whole year, without receiving one farthing of ſtipend, through the oppreſſion of the abbé who gathered the tithes and revenues of it; and muſt have periſhed through want, if the magiſtrates of Straſburg had not aſſigned him a ſum out of the public treaſury. He was called back to Straſburg, to have the function of miniſter-deacon in the principal church conferred upon him: and, after he had acquitted himſelf in this character for about two years, he was called to Augſburg, where he began to preach in 1531. Here he had terrible conflicts to ſuſtain

with the Papiſts; yet by degrees prevailed upon the magiſtrates to baniſh Popery entirely. In 1534, the ſenate and people of Augſburg abſolutely diſcharged them from preaching in any part of the city, and left only eight places where they were allowed to ſay maſs: and theſe eight places they aboliſhed, with all their trumpery, in 1537. Muſculus ſerved the church of Augſburg, till 1548; when Charles V. having entered the city, and re-eſtabliſhed the Papiſts in the church of Notre Dame, he found it neceſſary for his own ſafety to decamp. He retired to Switzerland, his wife and children following ſoon after; and was invited by the magiſtrates of Bern, in 1549, to the profeſſorſhip of divinity. He chearfully accepted this invitation, and acquitted himſelf in this capacity with all imaginable pains: and, to ſhew his gratitude to the city of Bern, he never would accept of any employment, though ſeveral were offered him, elſewhere. He died at Bern, Aug. 30, 1563. He was employed in ſome very important eccleſiaſtical concerns: he was deputed by the ſenate of Augſburg, in 1536, to the ſynod which was to be held at Eyſnach, for the re-union of the Proteſtants upon the doctrine of the ſupper: he was deputed to aſſiſt at the conferences, which were held between the Proteſtant and Roman Catholic divines, during the diet of Worms, and that of Ratiſbon, in 1540 and 1541: he was one of the ſecretaries of the conference at Ratiſbon, between Melanchon and Eccius, and drew up the Acts of it: and he was ſent to the inhabitants of Donawert, who embraced the reformation in 1544, to faſhion them into a church, and to lay the foundations of the true faith among them.

He was a man of great application and deep learning, and a conſiderable maſter of the Greek and Hebrew languages; although he was at the leaſt thirty-two when he began to ſtudy the latter, and forty when he firſt applied to the former. He publiſhed ſeveral books, and began with tranſlations from the Greek into Latin. The firſt work of this nature which he publiſhed was, the "Comment of St. Chryſoſtom upon St. Paul's Epiſtles to the "Romans, Epheſians, Philippians, Coloſſians, and Theſſalonians," printed at Baſil in 1536. He afterwards publiſhed, in 1540, the ſecond volume of the "works of St. "Baſil;" and, after that, the "Scholia of the ſame "Father upon the Pſalms," ſeveral "Treatiſes of St. "Athanaſius and St. Cyril," the "Eccleſiaſtical Hiſtory

"of

"Euſebius, Socrates, Sozomen, Theodoret, Evagrius, and "Polybius." Huetius in ſome reſpects praiſes his tranſlations, but does not think him very learned either in Greek or Latin. "Muſculus," ſays Dupin, "undertook a new "tranſlation of the Hiſtory of Euſebius, which he executed "very happily: he has ſtuck cloſe to his author's expreſſion, "and has tranſlated the text with great clearneſs and con-"ciſeneſs; but he has not always perfectly underſtood his "author, and he has let ſlip ſeveral faults in his tranſlation." He publiſhed "Comments upon ſome parts of both the old "and New Teſtament;" and father Simon ſays, that "he "was acquainted with the true way of explaining the Scrip-"tures, but had not all the neceſſary accompliſhments to "enable him to ſucceed perfectly in it, becauſe he was not "ſufficiently exerciſed in the ſtudy of the languages and of "critical learning. However," ſays Simon, "he examines "the ancient Greek and Latin tranſlations without pre-"judice; and he has ſhewn well enough, that the points, "which are now printed in the Hebrew text, were not uſed at "the time of the Septuagint and St. Jerome." He was the author of ſome original works, both in Latin and German; but they are neither numerous nor conſiderable. "If the "works of Muſculus," ſays Bayle, "were of great advan-"tage to the Proteſtant party, as no doubt they were, they "are now no longer ſo, for people have for a long time left "off reading them: and this perhaps is owing to a falſe "delicacy, and too great a devotion to the methods in "faſhion."

De claris interpretibus. Eccleſ. authors. Critical hiſt. of the Old Teſt. book iii. ch. 14. Dict. article Muscu-lus, note F.

We muſt not confound Wolfgangus Muſculus with Andrew Muſculus, a Lutheran author, profeſſor of divinity at Frankfort upon the Oder, and ſuperintendant-general of the churches of the March of Brandenburg. This perſon was born at Schneberg in Miſnia, and died in 1580. He publiſhed a great number of books; and, as he was perſuaded that ſome great revolutions would ſoon happen in Germany, and even that the end of the world was approaching, he wrote upon theſe ſubjects with the aſſurance of a man who pretends to have the key to the oracles of the Old and New Teſtament.

MUSGRAVE (Dr. WILLIAM), an Engliſh phyſician and antiquary, was deſcended from an ancient family in Weſtmoreland, but born at Charlton-Muſgrave in Somerſetſhire, 1657. Being educated, as is ſuppoſed, at Wykeham's ſchool near Wincheſter, he became, in 1675, a probationer

Athen. Ox. vol. ii.

fellow of New-college in Oxford. He took the degree of bachelor of laws in 1682, but afterwards entered upon the phyſic line. He diſtinguiſhed himſelf greatly by his knowledge in his profeſſion, and in natural philoſophy; and was elected fellow of the royal ſociety. He was made ſecretary to it in 1684, in which quality he continued and publiſhed the "Philoſophical Tranſactions," from No. 167, to No. 178, incluſive; and ſeveral curious obſervations, which occurred to him in the courſe of his profeſſion, he cauſed to be inſerted, at different times, in that collection. He took his degrees in phyſic in 1685 and 1689; and was afterwards admitted fellow of the college of phyſicians in London. In 1691, he went and ſettled in the city of Exeter, where he exerciſed his profeſſion a long time with great reputation and ſucceſs. He died Dec. 23, 1721.

Being a man of very extenſive learning, he compoſed, at his leiſure hours, ſeveral curious works: as, 1. "De arthritide ſymptomatica diſſertatio, 1703," 8vo. 2. "De arthritide anomala ſive interna diſſertatio, 1707," 8vo. Of theſe two books, one upon the regular, the other upon the irregular, or inward gout, he gave an account in the "Philoſophical Tranſactions." 3. "Julii Vitalis epitaphium; cum commentario, 1711," 8vo. Walter Moyle, Eſq; compliments in high ſtrains his commentary upon this epitaph of Julius Vitalis, a Roman ſoldier, found in 1708 near Bath. 4. "De legionibus epiſtola." This letter concerning the Roman legions was addreſſed to Sir Hans Sloane. 5. "De aquilis Romanis epiſtola, 1713," 8vo. This concerning the Roman eagles was addreſſed to Gilbert Cuper, conſul of Deventer, who had affirmed, that they were of maſſy gold or ſilver; while Muſgrave maintained, that they were only plated over. Moyle confirms this laſt opinion by ſeveral arguments. 6. "Inſcriptio Terraconenſis; cum commentario." 7. "Geta Britannicus. Accedit domus Severianæ ſynopſis chronologica; & de icuncula quondam M. regis Ælfridi diſſertatio, 1715," 8vo. That is, "Obſervations upon a fragment of an equeſtrian ſtone ſtatue, found near Bath, which Muſgrave believes to have been ſet up in honour of Geta, after his arrival in Britain: together with a chronological ſynopſis of the family of Severus; and a diſſertation upon a piece of Saxon antiquity found at Athelney in Somerſetſhire, being king Ælfred the Great's amulet." Moyle thanks our author for a preſent of this book, which indeed he had peruſed in manuſcript, and ſent him ſeveral curious remarks upon it.

No. 291.

Poſthumous works, vol. i. p. 192. edit. 1726.

Ibid. p. 210, &c.

Ibid. p. 223, &c.

8. "Bel-

8. "Belgium Britannicum:" that is, "An account of that "part of South Britain which was anciently inhabited by a "people called Belgæ, and now comprehends Hampſhire, "Wiltſhire, and Somerſetſhire." The title of this book is, "Belgium Britannicum, in quo illius limites, fluvii, urbes, "viæ militares, populus, lingua, dii, monumenta, aliaque "permulta clarius & uberius exponuntur, 1719," 8vo. It is divided into nineteen chapters; and there is prefixed a diſſertation, in which he endeavours to prove, that Britain was formerly a peninſula, and joined to France about Calais. The whole is adorned and illuſtrated with thirteen copper-plates, curiouſly engraved. Moyle ſpeaks handſomely of this book, in a letter to the author: "Your book," ſays he, "which I have long waited for, is at laſt come to hand. I "have read it over with a world of pleaſure, and dare venture "to pronounce it every way worthy of the great reputation "of the author. Not only your own country, but all the "commonwealth of letters, are obliged to your learned la-"bours on this ſubject, by which you have preſerved from "oblivion ſo many valuable monuments of antiquity." Poſthumous works, &c. p. 255.

MUSURUS (MARCUS), a native of Candia, and one of thoſe learned men who appeared in Italy towards the beginning of the 16th century. He taught Greek in the univerſity of Padua with great reputation; and had ſo much attachment to that object, that he ſcarcely let four days in a year paſs without giving public lectures, which he generally read at ſeven in the morning. He was an admirable Latin ſcholar, which had been rarely obſerved in any other Greek tranſplanted into the Weſt; and he ſtudied philoſophy with great eagerneſs. This is the account given by Eraſmus, who was perſonally acquainted with him. Some ſay, that the deſire of advancing himſelf carried him to Rome, to make his court to Leo X.; and he did not do this in vain: for he obtained of that Pope the archbiſhopric of Malvazia, in the Morea. He was but juſt inveſted with it, when he died. His death, which happened in 1517, was brought on by a dropſy, as Paul Jovius ſays; who adds, that his chagrin for not being promoted to the dignity of a cardinal reduced him to a very languid ſtate. Pierius Valerianus has put him in the liſt of the unfortunate learned, but for juſt the oppoſite reaſon which Jovius has alleged: for he repreſents him as a man ſo void of ambition, that he conſidered dignities as an inſupportable burden; and he makes theſe dignities the cauſe of that uneaſineſs, which laid the foundation of his death. He Bayle's Dict.

publiſhed

published nothing of his own but a few Greek verſes, and ſome prefaces in proſe. The public is obliged to him for the firſt editions of "Ariſtophanes" and "Athenæus." "I was "intimately acquainted," ſays Eraſmus, "with Marcus Mu- "ſurus: he was a man remarkably ſkilled in all branches of "literature; but his poetry was affected, and ſomewhat ob- "ſcure: he left nothing behind him in proſe, ſo far as I "know, except a preface or two. I was ſurpriſed to ſee a "Greek ſo great a maſter of the Latin. Fortune ſnatched "him from the Muſes: for when, by the favour of Leo, he "was invited to Rome, and juſt promoted to an archbiſhop- "ric, he died." It is natural to conclude from theſe words, that Muſurus renounced the profeſſion of letters, after Leo X. had favoured him with an invitation to Rome: nevertheleſs, it is certain he filled a profeſſor's chair at Rome.

In Ciceroniano.

N.

NÆVIUS (CNEIUS), of Campania, an ancient Latin poet, was bred a ſoldier; but quitted the profeſſion of arms, in order to apply himſelf with more leiſure to poetry. Accordingly he proſecuted that art with great diligence, and compoſed a hiſtory in verſe, beſides a great number of comedies. But he muſt have been very unfortunate, if what is related of his ſucceſs be true; which is, that his firſt performance of this kind, being brought upon the ſtage at Rome, ſo highly incenſed Metellus by the ſatirical ſtrokes in it, that this nobleman, who was then very powerful, procured him to be baniſhed from the city. In this condition, he retired to Utica in Africa, where he died, anno U. C. 551. We have only ſome fragments of his works; unleſs his epitaph, which is ſaid to have been compoſed by himſelf, may be ranked among them.

NANI (JOHN BAPTIST), a noble Venetian, and proctor of St. Mark, was the ſon of John Nani, once poſſeſſed of the ſame poſt, and born Aug. 30, 1616. He ſtudied polite learning under Peter Renzoli of Arezzo, a ſecular prieſt; and went through his courſe of philoſophy among the Dominicans of St. Paul and St. John at Venice. His brother, Auguſtine Nani, being made commandant of Vicenza, he followed him to that city, and continued his ſtudies there. Upon his return to his own country, in 1637, he was one of the thirty who are drawn every year by lot, to aſſiſt at the election of magiſtrates. His father, who was a perſon of good abilities, formed this ſon for buſineſs himſelf; and in that view carried him to Rome, where he went ambaſſador from the republic of Venice to Urban VIII. That pontiff, who knew men very well, predicted, that John Baptiſt Nani would make an extraordinary perſon: and his holineſs's prediction was verified. He was admitted into the college of ſenators in 1641, and not long after went ambaſſador to France: which character he ſuſtained at Paris for the ſpace of five years, with great reputation. Mazarine, who then was prime miniſter there, had frequent conferences with him,

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and received ſome excellent advice from him, upon the affairs diſcuſſed in the treaty of Munſter, which was concluded in 1648; in which year Nani returned home, having obtained from France conſiderable ſuccours both of men and money, for carrying on the war againſt the Turks in Candia. His merit raiſed him ſoon after to be a member of the grand council to the republic; in which he was appointed ſuperintendant of the marine and the finances. In 1654, he was ſent ambaſſador to the imperial court of Germany; did the republic conſiderable ſervices; and made a ſecond journey to that court, upon the election of the emperor Leopold. While he was here, he received orders to go again to France, in 1660. He was there at the marriage of Lewis XIV. after the Pyrenean treaty, and obtained freſh ſuccours for the war of Candia. The Venetian ſenate were greatly ſatisfied with his conduct, and appointed him proctor of St. Mark. Not long after, in 1663, the great council nominated him captain-general of the marine: but, the air of the ſea not at all agreeing with his conſtitution, it was reſolved not to expoſe a life ſo valuable, and even neceſſary to the republic, to ſuch imminent danger: whereupon the nomination was withdrawn.

He continued, however, to ſerve his country upon many conſiderable occaſions, and was appointed by the ſenate to write the "Hiſtory of Venice;" an employ, which is given only to the principal nobility of that republic. He publiſhed the firſt part [B]; and the ſecond was in the preſs, when he died, Nov. 5, 1678, in his 63d year. Beſides his "Hiſtory of Venice," he publiſhed "An Account of his ſecond ambaſſage into France in 1660," and compoſed other pieces, which are extant in manuſcript only. Several authors have ſpoken advantageouſly of him [C].

Niceron.

[B] This was very much eſteemed, and tranſlated into French firſt, by the abbé Tallemant, and publiſhed in 4 vols. 12mo; and again by Maſclary, a French refugee, in Holland, and printed in 1702. There is likewiſe an Engliſh tranſlation of this part. After all, he is obſerved rather to follow his own ſentiments than the truth, in matters particularly relating to his native country. His ſtyle is alſo ſomewhat puffy, and his diction not very pure, and embarraſſed with parentheſes.

[C] See his eloge among thoſe of the learned, by Lorenzo Craſſo.

NANTUEIL (Robert), the celebrated deſigner and engraver to Lewis the Fourteenth's cabinet, was born in 1630, at Rheims, where his father kept a petty ſhop, ſuitable to his fortune, which was ſmall: however, he reſolved to give his ſon a liberal education. Accordingly, Robert

bert was put to the grammar-ſchool at a proper age; and, as ſoon as he had made the neceſſary progreſs in claſſical learning, went through a courſe of philoſophy. He had from his childhood a ſtrong inclination and turn to drawing; and he applied himſelf to it with ſuch ſucceſs, that being to maintain, according to cuſtom, his philoſophical theſis, at the end of two years, he drew and engraved it himſelf. As he did not neglect to cultivate his genius this way, every thing that he undertook was ſo happily executed, that he became the delight and glory of the whole town. But Rheims was not a place, where it was poſſible for him to make any good profit of his productions: ſo that, as he engaged in matrimony while yet a young man, he was not able, with all his fine talents, to maintain his family. In this exigence, he reſolved to ſeek for a better ſituation. He left his wife, and repaired to Paris; where, for want of a better way to make himſelf known, he pitched upon the following device. Seeing ſeveral young abbés ſtanding at the door of a victualling-houſe, near the Sorbonne, he aſked the miſtreſs, if there was not an eccleſiaſtic of Rheims that lodged there? telling her withal, that he had unfortunately forgot his name, but that ſhe might eaſily know him, by the picture that he had of him; whereupon, he ſhewed her a portrait well drawn, and which had the air of being an exact likeneſs. The abbés, hearing what paſſed, preſently caſt their eyes upon the picture, and were ſo charmed therewith, that they could ſcarcely agree who ſhould extol it moſt. "If you pleaſe, meſſieurs," ſays our deſigner, taking the opportunity, "I will draw all "your pictures for a ſmall matter, as well done and as highly "finiſhed as this here is." The price which he aſked was ſo moderate, that all the abbés ſat to him one after another; and, then bringing their friends, cuſtomers came in faſter than he could ſupply them; ſo that he raiſed his price: and thereby having, in a ſhort time, acquired a conſiderable ſum, he returned to Rheims, and acquainted his wife with his adventure, and the ſucceſs of it; and, ſhewing her the money, ſhe was eaſily perſuaded to ſell what they had at Rheims, and remove to Paris, where his merit ſoon became known to every body.

He applied himſelf particularly to drawing portraits in crayons, which he afterwards engraved for the uſe of the academical theſes; wherein he ſucceeded beyond all who had entered that branch before. He never failed to catch the likeneſs; and even pretended, that he had certain rules which aſcertained it. In this way he did the portrait of the king,

king, and afterwards engraved it, as big as the life: a thing which had never been attempted by any artiſt before him. This, perhaps, is the beſt piece of the kind that was ever done; and his majeſty was ſo greatly pleaſed with it, that he rewarded him with a preſent of a hundred louis d'ors, and moreover, creating a new place for him, made him deſigner and engraver to his cabinet, with a ſalary of 1000 livres per annum. Nantueil afterwards did the portrait of the queen-mother in the ſame manner, as alſo that of cardinal Mazarine, the duke of Orleans, marſhal Turenne, and others. The grand duke of Tuſcany would have Nantueil's own portrait by himſelf in crayons, in order to place it in his gallery, where he had a collection of all the illuſtrious deſigners and engravers, eſpecially ſuch as were done by their own hands. It would be too long to mention all his works, eſpecially as entire collections of them are to be met with among the curious in theſe things: they conſiſt of 240 prints, and upwards; where almoſt all the perſons of the beſt quality and faſhion in France are repreſented, in the moſt noble and moſt natural manner. The collection greatly ſurpaſſes any other, both in the number and beauty of the prints. As ſoon as our engraver had made an eaſy fortune, the firſt thing he did was to ſend for his father, to take a ſhare of his happineſs. The good old man came; and, though poorly clad, yet was received at the coach-door by his ſon in a genteel dreſs, with all the tenderneſs and marks of joy imaginable; inſomuch that the ſight drew tears of joy from the by-ſtanders. From this moment, the ſon's greateſt happineſs was to give his father all the ſatisfaction he could wiſh. Nantueil died at Paris, Dec. 18, 1678, aged 48.

Carlo Dati, in the life of Zeuxis, ſpeaking of our engraver's works, ſays: "Theſe words of Apollonius reminds "us to contemplate the aſtoniſhing art of the prints of the "modern gravers in France, where every thing is repre- "ſented ſo naturally, the quality of the drapery, the colour "of the fleſh, the beard, the hair with the powder upon "it, and, what is moſt important, the age, the air, and "the lively reſemblance of a perſon, though nothing elſe "is made uſe of beſides the black of the ink and the white "of the paper; which not only make the light and the "ſhade, but do the office of all the colours. All this is "ſeen and admired above all others, in the excellent por- "traits of the illuſtrious Nantueil." As to the reſt of his character: he had a natural eloquence, and his expreſſions were lively; his converſation, by the advantage of an agree-

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able wit, and ſome tincture of letters, made him ſought for by all people of faſhion. He was well reſpected at court; and Mazarine, then prime miniſter, retained him as his deſigner and engraver, and honoured him with the title of monſieur. He even made agreeable verſes, and recited them admirably well. He loved his pleaſure, and never was fond enough of money to amaſs a great fortune, which it was ſo much in his power to have done. Of upwards of 500,000 crowns which he had gained, he left only 20,000 to his heirs; the reſt being ſpent upon the neceſſaries of life, and in entertaining his friends.

NASH (RICHARD, Eſq;), a very extraordinary perſonage, was born at Swanſey in Glamorganſhire, Oct. 18, 1674. His father was a gentleman, whoſe principal income aroſe from a partnerſhip in a glaſs-houſe: his mother was niece to colonel Poyer, who was killed by Oliver Cromwell, for defending Pembroke caſtle againſt the rebels. He was educated at Carmarthen ſchool, and thence ſent to Jeſus College Oxford, in order to prepare him for the ſtudy of the law. His father had ſtrained his little income to give his ſon ſuch an education; but, from the boy's natural vivacity, he hoped a recompence from his future preferment. In college, however, he ſoon ſhewed, that, though much might be expected from his genius, nothing could be hoped from his induſtry. The firſt method Naſh took to diſtinguiſh himſelf at college was not by application to ſtudy, but by aſſiduity in intrigue. Our hero was quickly caught, and went through all the mazes and adventures of a college intrigue, before he was ſeventeen: he offered marriage, the offer was accepted; but the affair coming to the knowledge of his tutors, his happineſs, or perhaps miſery, was prevented, and he was ſent home from college, with neceſſary advice to him, and proper inſtructions to his father. Memoirs of his life, &c.

The army ſeemed the moſt likely profeſſion, in which to diſplay this inclination for gallantry: he therefore purchaſed a pair of colours, commenced a profeſſed admirer of the ſex, and dreſſed to the very edge of his finances. He ſoon became diſguſted with the life of a ſoldier, quitted the army, entered his name as a ſtudent in the Temple books, and here went to the very ſummit of ſecond-rate luxury. He ſpent ſome years about town, till at laſt his genteel appearance, his conſtant civility, and ſtill more his aſſiduity, gained him the acquaintance of ſeveral perſons qualified to lead the faſhion both by birth and fortune. He brought a perſon genteelly dreſſed to every aſſembly; he always made one of

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thoſe who are called good company; and aſſurance gave him an air of elegance and eaſe.

When king William was upon the throne, Naſh was a member of the Middle Temple. It had been long cuſtomary for the inns of court to entertain our monarchs upon their acceſſion to the crown, or any remarkable occaſion, with a revel and pageant. In the early periods of our hiſtory, poets were the conductors of theſe entertainments; plays were exhibited, and complimentary verſes were then written; but by degrees the pageant alone was continued, Sir John Davis being the laſt poet that wrote verſes upon ſuch an occaſion in the reign of James the Firſt. This ceremony, which has been at length totally diſcontinued, was laſt exhibited in honour of king William; and Naſh was choſen to conduct the whole with proper decorum. He was then but a very young man; but we ſee at how early an age he was thought proper to guide the amuſements of his country, and be the *Arbiter Elegantiarum* of his time. In conducting this entertainment, he had an opportunity of exhibiting all his abilities; and king William was ſo well ſatisfied with his performance, that he made him an offer of knighthood. This, however, he thought proper to refuſe, which in a perſon of his diſpoſition ſeems ſtrange. "Pleaſe your "majeſty," replied he, "if you intend to make me a knight, "I wiſh it may be one of your poor knights of Windſor; "and then I ſhall have a fortune, at leaſt able to ſupport "my title." Yet we do not find, that the king took the hint of increaſing his fortune; perhaps he could not; he had at that time numbers to oblige, and he never cared to give money without important ſervices.

But though Naſh acquired no riches by his late office, yet he gained many friends; or, what is more eaſily obtained, many acquaintances, who often anſwer the end as well. But, beſide his aſſurance, he had in reality ſome merit and ſome virtues. He was, if not a brilliant, at leaſt an eaſy companion. He never forgot good manners, even in the higheſt warmth of familiarity, and, as we hinted before, never went in a dirty ſhirt, to diſgrace the table of his patron or his friend. Theſe qualifications might make the furniture of his head; but for his heart, that ſeemed an aſſemblage of the virtues which diſplay an honeſt benevolent mind; with the vices which ſpring from too much good nature. He had pity for every creature's diſtreſs, but wanted prudence in the application of his benefits. He had generoſity for the wretched in the higheſt degree, at a time when his creditors complained

complained of his juſtice [A]. He often ſpoke falſehoods, but never had any of his harmleſs tales tinctured with malice. An inſtance of his humanity is told us in the "Spectator," though his name is not mentioned. When he was to give in his accounts to the maſters of the temple, among other articles, he charged, "For making one man happy, 10l." Being queſtioned about the meaning of ſo ſtrange an item, he frankly declared, that, happening to over-hear a poor man declare to his wife and a large family of children, that 10l. would make him happy, he could not avoid trying the experiment. He added, that if they did not chuſe to acquieſce in his charge, he was ready to refund the money. The maſters, ſtruck with ſuch an uncommon inſtance of good-nature, publicly thanked him for his benevolence, and deſired that the ſum might be doubled as a proof of their ſatisfaction.

Naſh was now fairly for life entered into a new courſe of gaiety and diſſipation, and ſteady in nothing but in the purſuit of variety. He was thirty years old, without fortune, or uſeful talents to acquire one. He had hitherto only led a life of expedients: he thanked choice alone for his ſupport; and, having been long precariouſly ſupported, he became, at length, totally a ſtranger to prudence, or precaution. Not to diſguiſe any part of his character, he was now, by profeſſion, a gameſter; and went on from day to day, feeling the viciſſitudes of rapture and anguiſh, in proportion to the fluctuations of fortune. About 1703, the city of Bath became in ſome meaſure frequented by people of diſtinction. The company was numerous enough to form a country-dance upon the bowling-green; they were amuſed with a fiddle and hautboy, and diverted with the romantic walks round

[A] A gentleman told him, "he had juſt come from ſeeing the moſt pitiful ſight his eyes ever beheld, a poor man and his wife ſurrounded with ſeven helpleſs infants, almoſt all periſhing for want of food, raiment, and lodging; their apartment was as dreary as the ſtreet itſelf, from the weather breaking in upon them at all quarters; that upon enquiry he found the parents were honeſt and ſober, and wiſhed to be induſtrious if they had employment; that he had calculated the expence of making the whole family comfortable and happy." "How much money," exclaims Naſh, "would relieve them and make them happy?" "About ten guineas," replied the friend, "would be ſufficient for the purpoſe." Naſh inſtantly went to his beureau and gave him the caſh, at the ſame time preſſing him to make all poſſible haſte, for fear of the ſudden diſſolution of the miſerable family. "I need not go far," ſays the friend, ſmiling, and putting the money into his pocket; "you know you have owed me this money a long while, that I have dunned you for it for years to no manner of purpoſe; excuſe me, therefore, that I have thus impoſed on your *feelings*, not being able to move your juſtice, for there are no ſuch objects as I have deſcribed, to my knowledge; the ſtory is a fiction from beginning to end; you are a dupe, not of *juſtice*, but of your own *humanity*."

the city. They uſually ſauntered in fine weather in the grove, between two rows of ſycamore trees. Several learned phyſicians, doctor Jordan and others, had even then praiſed the ſalubrity of the wells; and the amuſements were put under the direction of a maſter of the ceremonies. Captain Webſter was the predeceſſor of Mr. Naſh. This gentleman, in 1704, carried the balls to the town hall, each man paying half a guinea each ball. One of the greateſt phyſicians of his age conceived a deſign of ruining the city, by writing againſt the efficacy of the waters; and accordingly publiſhed a pamphlet, by which, he ſaid, "he would "caſt a toad into the ſpring."

In this ſituation things were, when Naſh firſt came into the city; and, hearing the threat of this phyſician, he humourouſly aſſured the people, that if they would give him leave, he would charm away the poiſon of the doctor's toad, as they uſually charmed the venom of the tarantula, by muſic. He therefore was immediately empowered to ſet up a band of muſic, againſt the doctor's reptile; the company very ſenſibly increaſed, Naſh triumphed, and the ſovereignty of the city was decreed to him by every rank of people. None could poſſibly conceive a perſon more fit to fill this employment than Naſh: he had ſome wit, but it was of that ſort which is rather happy than permanent. He was charitable himſelf, and generally ſhamed his betters into a ſimilitude of ſentiment, if they were not naturally ſo before. His firſt care, when made maſter of the ceremonies, or king of Bath, as it is called, was to promote a muſic ſubſcription, of one guinea each, for a band, which was to conſiſt of ſix performers, who were to receive a guinea a week each for their trouble. He allowed alſo two guineas a week for lighting and ſweeping the rooms, for which he accounted to the ſubſcribers by receipt. By his direction, one Thomas Harriſon erected a handſome aſſembly-houſe for theſe purpoſes. A better band of muſic was alſo procured, and the former ſubſcription of one guinea was raiſed to two. Harriſon had three guineas a week for the room and candles, and the muſic two guineas a man. The money Naſh received and accounted for with the utmoſt exactneſs and punctuality. The balls, by his direction, were to begin at ſix, and to end at eleven. Nor would he ſuffer them to continue a moment longer, leſt invalids might commit irregularities, to counteract the benefit of the waters. The city of Bath, by ſuch aſſiduity, ſoon became the theatre of ſummer amuſements for all people of faſhion; and the manner of ſpending the day

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there muſt amuſe any, but ſuch as diſeaſe or ſpleen had made uneaſy to themſelves. In this manner every amuſement ſoon improved under Naſh's adminiſtration. The magiſtrates of the city found that he was neceſſary and uſeful, and took every opportunity of paying the ſame reſpect to his fictitious royalty, that is generally extorted by real power. His equipage was ſumptuous, and he uſed to travel to Tunbridge in a poſt chariot and ſix greys, with out-riders, footmen, French horns, and every other appendage of expenſive parade. He always wore a white hat; and, to apologize for this ſingularity, ſaid, he did it purely to ſecure it from being ſtolen; his dreſs was tawdry, though not perfectly genteel; he might be conſidered as a beau of ſeveral generations; and, in his appearance, he in ſome meaſure mixed the faſhions of the laſt age with thoſe of the preſent. He perfectly underſtood elegant expence, and generally paſſed his time in the very beſt company, if perſons of the firſt diſtinction deſerve that title.

But perhaps the reader may demand, what finances were to ſupport all this finery, or where the treaſures that gave him ſuch frequent opportunities of diſplaying his benevolence, or his vanity? To anſwer this, we muſt now enter upon another part of his character, his talents as a gameſter; for by gaming alone, at that period of which we ſpeak, he kept up ſo very genteel an appearance. Wherever people of faſhion came, needy adventurers were generally found in waiting. With ſuch Bath ſwarmed, and among this claſs Naſh was certainly to be numbered in the beginning; only with this difference, that he wanted the corrupt heart, too commonly attending a life of expedients: for he was generous, humane, and honourable, even though by profeſſion a gameſter. But whatever ſkill Naſh might have acquired by long practice in play, he was never formed by nature for a ſucceſsful gameſter. He was conſtitutionally paſſionate and generous. While others made conſiderable fortunes at the gaming-table, he was ever in the power of chance; nor did even the intimacy with which he was received by the great place him in a ſtate of independence. The conſiderable inconveniences that were found to reſult from a permiſſion of gaming, at length attracted the attention of the legiſlature; and, in the twelfth year of his late majeſty, the moſt prevalent games at that time were declared fraudulent and unlawful. The E O was at firſt ſet up at Tunbridge. It was invented by one C——k, and carried on between him and one Mr. A——e, proprietor of the aſſem-

bly-room at that place; and was reckoned extremely profitable to the bank, as it gained two and an half per cent. on all that was loſt or won. As all gaming was ſuppreſſed but this, Naſh was now utterly deſtitute of any reſource, that he could expect from his ſuperior ſkill, and long experience in the art. The money to be gained in private gaming is at beſt but trifling, and the opportunity precarious. The minds of the generality of mankind ſhrink with their circumſtances; and Naſh, upon the immediate proſpect of poverty, was now mean enough (I will call it no worſe) to enter into a baſe confederacy with thoſe low creatures, to evade the law, and to ſhare the plunder. Naſh had hitherto enjoyed a fluctuating fortune; and, had he taken the advantage of the preſent opportunity, he might have been for the future not only above want, but even in circumſtances of opulence. In the mean time, as the E O table thus ſucceeded at Tunbridge, he was reſolved to introduce it at Bath, and previouſly aſked the opinion of ſeveral lawyers, who declared it no way illegal. The legiſlature thought proper to ſuppreſs theſe ſeminaries of vice. It was enacted, that after the 24th of June 1745, none ſhould be permitted to keep an houſe, room, or place for playing, upon pain of ſuch forfeitures as were declared in former acts inſtituted for that purpoſe.

By this wiſe and juſt act, all Naſh's future hopes of ſucceeding by the tables were blown up. From that time we find this poor, good-natured, but miſguided man, involved in continual diſputes, every day calumniated with ſome new ſlander, and continually endeavouring to obviate its effects. Nature had by no means formed him for a *beau garçon*: his perſon was clumſey, too large, and awkward, and his features harſh, ſtrong, and peculiarly irregular; yet even with thoſe diſadvantages he made love, became an univerſal admirer of the ſex, and was univerſally admired. He was poſſeſſed, at leaſt, of ſome requiſites of a lover. He had aſſiduity, flattery, fine clothes, and as much wit as the ladies he addreſſed. Wit, flattery, and fine cloaths, he uſed to ſay, were enough to debauch a nunnery. He did not long continue an univerſal gallant; but in the earlier years of his reign entirely gave up his endeavours to deceive the ſex, in order to become the honeſt protector of their innocence, the guardian of their reputation, and a friend to their virtue. This was a character he bore for many years, and ſupported it with integrity, aſſiduity, and ſucceſs: but he not only took care, during his adminiſtration, to protect the ladies from

from the inſults of our ſex, but to guard them from the ſlanders of each other. He, in the firſt place, prevented any animoſities that might ariſe from place and precedence, by being previouſly acquainted with the rank and quality of almoſt every family in the Britiſh dominions. He endeavoured to render ſcandal odious, by marking it as the reſult of envy and folly united. Whatever might have been his other excellences, there was one in which few exceeded him, his extenſive humanity. None felt pity more ſtrongly, and none made greater efforts to relieve diſtreſs. If we were to name any reigning and faſhionable virtue in the preſent age, it ſhould be charity. We know not whether it may not be ſpreading the influence of Naſh too widely, to ſay, that he was one of the principal cauſes of introducing this noble emulation among the rich; but certain it is, no private man ever relieved the diſtreſſes of ſo many as he.

Before gaming was ſuppreſſed, and in the meridian of his life and fortune, his benefactions were generally found to equal his other expences. The money he got without pain, he gave away without reluctance; and, when unable to relieve a wretch who ſued for aſſiſtance, he has been often ſeen to ſhed tears. A gentleman of broken fortune, one day ſtanding behind his chair, as he was playing a game of piquet for 200 l. and obſerving with what indifference he won the money, could not avoid whiſpering theſe words to another who ſtood by, "Heavens! how happy would all that "money make me!" Naſh, overhearing him, clapped the money into his hand, and cried, "Go and be happy."

In the ſevere winter of 1739, his charity was great, uſeful, and extenſive. He frequently, at that ſeaſon of calamity, entered the houſes of the poor, whom he thought too proud to beg, and generouſly relieved them. But of all the inſtances of Naſh's bounty, none does him more real honour, than the pains he took in eſtabliſhing an hoſpital at Bath; in which benefaction, however, doctor Oliver had a great ſhare. This was one of thoſe well-guided charities, dictated by reaſon, and ſupported by prudence, chiefly by the means of doctor Oliver and Mr. Naſh; but not without the aſſiſtance of Mr. Allen, who gave them the ſtones for building, and other benefactions: this hoſpital was erected, and it is at preſent fitted up for the reception of one hundred and ten patients, the caſes moſtly paralytic or leprous. As he grew old, he grew inſolent, and ſeemed not aware of the pain his attempts to be a wit gave others. He grew peeviſh

and fretful; and they, who only ſaw the remnant of a man, ſeverely returned that laughter upon him, which he had once laviſhed upon others. Poor Naſh was no longer the gay, thoughtleſs, idly induſtrious creature he once was: he now forgot how to ſupply new modes of entertainment, and became too rigid to wind with eaſe through the viciſſitudes of faſhion. The evening of his life began to grow cloudy. His fortune was gone, and nothing but poverty lay in proſpect. He now began to want that charity, which he had never refuſed to any; and to find, that a life of diſſipation and gaiety is ever terminated by miſery and regret. He was now paſt the power of giving or receiving pleaſure, for he was poor, old, and peeviſh; yet ſtill he was incapable of turning from his former manner of life to purſue happineſs. An old man thus ſtriving after pleaſure is indeed an object of pity; but a man at once old and poor, running on in this purſuit, might excite aſtoniſhment.

A variety of cauſes concurred to embitter his departing life. His health began to fail. He had received from nature a robuſt and happy conſtitution, that was ſcarcely even to be impaired by intemperance. For ſome time before his deceaſe, nature gave warning of his approaching diſſolution. The worn machine had run itſelf down to an utter impoſſibility of repair; he ſaw that he muſt die, and ſhuddered at the thought. His virtues were not of the great, but the amiable kind; ſo that fortitude was not among the number. Anxious, timid, his thoughts ſtill hanging on a receding world, he deſired to enjoy a little longer that life, the miſeries of which he had experienced ſo long. The poor unſucceſsful gameſter huſbanded the waſting moments with an increaſed deſire to continue the game, and to the laſt eagerly wiſhed for one yet more happy throw. He died at his houſe in St. John's Court, Bath, Feb. 3, 1761, aged 87. His death was ſincerely regretted by the city, to which he had been ſo long, and ſo great a benefactor. After the corpſe had lain four days, it was conveyed to the abbey church in that city, with a ſolemnity peculiar to his character. The few things he was poſſeſſed of were left to his relations. A ſmall library of well-choſen books, ſome trinkets and pictures, were his only inheritance. Among the latter were a gold box, given by the late counteſs of Burlington, with Lady Euſton's picture in the lid; an agate etui, with a diamond on the top, by the princeſs dowager of Wales; and ſome things of no great value. The rings, watches, and pictures, which he formerly received from others,

others, would have come to a conſiderable amount; but theſe his neceſſities had obliged him to diſpoſe of: ſome family pictures, however, remained, which were ſold by advertiſement, for five guineas each, after his deceaſe.

As the heart of a man is better known by his private than public actions, let us take a view of Naſh in domeſtic life. Among his ſervants and dependants, where no gloſs was required to colour his ſentiments and diſpoſition, nor any maſk neceſſary to conceal his foibles, we find him the ſame open-hearted, generous, and good-natured man we have already deſcribed; one who was ever fond of promoting the intereſts of his friends, his ſervants, and dependants, and making them happy. In his own houſe, no man was perhaps more regular, cheerful, and beneficent. His table was always free to thoſe who ſought his friendſhip, or wanted a dinner. As his thoughts were entirely employed in the affairs of his government, he was ſeldom at home but at the time of eating or of reſt. His table was well ſerved, but his entertainment conſiſted principally of plain diſhes. He generally aroſe early in the morning, being ſeldom in bed after five; and to avoid diſturbing the family, and depriving his ſervants of their reſt, he had the fire laid after he was in bed, and in the morning lighted it himſelf, and ſat down to read ſome of his few, but well-choſen books. His generoſity and charity in private life, though not ſo conſpicuous, was as great as that in public, and indeed far more conſiderable than his little income would admit of. This ſenſibility, this power of feeling the misfortunes of the miſerable, and his addreſs and earneſtneſs in relieving their wants, exalts his character, and draws an impenetrable veil over his foibles. His ſingularities are forgotten, when we behold his virtues; and he who laughed at the whimſical character and behaviour of this monarch of Bath, now laments that he is no more.

NAUDE (GABRIEL), was deſcended of a reputable family, and born at Paris, Feb. 12, 1600. His parents obſerving his fondneſs for reading, and inclination to letters, reſolved to breed him in that way; and accordingly ſent him to a religious community, to learn the firſt rudiments of grammar, and the principles of Chriſtianity. Thence he was removed to the univerſity, where he applied himſelf with great ſucceſs to claſſical learning; and, having learned philoſophy, was created maſter of arts very young. As ſoon as he had finiſhed his courſe in philoſophy, he remained ſome time at a ſtand what profeſſion to chuſe;

being adviſed by his friends to divinity; but his inclination being more turned to phyſic, he fixed at length upon that faculty. However, this choice did not hinder him from indulging his genius in other branches of learning: in reality, the plan of his ſtudies was very extenſive, ſuited to his comprehenſive talents and indefatigable induſtry: and he ſoon diſtinguiſhed himſelf therein ſo much, that Henry de Meſmes, preſident à mortier, hearing his character, made him keeper of his library, and took him into his family. Naude was the more pleaſed with this poſt, as it gave him an opportunity of gratifying his bookiſh taſte in general, and at the ſame time furniſhed him both with means and leiſure to improve himſelf, as he could wiſh, in the ſcience which he had embraced in particular. He quitted it in 1626, in order to go to Padua to perfect himſelf therein: but he did not continue long in that univerſity, the death of his father, and his domeſtic affairs, calling him back to Paris before the expiration of the year.

In 1628, the faculty of phyſic appointed him to make the cuſtomary diſcourſe on the reception of licentiates; which performance entirely anſwered their expectations from him, and was made public. In 1631, cardinal Bagni made him his librarian and Latin ſecretary, and carried him with him to Rome in the ſpring of that year. Naude continued in this ſervice till the death of the cardinal, which happened July 24, 1641; and in the interim made an excurſion to Padua, to take his doctor of phyſic's degree, in order to ſupport, with a better grace, the quality with which he had been honoured by Lewis XIII. who had made him his phyſician. The ceremony of this appointment was performed March 25, 1633, and we have the ſpeech he pronounced on the occaſion. After the death of his patron, he had thoughts of returning to France; but was detained in Italy by ſeveral advantageous offers made to him by perſons of conſideration in that country. Among theſe he preferred thoſe of cardinal Barberini, and cloſed with his eminence. However, as ſoon as cardinal Richelieu ſent for him to be his librarian, he immediately returned to Paris; but he happened not to be long in the ſervice of the prime miniſter, if it be true that he arrived at Paris in March 1642, ſince cardinal Richelieu died in December following: however, he ſucceeded to the like poſt under Mazarine, for whom he formed a moſt rich library, which he raiſed from the firſt volume, in the ſpace of ſeven years, to the number of 40,000.

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His deſign was nearly completed, before the cardinal gave him two ſmall benefices; a canonry of Verdun, and the priory of Artige in the Limoſin: and we know how much this ungenerosity affected him, from a letter of Patin to Charles Spon, dated March 22, 1648, where he writes thus of our librarian: "I have ſeen one thing in him, which I am very "ſorry for; eſpecially as I have known him all along "hitherto, at a great diſtance from ſuch a diſpoſition: it is, "that he begins to complain of his fortune, and of his maſ- "ter's avarice, from whom he had never received any more "than 1200 livres a year in benefices; not forbearing to "declare, that his life was ſacrificed for too ſmall a matter. "I think," continues Patin, "what grieves him is, the "apprehenſion of dying, before he has raiſed ſomething for "his brothers and his nephews, of whom he has a great "number." However that be, Naude had the grief to ſee this library, which he had collected with ſo much pains and care, totally diſperſed. Upon the diſgrace of Mazarine, it was ſold; and Patin, in a letter of March 5, 1651, obſerves, that Naude had bought all the books in phyſic for 3500 livres. Chriſtina queen of Sweden, who ſet herſelf to draw into her dominions all the literati of Europe, procured a propoſal to be made to Naude of being her library keeper; and as he was then out of all employ, he accepted the propoſal, and went to Cop. But he ſoon grew out of humour with his reſidence in Sweden: the manners of the people, ſo very different from his, gave him great diſguſt; and ſeeing France become more quiet than it had been, he reſolved to return. Accordingly he quitted Sweden, loaded with preſents from the queen, and ſeveral perſons of diſtinction: but the fatigue of the journey threw him into a fever, which obliged him to ſtop at Abbeville; and he died there July 29, 1653.

See the Patiniana.

As to his character, he was very prudent and regular in his conduct, ſober, never drinking any thing but water. Study was his principal occupation, and he was indeed a true "Helluo librorum;" ſo that he underſtood them perfectly well. He ſpoke his mind with great freedom, and that freedom ſometimes ſhewed itſelf upon religious ſubjects in ſuch a manner, as might have occaſioned ſome diſadvantageous thoughts of him: but the Chriſtian ſentiments in which he died, left room to believe that his heart was never corrupted, and had no ſhare in the free expreſſions which ſometimes eſcaped from him; eſpecially in the philoſophical railleries which paſſed ſometimes between him, Guy Patin, and Gaſſendi. He wrote a great number of books, a catalogue of which

which may be ſeen in Niceron's Memoires, tom. ix. Voltaire ſays, that "of all his books, the *Apologie des grands* "*Hommes accuſés de Magie* is almoſt the only one which "continues to be read." Eſſai ſur l'Hiſtoire, tom. vii. 8vo.

NAUGERIUS (Andreas), a noble Venetian, greatly diſtinguiſhed by eloquence and learning, was born in 1482. He was ſent by the republic upon an embaſſy to the emperor Charles I. and continued with that prince from the celebrated battle of Pavia, in 1525, when Francis I. of France was taken priſoner, to 1528. Returning to his country, he was then ſent ambaſſador to Francis I. but died upon the road, in 1529. He was a man of inflexible virtue, as well as profound learning. He had been charged with writing the hiſtory of his country, from the year 1486; but he burnt this work in his laſt illneſs, probably becauſe it was unfiniſhed. His other works have been collected at Padua, 1718, in 4to, under this title: "Andreæ Navageri, Pa-"tricii Veneti, Oratoris et Poetæ clariſſimi, Opera om-"nia." His Latin poems have been often printed with thoſe of Bembus, Sadolet, &c. and are reckoned excellent: his Italian poems, though inferior, not amiſs.

NAYLOR (James), a remarkable Engliſh enthuſiaſt, was born, about 1616, in the pariſh of Ardeſley, near Wakefield in Yorkſhire, where his father was a farmer, who had ſome eſtate of his own, but gave his ſon no more education than to read Engliſh. James, however, had good natural parts, and had not been long come of age before he got himſelf a wife, and ſettled with her in Wakefield pariſh. Upon the breaking out of the civil wars in 1641, he entered a private ſoldier in the parliament army under lord Fairfax, being then a Preſbyterian; though with the times he afterwards turned Independent, and became quarter-maſter under general Lambert. In 1649, falling ſick in Scotland, he returned home to his plough; and, in 1651-2, was a convert of the famous George Fox to Quakeriſm. He ſoon commenced preacher among that ſect, and obtained the reputation of acquitting himſelf well both in word and writing among the friends. Our preacher, ſeeing how much he was admired by his followers, preſently grew conceited of his talents, and reſolved to repair to the capital, as the beſt place for blazoning. From his firſt converſion to the new light, he had filled his head with ſtrong fancies of ſpecial illuminations from heaven; and was now,

in

in his own opinion, become ſuch a favourite there, that he thought it high time to aſſume a ſuitable character. Accordingly, on his arrival at London 1655, he diſtinguiſhed himſelf ſo much above his brethren as created uneaſineſs: he gained a ſtrong party in his favour; and the matter ran ſo high, that ſome women, his followers, openly diſputed with the two principal leaders as they were preaching [A].

Naylor grew ſtill more intoxicated with theſe flatteries, and, in 1656, went into the Weſt of England, to propagate the doctrine of his divine miſſion in thoſe parts of the country where the brethren were numerous [B]; for by this time we find him addreſſed by the title of "The Everlaſting ſon of "righteouſneſs, and prince of peace, the prophet of the moſt "high God, nay, the only-begotten ſon of God, out of Zion, "whoſe mother is a virgin, and whoſe birth is immortal." In the mean time, ſuch unheard-of extravagances as theſe were not beheld without horror, even in thoſe days of fanaticiſm. Information was given of them to the magiſtrates, and our Meſſiah committed to Exeter gaol in September this year. Notwithſtanding this check, ſome of his female worſhipers carried their infatuation to that height, that they viſited him, and kneeled before him, and kiſſed his feet: nor was he long detained in priſon, being releaſed in the enſuing month. Hereupon he ſet his face toward London, reſolving, however, to take Briſtol in the way. He was attended by ſeveral of his adherents; who, in paſſing through Glaſtonbury and Wells, ſpread their garments before him in the ſtreets. Being arrived at Bedminſter, about a mile from Briſtol, they formed themſelves into this mock proceſſion: one man walked before with his hat on, another young man with his hat off led Naylor's horſe; and, when they came to the ſuburbs of Briſtol, ſome women ſpread ſcarfs and handkerchiefs in his way, two other women going on each ſide of his horſe, and all the cavalcade ſinging, "Holy, holy, "holy, Lord God of Sabaoth; Hoſanna in the higheſt; "holy, holy, holy, Lord God of Iſrael." Thus the proceſſion entered the city all knee deep in dirt, it being Oct. 24, and the weather very foul and rainy. Such a mockery of our Saviour's entrance into Jeruſalem drew the notice of the ma-

[A] Their names were Howgil and Burroughs; they had gathered a meeting at London. "Sewel's Hiſtory of the "Quakers, and the grand Impoſtor exa-"mined; or, the Life and Tryal of "James Naylor." London, 1656, 4to.

[B] Probably Launceſton in Cornwall, or Lanſdown in Somerſetſhire. At his examination at Briſtol he ſaid, he was at Lawſon, as he called it to the brethren.

giſtrates,

giſtrates, by whoſe order Naylor was apprehended; and, upon examination, blaſphemouſly defending all that had paſſed in his perſonating Jeſus Chriſt, was committed to priſon, with ſix of his aſſociates: ſoon after which they were all ſent to London to the parliament.

So unprecedented and unparalleled a caſe employed the houſe ſeveral days; he was firſt examined before a committee, Dec. 5, and next day heard at the bar of the houſe: on the 8th it was reſolved, "That James Naylor is guilty of "horrid blaſphemy, and that he is a grand impoſtor, and a "great ſeducer of the people." After this, nine days more were wholly taken up in debates, when ſentence was paſſed as follows: "That James Naylor be ſet on the pillory in "Palace-yard, Weſtminſter, during the ſpace of two hours, "on Thurſday next; and be whipped by the hangman "through the ſtreets from Weſtminſter to the Old Ex-"change, and there likewiſe be ſet on the pillory for the "ſpace of two hours, between the hours of eleven and one "on Saturday next, in each place wearing a paper, con-"taining an inſcription of his crimes. And that at the Old "Exchange his tongue be bored through with a hot iron, "and that he be there alſo ſtigmatized in the forehead with "the letter B; and that he be afterwards ſent to Briſtol, "and be conveyed into and through the ſaid city on horſe-"back, with his face backward; and there alſo publicly "whipped the next market-day after he comes thither. "And that from thence he be committed to priſon in Bride-"well, London, and there reſtrained from the ſociety of "all people, and there to labour hard, till he ſhall be re-"leaſed by parliament; and during that time be debarred "the uſe of pen, ink, and paper, and ſhall have no relief "but what he earns by his daily labour."

Whitlocke ſeems to think, that he was too fiercely proſecuted [c]; and, though ſeveral perſons of different perſuaſions preſented petitions to the parliament in his behalf, yet it was reſolved not to read them till after ſentence ſhould be paſſed. The firſt part of which was executed rigorouſly, Dec. 18, which was to be followed by the remaining part within two days; but he was grown ſo low by his whipping, that he was reſpited for a week. In this interval, ſeveral perſons of all perſuaſions, out of compaſſion, willing to look upon him as a lunatic, petitioned the parliament and Cromwell twice, to have the reſt of his puniſhment quite re-

[c] Memorials, p. 654. edit. 1732.

mitted,

mitted, as being a lunatic: but the plea ſeems to have been invalidated by ſome of the protector's chaplains, who went and conferred with Naylor, and thereupon the whole ſentence was put in execution; and, what is worth obſerving, had all the good effect that could be propoſed thereby: his ſufferings brought him to his ſenſes, and with them to an exemplary degree of humility. In this diſpoſition he wrote a letter to the magiſtrates of Briſtol, expreſſing his repentance for his behaviour there; and, notwithſtanding his ſentence, he got the uſe of pen, ink, and paper, during his confinement in Bridewell. He wrote ſeveral ſmall books, wherein he retracted his paſt errors, and was received by the Quakers, who had diſowned him in his extravagances. He was diſcharged from priſon by the rump parliament, Sept. 8, 1659; and, about the end of Oct. 1660, ſet out from London, in order to return to his wife and children at Wakefield in Yorkſhire. He was taken ill on the road, ſome miles beyond Huntingdon, being robbed by the way, and left bound; in which condition he was found in a field by a countryman towards evening, and carried to a friend's houſe at Holme, near King's-Ripton in Huntingdonſhire; but he ſoon after expired, Nov. 1660. Notwithſtanding his mean education, yet having good natural parts, and eſpecially a ſtrong imagination, he was the reputed author of ſeveral tracts, as the reader may ſee in a collection of his books, epiſtles, and papers, printed in 1716, 8vo. The titles of his books are inſerted below [D]. Salmon's Chron. Hiſt.

[D] 1. "Exhortation to the rulers, "the preachers, and the lawyers," 1653. 2. "Milk for babes and meat "for ſtrong men; a feaſt of fat things, "wine well refined on the lees, &c. "being the breathings of the Spirit "through his ſervant James Naylor, "written by him in the time of the "confinement of his outward man in "priſon," 1661, 4to. 3. "J. Naylor's "Salutation to the ſeed of God," 1656, 8vo. 4. "An anſwer to Blome's "Fanatic hiſtory."

NEANDER (MICHAEL), a German Proteſtant divine, celebrated for his ſkill in the learned languages, was born in 1523 at Soza in Sileſia; and had the firſt part of his education in that town, under Henry Theodore, ſuperintendant of the dioceſe of Digne. He went afterwards to Wittemberg, where he heard Melancthon and other profeſſors, under whom he made a great proficiency in the ſciences; ſo that he was invited to teach a ſchool at Northauſen in 1549, where he inſtructed the youth with applauſe. In a few years he was promoted to be rector or ſchoolmaſter at Ilfeldt in Germany, which employ he ſuſtained during the

ſpace of forty years; namely, till his death, which happened April 26, 1595, at Pfortſheim in the Black Foreſt, whither the academy had been tranſplanted from Ilfeldt. We have ſeveral pieces of his drawn up for the uſe of ſchools, beſides ſome others, the titles of which may be ſeen in Teiſſier, Moreri, &c. Morhof ſays, that he was a very learned man, and the common preceptor of Germany, as well as Melanchthon; that his preface to his "Erotemata linguæ Græcæ" is an excellent piece, not leſs learned than it is long; and that he judges therein both of ancient and modern authors with great ability.

NEEDHAM (MARCHAMONT), a ſatirical Engliſh writer, was born at Burford, in Oxfordſhire, in Aug. 1620. He loſt his father in 1621; but his mother, the next year, re-married with Chriſtopher Glynn, vicar of Burford, and maſter of the free-ſchool there. This gentleman, perceiving his ſtep-ſon to have very pregnant parts, took him under his own tuition; and at the age of fourteen he was ſent to All-Souls-college. Here, being made one of the choriſters, he continued till 1637; when taking the degree of bachelor of arts, which was inconſiſtent with his choriſter's place, he retired to St. Mary's-hall, till he became an uſher in Merchant-Taylors-ſchool, London. Upon the breaking out of the civil wars, he became a writer to an attorney at Gray's-inn; where, writing a good court-hand, he obtained a comfortable ſubſiſtence. He had not been long in this employ, before he began a weekly paper, under the title of "Mercurius Britannicus [A]," on the ſide of the Parliament; whence he became popular, and, being an active man, was called Captain Needham of Gray's-inn.

About that time he ſtudied phyſic, and, in 1645, began to practiſe; by which, and his political writings, he ſupported a genteel figure. But, for ſome ſcorn and affront put upon him, he ſuddenly left his party; and, obtaining the favour of a royaliſt, was introduced into the king's preſence at Hampton-court in 1647; and, aſking pardon upon his knees, readily obtained it: ſo that being admitted to the

[A] Communicating (as the title proceeds) the affairs of Great Britain, for the better information of the people. Theſe Mercuries began about the middle of Auguſt 1643, and came out on Mondays in one ſheet, to the latter end of 1646, or beginning of 1647. Perhaps our author might take the title from a tragi-comedy, called "Mercurius Britannicus, or the Engliſh Intelligencer," reprinted in 1641, in 4to, wrote by one Richard Brathwayte.

king's favour, he wrote ſoon after another paper intituled, "Mercurius Pragmaticus [B];" which being equally witty with the former, as ſatirical againſt the Preſbyterians, and full of loyalty, made him known and admired by the wits of that ſide. However, being narrowly ſought after, he left London, and for a time lay concealed at the houſe of Dr. Peter Heylin, at Minſter-Lovel, near Burford; till, at length being diſcovered, he was impriſoned in Newgate, and in danger of his life. Lenthal, the ſpeaker of the houſe of commons, who knew him and his relations well, and Bradſhaw, preſident of the high-court of juſtice, treated him fairly; and not only got his pardon, but with promiſe of rewards and places perſuaded him to change his ſtyle once more for the Independents, who then were the uppermoſt party. In this temper he publiſhed a third weekly paper, called "Mercurius Politicus [C]," which came out every Wedneſday, in two ſheets 4to, commencing with the 9th of June 1649, and ending with the 6th of June 1650, which being Thurſday, he began again with Number I. from Thurſday June 6, to Thurſday June 13, 1650, beginning, "Why ſhould not the commonwealth have a fool, as well as "the king had, &c." This paper, which contained many diſcourſes againſt monarchy, and in behalf of a free ſtate, eſpecially thoſe that were publiſhed before Cromwell was made protector, was carried on without any interruption till about the middle of April 1660, when (as ſeveral times before) it was prohibited by an order of the council of ſtate.

Upon the return of Charles II. our author lay hid, till, by virtue of ſome money well placed, he obtained his pardon under the great ſeal; after which he exerciſed the faculty of phyſic among the diſſenters, which brought him in a conſiderable benefit till his death, which happened ſuddenly in 1678. Wood, who knew him, tells us, that he was a perſon endowed with quick natural parts, was a good humaniſt, poet, and boon droll; and, had he been conſtant to his cavaliering principles, would have been beloved and admired by all; but being mercenary, and preferring his intereſt to Athen. Oxon. vol. ii.

[B] Communicating intelligence from all, touching all affairs, deſigns, humours, and conditions, throughout the kingdom, eſpecially from Weſtminſter and the head-quarters. There were two parts of them, and they came out weekly, in one ſheet 4to. The firſt part commenced Sept. 14, 1647, and ended Jan. 9, 1648. The other part, which was intituled, "Mercurius "Pragmaticus for king Charles II. &c." began April 24, 1649, but quickly ended.

[C] Compriſing the ſum of foreign intelligence, with the affairs now on foot in the three nations of England, Scotland, and Ireland.

his

his conſcience, friendſhip, and love to his prince, was much hated by the royal party to the laſt. Beſides the "Mercuries" already mentioned, he publiſhed a great number of other things; the greateſt part of which are mentioned below [D].

[D] The titles are as follow: "A "check to the checker of Britannicus, "&c. 1644." 2. He alſo wrote a ſharp Libel againſt his majeſty's late meſſage for peace, anno 1645; in anſwer to which was publiſhed, "The "refuſers of peace inexcuſable, by his "Majeſty's command, 1645," one ſheet 4to. 3. "A hue and cry after "the king, written after the king's "defeat at Naſeby, in 1645." 4. "The "caſe of the kingdom ſtated according "to the proper intereſts of the ſeveral "parties engaged, &c." The third edition in 1647. 5. "The levellers "levelled; or the independents con-"ſpiracy to root out monarchy, an in-"terlude, 1647." 6. "A plea for "the king and kingdom, by way of "anſwer to a late remonſtrance of the "army, 1648." 7. "Digitus Dei; "or God's juſtice upon treachery and "treaſon, exemplified in the life and "death of the late James duke of "Hamilton, &c. 1649." 8. The year before came out a book intituled, "The "manifold practices and attempts of "the Hamiltons, &c. to get the crown "of Scotland, 1648:" probably wrote by Needham, as the whole of it is contained in the "Digitus Dei. 9. "The "Public Intelligencer, &c." theſe came out weekly on Monday, but contained moſtly the ſame matter that was in the "Political Mercuries." 10. "The caſe of the commonwealth of "England ſtated, &c. 1649." 11. "Diſcourſe of the excellency of a free "ſtate above kingly government. 1650." publiſhed with the former. 12. "An "appendix added out of Claudius "Salmaſius's Defenſio regis, and Mr. "Hobbes's de corpore politico." 13. "Tryal of Mr. John Goodwin at the "bar of religion and right reaſon, &c. "1657." In reply to this, Goodwin took occaſion, in a piece intituled "The Triumviri," to characterize our author, as having a foul mouth which Satan hath opened, &c. 1658. 14. "Intereſt will not lye, &c. in refuta-"tion of, The intereſt of England "ſtated. 1659. 15. "The moderate "informer, &c. communicating the "moſt remarkable tranſactions, both "civil and military, in the common-"wealth of England, &c." It commences with the 12th of May 1659, but was not carried on above two or three three weeks. Needham, it ſeems, was put out of his place of writing the weekly news, in the time of Richard, and John Can put in his room, occaſioned by the Preſbyterians; yet, in ſpite of oppoſition, he carried on the writing of his "Mercuries." 16. "News from Bruſſels, &c. in a letter "dated 10 March 1659," but ſaid to be written by our author againſt Charles II. and his court, and conveyed to the preſs by Praiſe-God Barebone. It was anſwered about a week after, in "The "late news, or meſſage from Bruſſels "unmaſked." 17. "A ſhort hiſtory "of the Engliſh rebellion completed "in verſe. 1661." A collection of all ſuch verſes as he had printed before each of his "Mercurii Pragmatici." To it he prefixed, "The true character "of a rigid preſbyter;" and added the coat of arms of Sir John Preſbyter: but the character was not of his writing. It was reprinted in 1680, 4to. 18. "Diſcourſe concerning ſchools and "ſchool-maſters. 1663." 19. "Me-"dela Medicinæ, &c. 1665." Anſwered by two doctors of that faculty, fellows of the college of phyſicians, viz. John Twiſden, in his "Medecina ve-"terum vindicata, &c." and Robert Sprackling, in his "Medela ignoran-"tiæ." 20. "An epiſtolory diſ-"courſe" before "Medicina inſtaurata, "&c. by Edward Bolneſt, M. D. "1665." 21. "A pacquet of advices "and animadverſions, &c. occaſioned "by a letter from a perſon of quality "to his friend in the country, written "by Lord Shafteſbury. 1676." 22. "A ſecond pacquet of advices, &c. in "anſwer to Some conſiderations upon "the queſtion, whether the Parlia-"ment be diſſolved by its prorogation "for fifteen months?" And another, intituled,

intituled, "The long Parliament diſ-
"ſolved," written by Denzil lord Holles, but owned by his chaplain, a nonconformiſt, named Carey, or Carew, who was thereupon committed priſoner to the Tower of London, in the beginning of Feb. 1676. 23. "A letter "from a perſon newly choſen to ſit in "this Parliament, to a bencher in the "Temple, &c." 24. "A narrative of "the cauſe and manner of the impriſon-"ment of the lords now cloſe priſoners "in the Tower of London." Needham is ſaid to have been encouraged to write theſe two pacquets by lord Danby. 25. "Chriſtianiſſimus chriſtianandus: or "Reaſons for the reduction of France "to a more Chriſtian ſtate in Eu-"rope. 1678." 26. "A preface "to A new idea of the practice of "phyſic, written by Francis de la Boe "Sylvius. 1675."

Our author alſo tranſlated into Engliſh "Mare clauſum," printed in 1652, or thereabouts, in folio; in which he foiſted the name of a commonwealth, inſtead of the kings of England, and ſuppreſſed the dedication to the king. He alſo added an appendix to it, concerning the ſovereignty of the kings of Great Britain on the ſea, intituled, "Additional evidences," which he procured, as it is thought, of preſident Bradſhaw. He alſo made comments and gloſſes on the book: ſo that, after the Reſtoration, the copy was corrected, perfected, and reſtored by J. H. gent. [James Howell] and printed in 1662, folio.

NEEFS (PETER), a Flemiſh painter, who has merited a place among the moſt eminent artiſts. He imbibed the firſt tincture of his art from Steenwick; but, finding he had no turn either for ſubjects of fancy or portrait, he attached himſelf to architecture, perſpective, and to painting the inſide of churches, with ſuch minute nicety and ſteady patience, as all muſt admire, few will be able to imitate. His exactneſs in repreſenting the ſmalleſt parts can hardly be conceived; yet he diſpoſes his lights ſo properly, that his pictures have a ſurpriſing effect. The ſmalleſt ridges in the channelled ornaments of the roofs, and the leaſt projections of the cornices, are marked out with the greateſt attention; and it is very remarkable, that, in ſpite of the great number of ridges and profiles, his manner never appears dry or hard. As he painted figures but indifferently, Van Tulden, Teniers, and others, ſupplied the defect for him; yet he always took care that the union of the two pencils ſhould be imperceptible.

Whatever enquiries have been made in Holland about the particulars of his life and death, have been fruitleſs. His diſciples are alſo unknown. There is only one plate engraved after him that we know of, which is in the collection of the emperor's pictures by A. J. Prenner. He had a ſon of his name, who was likewiſe a diſciple of Steenwick, but was greatly inferior to his father. Art of Painting, &c. 1759, 8vo.

NELSON (ROBERT), a learned and pious Engliſh gentleman, was born June 22, 1656, at London, being the ſon of Mr. John Nelſon, a conſiderable Turkey merchant

chant of that city, by Delicia his wife, ſiſter of Sir Gabriel Roberts, who was likewiſe a Turkey merchant of the ſame city. His father dying when he was but two years old, he was committed to the care of his mother, and her brother ſir Gabriel, who was appointed his guardian. His firſt education was at St. Paul's-ſchool, London; but after ſome time his mother, out of fondneſs, took him home to her houſe at Dryfield, near Cirenceſter, in Glouceſterſhire, having procured the learned Dr. George Bull, then rector of Suddington in that neighbourhood, to be his tutor [A]. As ſoon as he was fit for the univerſity, he was ſent to Trinity-college in Cambridge, and admitted a fellow commoner [B]. It is not improbable, that Dr. (afterwards archbp.) Tillotſon, was conſulted on this occaſion, he being intimately acquainted with the guardian, Sir Gabriel Roberts: however, it is certain that Mr. Nelſon was early known to that learned and worthy divine, and very much eſteemed by him [C].

In 1680, he was choſen F. R. S. [D]; being probably inclined to receive that honour out of reſpect to his friend and ſchool-fellow Dr. Halley, for whom he had a particular regard, and in whoſe company he ſet out on his travels the ſame year. In the road to Paris, they ſaw the remarkable comet which gave riſe to the cometical aſtronomy by Sir Iſaac Newton; and our author, apparently by the advantage of his fellow traveller's inſtructions, ſent dean Tillotſon a deſcription of it [E]. Before he left Paris, he received a letter from a friend in the Engliſh court, inviting him to purchaſe a place there, by the promiſe of his aſſiſtance in it [F]. He was young, had a great affection for king Charles and the duke of York, and was pleaſed with the thoughts of figuring it near their perſons; but, as he could not reſolve upon an affair of ſuch conſequence without the approbation of his mother and uncle, he firſt applied to Tillotſon to ſound them, with aſſurances of determining himſelf by their judgement and advice, including alſo that of the dean; who finding them both averſe to it, he thereupon dropped the mat-

[A] Birch's Life of Tillotſon, p. 68.
[B] Life of Kettlewell, p. 169.
[C] Life of Tillotſon.
[D] Birch's Hiſtory of the Royal Society. vol. iv. p. 72.
[E] Life of Tillotſon, p. 79.
[F] This propoſal was made by Mr. Henry Saville, brother to lord Halifax: he had been ſworn vice-chamberlain of the king's houſhold in December 1680, and was at this time envoy from Charles II. to the court of France; though now at London, whence he ſent this offer in a letter to Mr. Nelſon. Ibid. p. 83.

ter, and purſued his journey with his fellow traveller to Rome. Here he fell into the acquaintance of lady Theophila Lucy [G], widow of Sir Kingſmill Lucy, of Broxburne, Herts, bart. and ſecond daughter of George earl of Berkeley, who ſoon diſcovered a ſtrong paſſion for him, which concluded in a marriage, after his arrival in England, in 1682. But it was ſome time before ſhe confeſſed to Mr. Nelſon the change of her religion; which was owing to her acquaintance with Boſſuet, and converſations at Rome with cardinal Philip Howard, who was grandſon of the earl of Arundel, the collector of the Arundelian marbles, &c. and had been raiſed to the purple by Clement X. in May 1675. Nor was this important alteration of her religious ſentiments confined to her own mind, but involved in it her daughter by her firſt huſband, whom ſhe drew over to her new religion; and her zeal for it prompted her even to engage in the public controverſy then depending. She is the ſuppoſed authoreſs of a piece printed in 1686, 4to, under the title of, "A Diſ-"courſe concerning a judge of controverſy in matters of re-"ligion, ſhewing the neceſſity of ſuch a judge [H]."

This misfortune touched her huſband very nearly. He employed not only his own pen, but thoſe of his friends Tillotſon and Hickes, to recover her [I]; but all proved ineffectual, and ſhe continued in the communion of the church of Rome till her death. She was a perſon of fine ſenſe and underſtanding. Dr. Tillotſon particularly laments her caſe on that account; and even ſeems not to be entirely free from all apprehenſions of the influence ſhe might have upon her huſband in this important affair. But Nelſon's religion was too much the reſult of his learning and reaſon, to be ſhaken by his love, which was equally ſteady and inviolable. Her change of religion made no change in his affections for her; and, when ſhe relapſed into ſuch a bad ſtate of health, as required her to go to drink the waters at Aix, he attended her thither, in 1688: and not liking the proſpect of the public affairs at home, which threatened the removal of James II. from the crown, he proceeded to make a ſecond trip to Italy,

[G] This lady (the ſecond daughter of George Earl of Berkley) was old when Mr. Nelſon married her. She died in 1705; and by her deceaſe enabled him to add conſiderably to the charitable purpoſes to which her fortune was always deſtined. Anecdotes of Bowyer, p. 3.

[H] Tillotſon's Life, p. 120.

[I] The former of theſe divines wrote a long letter to her on the ſubject, mentioned in his Life, p. 120; and the latter, on her account, publiſhed "A "collection of letters" which paſſed between him and a Popiſh prieſt in 1675, 8vo; in which is inſerted, p. 328, a letter to an Engliſh prieſt of the Romiſh communion at Rome, wrote by Mr. Nelſon for his lady's uſe.

taking his lady, together with her ſon and daughter by her former huſband, along with him. He returned through Germany to the Hague, where he ſtayed ſome time with lord Durſley, who was married to his wife's ſiſter [K].

From the Hague he arrived in England, 1691. As he had been much careſſed for extraordinary worth by ſeveral perſons [L] of the higheſt rank, ſo he had ſhewed his regard for king James, by holding a correſpondence with his Majeſty's ambaſſador to the Pope after the Revolution [M], having determined not to transfer his allegiance from him; and declared himſelf a Nonjuror in conſequence thereof, and left the communion of the church of England. In this laſt point he had conſulted Tillotſon, and followed his opinion, who thought it no better than a trick deteſtable in any thing, and eſpecially in religion, to join in prayers where there was any petition which was held to be ſinful [N]. Thus, notwithſtanding their difference of opinions in this caſe, the friendſhip between them remained the ſame; and the good archbiſhop expired in his friend's arms, in 1694 [O]. Nor did Mr. Nelſon's friendſhip end there: he continued it to his grace's widow, and was very inſtrumental in procuring her penſion from the crown to be augmented, from 400l. to 600l. per annum [P].

However, our author's new character unavoidably threw him into new connections. Among theſe we find mentioned particularly Mr. Kettlewell, who had reſigned his living at Coleſhill in Warwickſhire, on account of the new oaths, and afterwards reſided in London. This pious and learned divine agreed alſo with him in leaving the communion of

[K] Life of Tillotſon, p. 258.

[L] Kettlewell's Life, p. 169.

[M] This was the earl of Melfort; whoſe letters to Mr. Nelſon were in the poſſeſſion of Philip Carteret Webb, Eſq. Life of Tillotſon, p. 258, at note [W].

[N] Ibid. p. 259.

[O] Ibid, p. 215.

[P] See his letter to lord Somers on this occaſion, in Tillotſon's Life, p. 348, 349. It is very remarkable, that the great regard he had always ſhewn to Tillotſon, added to his own reputation for learning, judgement, and candour, induced Dr. Barker, who publiſhed the archbiſhop's poſthumous ſermons, to conſult our author on that occaſion. Among the manuſcripts, there was found one diſcourſe wherein the archbiſhop took an occaſion to complain of the uſage which he had received from the Nonjuring party, and to expoſe, in return, the inconſiſtency of their own conduct; remarking particularly, that, upon a juſt compariſon of their principle of non-reſiſtance with their actual non-aſſiſtance to king James II. they had little reaſon to boaſt of their loyalty to him: and yet, ſevere as this diſcourſe was upon that party, Mr. Nelſon, notwithſtanding his attachment to them, was very zealous to have it printed, alleging, that they deſerved ſuch a rebuke for their unjuſt treatment of ſo good a man. However, the ſermon was then ſuppreſſed, and is now probably loſt. Life of Tillotſon, p. 350, 351.

the

the eſtabliſhed church, yet, at the ſame time, perſuaded him to engage in the general ſervice of piety and devotion; obſerving to him, that he was very able to compoſe excellent books of that kind, which too would be apt to do more good, as coming from a layman. This truly catholic ſpirit found a congenial one in Mr. Nelſon; and indeed it was this ſpirit, more than their agreement in ſtate principles, that firſt recommended him to our author, who, in return, is obſerved to have encouraged Kettlewell to proceed in that ſoft and gentle manner, in which he excelled, in managing the Nonjurors controverſy; and animated him beſides to begin and proſecute ſome things for a public good, which otherwiſe would not have ſeen the light. Mr. Kettlewell died in 1695, and left Mr. Nelſon his ſole executor and truſtee; in conſequence of which, he publiſhed a poſthumous piece of piety, intituled, "An Office for Priſoners, "&c." in 1697. He alſo publiſhed five other of his friend's poſthumous pieces, and furniſhed the chief materials for the account of his life afterwards [Q].

At the ſame time, he engaged zealouſly in every public ſcheme for propagating the faith, and promoting the practice of true Chriſtianity, both at home and abroad; ſeveral propoſals for building, repairing, and endowing churches, and charity-ſchools particularly. Upon the death of Dr. Lloyd, the deprived biſhop of Norwich, in the end of 1709, he returned to the communion of the church of England. Dr. Lloyd was the laſt ſurviving of the deprived biſhops by the Revolution, except Dr. Kenn, by whoſe advice Mr. Nelſon was determined in this point [R]. It had been a caſe in view ſome time, which had been bandied on both ſides, whether the continuance of their ſeparation from the church ſhould be ſchiſmatical or no, when that caſe became a fact; and our author had ſome conferences upon it with Dr. Hickes, who was for perpetuating the Nonjuring church, and charging the ſchiſm upon the church eſtabliſhed [S].

Mr. Nelſon's tutor, Dr. George Bull, biſhop of St. David's, dying before the expiration of this year, he was eaſily

[Q] Life of Kettlewell, prefixed, to his works, in 2 vols. folio.

[R] See ſome letters of his in the appendix to "The defence of our conſtitution, by Dr. Nathaniel Marſhall, 1717," 8vo.

[S] See an account of this diſpute, with ſome letters that paſſed between them on the occaſion, in "The Conſtitution of the Catholic church, "and the nature and conſequences of "Schiſm ſet forth, in a collection "of papers written by the late George "Hickes, D. D. 1716," 8vo.

prevailed upon, by that prelate's ſon, to draw up an account of his father's life and writings. He had maintained a long and intimate friendſhip with the biſhop, which gave him an opportunity of being acquainted with his ſolid and ſubſtantial worth; had frequently ſitten at his feet, as he was a preacher, and as often felt the force of thoſe diſtinguiſhing talents which enabled him to ſhine in the pulpit. But above all, he had preſerved a grateful remembrance of thoſe advantages, which he had received from him in his education [T]; and he ſpared no pains to embalm his memory, by which means he has made it a laſting monument of his own worth. The life was publiſhed in 1713. He had for ſome time laboured under an aſthma and dropſy in the breaſt; and the diſtemper grew to ſuch a height ſoon after the publication of that work, that, for the benefit of the air, he retired at length to his couſin's, Mrs. Wolf, daughter of Sir Gabriel Roberts, a widow, who lived at Kenſington, where he expired Jan. 16, 1714-15, aged 59.

He was interred in the cemetery of St. George's chapel, now a parochial church, in Lamb's Conduit Fields, where a monument is erected to his memory, with a long and elegant Latin inſcription, written by Bp. Smalridge [U]. He was the firſt perſon buried in this cemetery; and, as it was done to reconcile others to the place, who had taken an unſurmountable prejudice againſt it, ſo it proved a moſt prevailing precedent, and had the deſired effect. He publiſhed ſeveral works of piety [X], and left his whole eſtate to

[T] "Preface to Biſhop Bull's "Life."

[U] See this inſcription in the "Anecdotes of Bowyer," p. 611.

[X] The titles of theſe are, 1. "Tranſubſtantiation contrary to ſcripture: or, The Proteſtant's anſwer to "the Seeker's requeſt, 1688." 2. "A companion for the feſtivals and "faſts, 1704," 8vo, and large impreſſions of it ſeveral times ſince. 3. "A letter on church government, in "anſwer to a pamphlet, intituled, "The principles of the Proteſtant Re"formation, 1705," 8vo. 4. "Great "duty of frequenting the Chriſtian "Sacrifice, &c. 1707," 8vo. Dr. Waterland obſerves, that in this piece our author, after Dr. Hickes, embraced the doctrine of a material ſacrifice in the ſymbols of the euchariſt, which was firſt ſtarted among the Proteſtants, in 1635, by the famous Mede, and, having ſlept for ſome years, was revived by Dr. Hickes in 1697. Waterland's "Chriſtian ſacrifice ex"plained, &c." p. 37. 42. ed. 1738, 8vo. 5. "The practice of true de"votion, &c. with an office for the "communion, 1708," 8vo. 6. "Life "of biſhop Bull, &c. 1713," 8vo. 7. "Letter to Dr. Samuel Clarke," prefixed to "The Scripture Doctrine "of the moſt holy and undivided Tri"nity vindicated againſt the miſrepre"ſentations of Dr. Clarke, 1713," 8vo. To this Clarke returned an anſwer; in which he highly extols Mr. Nelſon's courteſy and candour; which he had likewiſe experienced in a private conference with him upon this ſubject. Dr. Clarke, alſo, in another anſwer

to pious and charitable uſes, particularly to charity-ſchools. A good portrait of him was given, by Mr. Nichols, in 1779, to the company of Stationers, and is placed in the parlour of their public hall. After the death of Sir Berkeley Lucy, Mr. Nelſon's library was ſold by auction in 1760, together with that of Sir Berkeley, forming, united, a moſt extraordinary aſſemblage of devotion and infidelity. Several of Mr. Nelſon's original letters, highly characteriſtic of his benevolence, may be ſeen in the "Anecdotes of "Bowyer." Mr. Nichols has alſo in his poſſeſſion in MS. two excellent letters of advice from Mr. Nelſon to his young couſins George and Gabriel Hanger, on their going to ſettle in Turkey; which have been obligingly offered for the uſe of any future Biographer, but are too long for our limits.

Anecdotes of Bowyer, p. 497.

anſwer to Dr. Wells, recommends to that writer Mr. Nelſon's candid ſpirit. 8. "An addreſs to perſons of quality "and eſtate, &c. 1715," 8vo. 9. "The whole duty of a Chriſtian, by "way of queſtion and anſwer, de- "ſigned for the uſe of the charity- "ſchools in and about London." 10. "Thomas à Kempis's Chriſtian exer- "ciſe." 11. "The Archbiſhop of "Cambray (Fenelon's) Paſtoral Let- "ter." 12. "Biſhop Bull's im- "portant points of Primitive Chriſti- "anity maintained;" and other poſthumous pieces of that learned prelate.

NEMESIANUS (AURELIUS OLYMPIUS), a Latin poet, who was born at Carthage, and flouriſhed about the year 281, under the emperor Carus, and his ſons Carinus and Numerian; the laſt of which emperors was ſo fond of poetry, that he conteſted the glory with Nemeſianus, who had written a poem upon fiſhing and maritime affairs. We have ſtill remaining a poem of our author, called "Cyne- "geticon," and four eclogues; they were publiſhed by Paulus Manutius, in 1538; by Barthelet, in 1613; at Leyden in 1653, with the notes of Janus Vlitias. Giraldi hath preſerved a fragment of Nemeſianus, which was communicated to him by Sannazarius; to whom we are obliged for our poet's works: for, having found them written in Gothic characters, he procured them to be put into the Roman, and then ſent them to Paulus Manutius. Although this poem hath acquired ſome reputation, it is greatly inferior to thoſe of Oppian and Gratian upon the ſame ſubject; yet Nemeſianus's ſtyle is natural enough, and has ſome degree of elegance. The world was ſo much poſſeſſed with an opinion of his poem in the eighth century, that it was read among the claſſics in the public ſchools,

particularly in the time of Charlemagne, as appears from a letter of the celebrated Hincmar, biſhop of Rheims, to his nephew Hincmar, of Laon.

NEMESIUS, a Greek philoſopher, who embraced Chriſtianity, and was made biſhop of Emeſa in Phœnicia, where he had his birth; he flouriſhed in the beginning of the fifth century. We have a piece by him, intituled, "De natura hominis;" in which he refutes the fatality of the Stoics, and the errors of the Manichees, the Apollinariſts, and the Eunomians: but he eſpouſes the opinion of Origen concerning the pre-exiſtence of ſouls. This treatiſe was tranſlated by Valla, and printed in 1535. Another verſion was afterwards made of it by Ellebodius, and printed in 1665; it is alſo inſerted into the "Bibliotheca patrum," in Greek and Latin. Laſtly, another edition was publiſhed at Oxford, in 1671, folio, with a learned preface, wherein the editor endeavours to prove, from a paſſage in this book, that the circulation of the blood was known to Nemeſius; which, however, was ſince ſhewn to be a miſtake, by Dr. Freind, in his "Hiſtory of Phyſic."

NEMOURS (MARIE D'ORLEANS), a French lady of great quality, was daughter of the duke de Longueville, and born in 1625. She is recorded here for having written ſome very agreeable "Memoirs of the War of the Fronde;" in which ſhe characteriſes, in a very maſterly manner, the principal perſons concerned, deſcribes tranſactions with great fidelity and truth, and adds many intereſting anecdotes to thoſe of "De Retz" and "Joli." Her "Memoirs," being upon the ſame ſubject, are uſually printed with thoſe of "Joli;" and there hath lately been printed an Engliſh tranſlation of the "Memoirs of De Retz, Joli, and Madam de Nemours;" in 8 vols. 12mo. She died in 1707.

NEPOS (CORNELIUS), a Latin hiſtorian, who flouriſhed in the time of Julius Cæſar, and lived, according to St. Jerome [A], to the ſixth year of Auguſtus. He was an Italian, if we may credit Catullus [B], and born at Hoſtilia, a ſmall town in the territory of Verona, in Ciſalpine Gaul. Auſonius [C], however, will have it that he was born in the Gauls: and they may both be in the right, provided

[A] In Chron. Plin. lib. iii. c. 18.
[B] Carmen. 1.
[C] Epiſt. xvi. ad librum, ut eat ad Proſum.

that,

that, under the name of Gaul, is comprehended Gallia Ciſalpina, which is in Italy. Leander Alberti thinks Nepos's country was Verona; and he is ſure that he was either born in that city or neighbourhood [D]. For the reſt, Cicero and Atticus were friends of our author; who wrote the lives of the Greek hiſtorians, as he himſelf atteſts in that of Dion, ſpeaking of Philiſtus. What he ſays, alſo, in the lives of Cato and Hannibal, proves that he had alſo written the lives of the Latin captains and hiſtorians. He wrote ſome other excellent works, which are loſt.

All that we have left of his at preſent is, "The Lives "of the illuſtrious Greek and Roman Captains;" which were a long time aſcribed to Æmilius Probus, who publiſhed them, as it is ſaid, under his own name, to inſinuate himſelf thereby into the favour of the emperor Theodoſius; but, in the courſe of time, the fraud has been diſcovered, although ſeveral learned perſons have confounded the two authors. This piece has been tranſlated into French by the ſieur de Claveret, with a dedication to the duke of Longueville, in 1663; and again by M. le Gras, then of the congregation of the oratory at Paris, 1729, 12mo. We have an excellent tranſlation of it in Engliſh, by ſeveral hands at Oxford, which has gone through ſeveral editions.

[D] See Aul. Gell. l. vii. c. 12. Charifius, l. i. & Voſſius de hiſt. Lat. lib. i.

NESTOR (a monk of the convent of Petcherſti at Kiof in Ruſſia, whoſe ſecular name is not known), was born in 1056 at Bielzier; and in his 29th year aſſumed a monaſtic habit, and took the name of Neſtor. At Kiof he made a conſiderable proficiency in the Greek language but ſeems to have formed his ſtyle and manner rather from the Byzantine hiſtorians, Cedrenus, Zonaras, and Syncellus, than from the ancient claſſics. The time of Neſtor's death is not aſcertained; but he is ſuppoſed to have lived to an advanced age, and to have died about 1115. His great work is his "Chronicle;" to which he has prefixed an introduction, which, after a ſhort ſketch of the early ſtate of the world, taken from the Byzantine writers, contains a geographical deſcription of Ruſſia and the adjacent countries; an account of the Sclavonian nations, their manners, their emigrations from the banks of the Danube, their diſperſion, and ſettlement in the ſeveral countries, wherein their deſcendants

Coxe's Travels through Ruſſia, vol. ii. p. 185.

ſcendants are now eſtabliſhed. He then enters upon a chronological ſeries of the Ruſſian annals, from 858 to about 1113. His ſtyle is ſimple and unadorned, ſuch as ſuits a mere recorder of facts; but his chronological exactneſs, though it renders his narrative dry and tedious, contributes to aſcertain the æra and authenticity of the events which he relates [A]. It is remarkable, that an author of ſuch importance, whoſe name frequently occurs in the early Ruſſian books, ſhould have remained in obſcurity above 600 years; and been ſcarcely known to his modern countrymen, the origin and actions of whoſe anceſtors he records with ſuch circumſtantial exactneſs. A copy of his "Chronicle" was given in 1668 by prince Radzivil to the library of Konigſburgh, where it lay unnoticed until Peter the Great, in his paſſage through that town, ordered a tranſcript of it to be ſent to Peterſburg. But it ſtill was not known as the performance of Neſtor: for when Muller, in 1732, publiſhed the firſt part of a German tranſlation, he mentioned it as the work of the abbot Theodoſius of Kiof; an error which aroſe from the following circumſtance: the ingenious editor, not being at that time ſufficiently acquainted with the Sclavonian tongue, employed an interpreter, who, by

[A] A competent judge thus expreſſes himſelf with regard to this performance:

"Neſtor's chronicle is unique in its "kind. For all the other Sclavonian "people, ſuch as the Poles, Bohemians, Illyrians, &c. cannot produce any writer who can in the "ſmalleſt degree contend with the "Ruſſian annaliſt in antiquity, minuteneſs, accuracy, and truth. He "was ſo highly eſteemed in Ruſſia, "and the ſubſequent writers were ſo "convinced of his fidelity, that, in "ſpeaking of the ſame times, they "adopt his very words, or make only "the ſmalleſt alterations.

"I will not prejudice the readers in "their judgement concerning the authenticity of this annaliſt; and I "am convinced, that whoever peruſes "his work, will at once do him the "juſtice which he deſerves. I allude "to thoſe readers only who do not "acknowledge any other hiſtories than "thoſe which are derived from the "moſt eſteemed ſources; and who "know how to diſtinguiſh, with "critical exactneſs, the purity of "of thoſe ſources. But I do not addreſs myſelf to thoſe who have not "hitherto been acquainted with any "other writers on the early times of "the Ruſſian hiſtory than Herberſtein "and Petreius; who place the introduction of the art of writing into "Ruſſia ſo late as the 13th century; "who hold the ſucceſſion of Ruſſian "ſovereigns to be unknown, at leaſt "uncertain, until the time of Ivan "Vaſſilievitch; who conſider this "long period as totally obſcure, in "which no chronicle affords a clue to "the diſcerning hiſtorian; who draw "their whole knowledge of Ruſſian "hiſtory from Strahlenberg, Voltaire, "La Combe, and from the ſtill more "wretched compilers of the article "Ruſſia in the Univerſal Hiſtory: "Theſe readers will not indeed be "eaſily induced to eſteem, as authentic, the relations of a monk, whoſe "writings ſhew the inaccuracy of the "above-mentioned authors, and confute at once their whole account of "Ruſſia during the middle ages." Schloetzer, Ruſſ. Ann. p. 32.

Miſtaking

miſtaking a letter in the title, ſuppoſed it to have been written by a perſon whoſe name was Theodoſius. This ridiculous blunder was ſoon circulated, and copied by many foreign writers, even long after it had been candidly acknowledged and corrected by Muller.

Neſtor was ſucceſſively followed by three annaliſts; the firſt was Sylveſter, abbot of the convent of St. Michael at Kiof, and biſhop of Periſlaf, who died in 1123: he commences his "Chronicle" from 1115, only two years poſterior to that of Neſtor, and continues it to 1123; from which period a monk, whoſe name has not been delivered down to poſterity, carries the hiſtory to 1157; and another, equally unknown, to 1203. With reſpect to theſe performances, Mr. Muller informs us, "the labours of Neſtor, "and his three continuators, have produced a connected "ſeries of the Ruſſian hiſtory ſo complete, that no nation "can boaſt a ſimilar treaſure for ſo long and unbroken a "period." We may add likewiſe from the ſame authority, that theſe annals record much fewer prodigies and monkiſh legends, than others which have iſſued from the cloiſter in times ſo unenlightened.

NETSCHER (GASPARD), an eminent painter, was born in 1636, at Prague in Bohemia. His father dying in the Poliſh ſervice, in which he was an engineer, his mother was conſtrained, on account of the Catholic religion, which ſhe profeſſed, to depart ſuddenly from Prague with her three ſons, of whom Gaſpard was the youngeſt. At ſome leagues from the town ſhe ſtopped at a caſtle, which, when leaſt thought of, happened to be beſieged; and Gaſpard's two brothers were famiſhed to death. The mother, ſeeing herſelf threatened with the ſame fate, found means to eſcape in the night-time out of the caſtle, and ſave herſelf and the only child ſhe had remaining. In this condition ſhe was in want of every thing except courage; and putting herſelf in the high-road, with her ſon in her arms, chance conducted her to Arnheim in Guelderland, where ſhe met with ſome relief to ſupport herſelf, and breed up her ſon. A doctor of phyſic, who was very rich, and a perſon of merit, called Tulkens, took young Netſcher into his patronage, and put him to ſchool, with the view of breeding him a phyſician, but Netſcher's genius fairly drew him on the ſide of painting; inſomuch, that at ſchool he could not forbear ſcrawling out deſigns upon the paper where he wrote his themes; De Piles Abregé des vies de Peintres.

themes: and, as it was found impoſſible to conquer this ſtrong bent of his inclination, it was beſt to give way to it. He was, therefore, put to a glaſier to learn to draw, this being the only perſon at Arnheim who knew any thing of the art. He improved under this maſter ſo much, that he found himſelf above receiving any further aſſiſtance from him; whereupon he went to Deventer, to a painter, whoſe name was Ter Burg, an able artiſt, and burgomaſter of the town; under whom he acquired a great command of his pencil: and, going to Holland, worked there a long time for the picture merchants, who, abuſing his eaſineſs, paid him very little for his pieces, which they ſold at a good price. This hard uſage diſguſted him, and he took a reſolution to go to Rome; and, with this deſign, embarked on board a veſſel which was bound for Bourdeaux; but, on his arrival thither, he took lodgings in the houſe of a ſhopkeeper, with whoſe relation he fell in love, and married. Thus love for a woman proved ſtronger than that which he had for painting, broke the neck of his intended journey to Italy, and prevailed upon him to return to Holland, where the reputation he had already acquired would procure him buſineſs to ſupport his wife and family as it ſhould increaſe. He ſtopped at the Hague; and the encouragement he met with there, made him reſolve to fix in that capital village. After a while, his family growing large, he obſerved that the branch of portrait painting was the moſt profitable, and therefore applied himſelf wholly to it. The ſucceſs was anſwerable to his expectation and abilities; and he grew ſo much in fame, that there is not a conſiderable family in Holland which has not ſome of his portraits; beſides that the greateſt part of the foreign miniſters could not think of quitting Holland, without carrying with them a portrait of Netſcher's; inſomuch, that they are ſeen all over Europe. He died at the Hague in 1684, aged forty-eight.

Memoirs of the Spalding Society, p. ix.

NEVE (TIMOTHY), M. A. was born at Wotton, in the pariſh of Stanton Lacy, near Ludlow in Shropſhire, educated at St. John's college, Cambridge, was ſchoolmaſter of Spalding, and minor canon of Peterborough, where he was a joint founder of "The Gentlemen's Society," of which he was ſecretary. He was afterwards prebendary of Lincoln, archdeacon of Huntingdon, and rector of Alwalton in Huntingdonſhire, where he died and was buried. In

1727, he communicated to the Spalding Society "An Eſſay "on the Invention of Printing and our firſt Printers," and Biſhop Kennet's donation of books to Peterborough cathedral. In the firſt leaf of the catalogue (3 vols. in folio, written neatly in the biſhop's own hand) is this motto: "Upon the "dunghill was found a pearl. *Index librorum aliquot vetuſtiſſ. "quos in commune bonum congeſſit W. K. dec. Peterburg.* "1712." Theſe books are kept with Dean Lockyer's, in the library or Lady Chapel, behind the high altar, in deal preſſes, open to the vergers and ſextons. In the late repair of this church, one of the nobleſt monuments of our early architecture, this benefactor's tomb-ſtone has been thruſt and half covered behind the altar, and nothing marks the place of his interment. Mr. Neve was chaplain to, and patroniſed by the late Dr. Thomas, biſhop of Lincoln, and publiſhed one ſermon, being his firſt viſitation ſermon, intituled, "Teaching with Authority;" the text Matth. vii. 28, 29. He ſent an account, 1734, of great improvements making in Peterborough cathedral. He was a very worthy man, and married, for his ſecond wife, Chriſtina, a daughter of the Rev. Mr. Greene, of Drinkſtone near Bury, Suffolk, and ſiſter to Lady Davers of Ruſhbrook. His ſon Timothy, D. D. a native of Spalding, and member of the Society, was fellow of Corpus Chriſti college, Oxford, but is chaplain of Merton, and rector of Middleton Stoney in Oxfordſhire; and publiſhed a ſermon preached before John earl of Weſtmoreland, chancellor of the univerſity of Oxford, upon Act Sunday, July 8, 1759, intituled, "The com- "parative Bleſſings of Chriſtianity," the text Epheſ. iv. 8. "Animadverſions on Philips's Life of Cardinal Pole, Ox- "ford, 1766," 8vo; and in 1781, "Eight Sermons "preached at the Lecture founded by the late Rev. John "Bampton, M. A. canon of Saliſbury."

NEWCOMB (THOMAS), M. A. ſon of a worthy clergyman in Herefordſhire, and great grandſon, by his mother's ſide, to the famous Spenſer, was educated at Corpus Chriſti college, Oxford; and was chaplain to the ſecond duke of Richmond, and rector of Stopham in Suſſex, near his grace's ſeat, in 1734, when he publiſhed a tranſlation of "Velleius Paterculus." For ſome time before this he lived at Hackney, in rather diſtreſſed circumſtances. So early as 1718, he was author of an excellent poem, under the title of "Bibliotheca," which is preſerved in the third volume of Nichols's "Select Collection of Miſcel- "lany

Nichols's Select Collection of Poems, vol. iv. p. 355. vol. vii. p. 365. vol. viii. p. 300.

"lany Poems." Beſides the many productions of Dr. Newcomb reprinted in that collection, he was author of ſeveral poems of merit; particularly of "The laſt Judgement of Men and An-"gels, in twelve books, after the manner of Milton, 1723," folio, adorned with a fine metzotinto portrait; of a poem, which Jacob commends, "To her late Majeſty Queen "Anne, upon the Peace of Utrecht;" "An Ode to the "Memory of Mr. Rowe; and another, "to the Memory "of the Counteſs of Berkeley." He alſo tranſlated ſeveral of Addiſon's Latin poems, and Philips's "Ode to Mr. St. "John."

Johnſon's Engliſh Poets, vol. xxi. p. 24.

After Dr. Young had publiſhed his celebrated ſatires, Mr. Newcomb, who was very intimate with him, put out, 1. "The Manners of the Times, in ſeven Satires." 2. "An Ode to the Queen, on the happy Acceſſion of "their Majeſties to the Crown, 1727." 3. "An Ode to "the Right Honourable the Earl of Orford, on Retire-"ment, 1742." 4. "A Collection of Odes and Epi-"grams, &c. occaſioned by the Succeſs of the Britiſh and "Confederate Arms in Germany, 1743." 5. "An Ode "inſcribed to the Memory of the late Earl of Orford, "1747." 6. "Two Odes to his Royal Highneſs the "Duke of Cumberland, on his Return from Scotland, "and on his Voyage to Holland, 1746." 7. "A Pa-"raphraſe on ſome Select Pſalms." 8. "The Conſum-"mation, a Sacred Ode on the final Diſſolution of the "World, inſcribed to his Grace the Archbiſhop of Canter-"bury, 1752," 4to. 9. "A Miſcellaneous Collection of "Original Poems, Odes, Epiſtles, Tranſlations, &c. writ-"ten chiefly on political and moral Subjects; to which are "added, Occaſional Letters and Eſſays, formerly publiſhed "in Defence of the preſent Government and Adminiſtra-"tion, 1756," a large volume in 4to. 10. "Vindicta "Britannica, an Ode on the Royal Navy, inſcribed to the "King, 1759," 4to." 11. "Novus Epigrammatum De-"lectus, or Original State Epigrams and Minor Odes, "ſuited to the Times, 1760," 8vo. 12. "The Retired "Penitent; being a poetical Verſion of one of the Rev. "Dr. Young's moral Contemplations. Reviſed, approved, "and publiſhed, with the Conſent of that learned and emi-"nent Writer, 1760," 12mo. 13. "A congratulatory "Ode to the Queen, on her Voyage to England, 1761," 4to. 14. "On the Succeſs of the Britiſh Arms. A con-"gratulatory Ode addreſſed to his Majeſty, 1763," 4to. [He was about 90 years old at this time.] 15. "The

"Death

" Death of Abel, a ſacred Poem, written originally in the " German Language, attempted in the Style of Milton, " 1763," 12mo. 16. In 1757 he publiſhed " Verſions " of two of Hervey's Meditations," in Blank Verſe. And in 1764 the whole of them were printed in 2 vols. 12mo, inſcribed to the Right Hon. Arthur Onſlow, Sir Thomas Parker, and Lady Juliana Penn. Mr. Nichols alſo ſuppoſes, that Dr. Newcomb was the author of " A Sup- " plement to a late excellent Poem, intituled, *Are theſe* " *things ſo?* 1740;" and of " Pre-exiſtence and Tranſmi- " gration, or the new Metamorphoſis; a Philoſophical Eſ- " ſay on the Nature and Progreſs of the Soul; a Poem, " ſomething between a Panegyric and a Satire, 1743."

NEWTON (JOHN), an eminent Engliſh mathematician, was born at Oundle in Northamptonſhire, 1622. After a proper foundation at ſchool, he was ſent to Oxford, where he was entered a commoner of St. Edmund's Hall, in 1637. He took the degree of bachelor of arts in 1641; and the year following was created maſter, among ſeveral gentlemen that belonged to the king and court, then reſiding in the univerſity. At which time his genius being inclined to aſtronomy and the mathematics, he applied himſelf diligently to thoſe ſciences, and made a great proficiency in them, which he found of ſervice during the times of the uſurpation. After the reſtoration of Charles II. he reaped the fruits of his loyalty: being created doctor of divinity at Oxford, Sept. 1661, he was made one of the king's chaplains, and rector of Roſs in Herefordſhire, in the place of Mr. John Toombes, ejected for non-conformity. He held this living till his death, which happened at Roſs on Chriſtmas day 1678. Mr. Wood gives him the character of a capricious and humourſome perſon: however that be, his writings are ſufficient monuments of his genius and ſkill in the mathematics [A]. Athen. Oxon. vol. ii.

[A] Theſe are, 1. " Aſtronomia " Britannica, &c. in three parts, " 1656," in 4to. 2. " Help to cal- " culation; with tables of declina- " tion, aſcenſion, &c. 1657," 4to. 3. " Trigonometria Britannica, in two " books, 1658," folio; one compoſed by our author, and the other tranſlated from the Latin of Henry Gellibrand. 4. " Chiliades centum logarithmo- " rum," printed with, 5. " Geome- " trical trigonometry, 1659." 6. " Mathematical elements, three parts, " 1660." 4to. 7. " A perpetual " diary, or almanac, 1662." 8. " De- " ſcription of the uſe of the carpen- " ter's rule, 1667." 9. " Epheme- " rides, ſhewing the intereſt and rate " of money at ſix per cent. &c. 1667." 10. " Chiliades centum logarithmorum " & tabula partium proportionalium, " 1667." 11. " The rule of intereſt,

" or

" or the caſe of decimal fractions, &c. " part II. 1668." 8vo. 12. " School-" paſtime for young children, &c. " 1669." 8vo. 13. " Art of prac-" tical gauging, &c. 1669." 14. " Introduction to the art of rhetoric, " 1671." 15. " The art of natural " arithmetic in whole numbers, and " fractions vulgar and decimal, 1671," 8vo. 16. " The Engliſh academy, " 1677," 8vo. 17. " Coſmogra-" phy." 18. " Introduction to aſtro-" nomy." 19. " Introduction to " geography, 1678," 8vo.

NEWTON (Sir ISAAC), a moſt celebrated Engliſh philoſopher and mathematician, and one of the greateſt geniuſes that ever appeared in the world, was deſcended of an ancient family, which had been ſettled above three centuries upon the manor of Woolſtrope in Lincolnſhire, where this prodigy was born, on Chriſtmas day 1642. He loſt his father in his infancy; ſo that the care of his education fell to his mother [A], who, being a woman of excellent ſenſe, though ſhe married again ſoon after his father's death, did not neglect her ſon by him. At twelve years of age ſhe put him to the grammar-ſchool at Grantham, in the ſame county; and, after ſome years ſpent there, took him home, with the view of introducing him into country buſineſs, that he might ſooner be able to manage his own eſtate himſelf. But finding him ſtick cloſe to his books, without any turn to buſineſs, ſhe reſolved not to croſs his inclination, and ſent him back to Grantham, where he ſtayed till he was eighteen years of age, when he removed to Trinity college in Cambridge, in 1660. He had not been long at the univerſity, when he turned his thoughts to the mathematics, wherein Mr. (afterwards Dr.) Iſaac Barrow, then fellow of his college, was very eminent.

In this ſtudy he ſet out in the uſual method, and firſt took up Euclid; but that author was ſoon diſmiſſed; he ſeemed to him too plain and ſimple, and unworthy of ſpending his time thereon. He underſtood the ſeveral demonſtrations at the firſt reading, and a caſt of his eye upon the contents of the theorems was ſufficient to make him maſter of them [B]; and, as the analytical method of Des Cartes was then moſt in vogue, he particularly applied himſelf to that method, peruſed the books written therein, and made ſeveral improvements, which he inſerted in marginal notes as he went along. Thus he was employed in 1663; and the following year he opened a way into his new method of infinite ſeries and fluxions. The ſame year 1664, he took the degree of bachelor of arts [C]. In the mean time, he obſerved the greateſt

[A] Her maiden name was Hannah Ayſcough, who was alſo deſcended from an ancient family of worth.

[B] His eloge by Fontenelle.

[C] From the college regiſter, and that of the univerſity.

mathe-

mathematical wits engaged in the buſineſs of improving teleſcopes, by grinding glaſſes into one of the figures made by the three ſections of a cone, upon the principle then generally entertained, that light was homogeneous. Some private affairs drew him about this time into Lincolnſhire, for a ſhort ſpace; but he was no ſooner got back to the college, than he applied himſelf to the grinding of optic glaſſes, of other figures than ſpherical, having no diſtruſt as yet of the homogeneous nature of light; but not hitting preſently upon any thing in this attempt which ſucceeded to his mind, he procured a glaſs priſm, in order to try the celebrated phænomena of colours, diſcovered by Grimaldi not long before. He was much pleaſed at firſt with the vivid brightneſs of the colours produced by this experiment; but after a while, applying himſelf to conſider them in a philoſophical way, with that circumſpection which was natural to him, he became immediately ſurpriſed to ſee them in an oblong form, which, according to the received rule of refractions, ought to be circular. At firſt, he thought the irregularity might poſſibly be no more than accidental; but this was what he could not leave without further enquiry: accordingly, he ſoon invented an infallible method of deciding the queſtion, and the reſult was, his "New Theory of "Light and Colours [D]."

However, the theory alone, unexpected and ſurpriſing as it was, did not ſatisfy him; he rather conſidered the proper uſe that might be made of it for improving teleſcopes, which was his firſt deſign. To this end, having now diſcovered that light was not homogeneous, but an heterogeneous mixture of differently refrangible rays, he computed the errors ariſing from this different refrangibility; and, finding them to exceed ſome hundreds of times thoſe occaſioned by the circular figure of the glaſſes, he threw aſide his glaſs works, and took reflections into conſideration. He was now ſenſible that optical inſtruments might be brought to any degree of perfection deſired, in caſe there could be found a reflecting ſubſtance which would poliſh as finely as glaſs, and reflect as much light as glaſs tranſmits, and the art of giving it a parabolical figure be alſo attained: but theſe ſeemed to him very great difficulties; nay, he almoſt thought them inſuperable, when he further conſidered, that every irregularity in a reflecting ſuperficies makes the rays ſtray five or ſix times more from their due courſe, than the like irregularities in a refracting one.

[D] Philoſoph. Tranſ. No. 80, 81.

Amidſt theſe thoughts, he was forced from Cambridge, in 1665, by the plague; and it was more than two years before he made any further progreſs therein. However, he was far from paſſing the time idly in the country; on the contrary, it was here, at this time, that he firſt ſtarted the hint that gave riſe to the ſyſtem of the world, which is the main ſubject of his "Principia." He was ſitting alone in a garden, when ſome apples falling from a tree, led his thoughts upon the ſubject of gravity; and, reflecting on the power of that principle, he began to conſider, that, as this power is not found to be ſenſibly diminiſhed at the remoteſt diſtance from the center of the earth to which we can riſe, neither at the tops of the loftieſt buildings, nor on the ſummits of the higheſt mountains, it appeared to him reaſonable to conclude, that this power muſt extend much further than is uſually thought. "Why not as high as the "moon?" ſaid he to himſelf; "and if ſo, her motion muſt "be influenced by it; perhaps ſhe is retained in her orbit "thereby: however, though the power of gravity is not "ſenſibly weakened in the little change of diſtance at which "we can place ourſelves from the center of the earth, "yet it is very poſſible that, as high as the moon, this "power may differ in ſtrength much from what it "is here." To make an eſtimate what might be the degree of this diminution, he conſidered with himſelf, that, if the moon be retained in her orbit by the force of gravity, no doubt the primary planets are carried about the ſun by the like power; and, by comparing the periods of the ſeveral planets with their diſtances from the ſun, he found, that, if any power like gravity held them in their courſes, its ſtrength muſt decreaſe in the duplicate proportion of the increaſe of diſtance. This he concluded, by ſuppoſing them to move in perfect circles, concentric to the ſun, from which the orbits of the greateſt part of them do not much differ. Suppoſing, therefore, the power of gravity, when extended to the moon, to decreaſe in the ſame manner, he computed whether that force would be ſufficient to keep the moon in her orbit.

In this computation, being abſent from books, he took the common eſtimate in uſe among the geographers and our ſeamen, before Norwood had meaſured the earth, that ſixty Engliſh miles complete one degree of latitude; but, as that is a very faulty ſuppoſition, each degree containing about ſixty-nine and a half of our Engliſh miles, his computation upon it did not make the power of gravity, decreaſing in a duplicate proportion to the diſtance, anſwerable to the

power

power which retained the moon in her orbit: whence he concluded, that ſome other cauſe muſt at leaſt join with the action of the power of gravity on the moon. For this reaſon, he laid aſide, for that time, any further thoughts upon the matter [E].

Nor did he reſume it on his return to Cambridge, which was ſhortly after; for, in 1667, he was choſen fellow of his college, and took the degree of maſter of arts [F]. The truth is, his thoughts were now engaged upon his newly-projected reflecting teleſcope, of which he made a ſmall inſtrument, with an object-metal ſpherically concave. It was but a rude eſſay, chiefly defective in the want of a good poliſh for the metal [G] This therefore he ſet himſelf to find out; when Dr. Barrow reſigning the mathematical chair at Cambridge to him, Nov. 1669 [H], the buſineſs of that poſt interrupted for a while his attention to the teleſcope: however, as his thoughts had been for ſome time chiefly employed upon optics, he made his diſcoveries in that ſcience the ſubject of his lectures, for the three firſt years after he was appointed mathematical profeſſor: he had not finiſhed them, when he was elected a fellow of the Royal Society, Jan. 1671-2 [I]: and, having now brought his "Theory "of Light and Colours" to a great degree of perfection, he communicated it to that ſociety firſt, to have their judgement upon it; and it was afterwards publiſhed in their "Tranſactions" of Feb. 19, 1672. This publication occaſioned a diſpute upon the truth of it, which gave him ſo much uneaſineſs, that he reſolved to publiſh nothing further for a while upon the ſubject; and in that reſolution laid up his "Optical Lectures," notwithſtanding he had prepared them for the preſs; and the "Analyſis by infinite Se-"ries," which he deſigned to ſubjoin thereto, unhappily for the world, underwent the ſame fate, and for the ſame reaſon.

In this temper he reſumed his teleſcope; and obſerving that there was no abſolute neceſſity for the parabolic figure of the glaſſes, ſince, if metals could be ground truly ſpherical, they would be able to bear as great apertures as men

[E] Preface to Mr. Pemberton's Review, &c. Mr. Whiſton ſays, he told him, that he thought Des Cartes's vortices might concur with the motion of gravity. Whiſton's Memoirs, &c. p. 33.

[F] From the regiſters of the univerſity and the college.

[G] This inſtrument is now in the poſſeſſion of the Royal Society.

[H] The ſame year he wrote a letter to Francis Aſton, Eſq; containing advice for his travels; a copy of which is inſerted in the General Dictionary.

[I] Birch's Hiſtory of the Royal Society.

could give a poliſh to, he completed another inſtrument of the ſame kind. This anſwering the purpoſe ſo well, as, though only half a foot in length, to ſhew the planet Jupiter diſtinctly round, and alſo his four ſatellites, and Venus horned, he ſent it to the Royal Society, at their requeſt, together with a deſcription of it, with further particulars; and it was publiſhed in the "Philoſophical Tranſactions" for March 1672. Several attempts were alſo made by that Society to bring it to perfection; but, for want of a proper compoſition of metal, and a good poliſh, nothing ſucceeded, and the invention lay dormant, till Hadley made his Newtonian teleſcope in 1723 [K]. At the requeſt of Leibnitz, in 1676, he explained his invention of infinite ſeries, and took notice how far he had improved it by his method of fluxions, which, however, he ſtill concealed, and particularly on this occaſion, by a tranſpoſition of the letters that make up the two fundamental propoſitions of it, into an alphabetical order [L]. In the winter between this year and the next, 1677, he found the grand propoſition, that, by a centripetal force acting reciprocally as the ſquares of the diſtance, a planet muſt revolve in an ellipſis, about the center of force placed in the lower focus of the ellipſis, and with a radius drawn to that center, deſcribe areas proportional to the times [M]. In 1680, he made ſeveral aſtronomical obſervations upon the comet that then appeared, which, for ſome conſiderable time, he took not to be one and the ſame, but two different comets [N].

He was ſtill under this miſtake, when he received a letter from Hooke, explaining the nature of the line deſcribed by a falling body, ſuppoſed to be moved circularly by the diurnal motion of the earth, and perpendicularly by the power of gravity. This letter put him upon enquiring anew what was the real figure in which ſuch a body moved; and that enquiry, convincing him of another miſtake which he had before fallen into concerning that figure [O], put him upon reſuming his former thoughts concerning the moon; and Picart having not long before, viz. in 1679, meaſured a degree of the earth with ſufficient accuracy, by uſing his meaſures, that planet appeared to be retained in her orbit by the ſole power of gravity; and, conſequently, that this power

[K] Gregory's Dioptrics, by Deſaguliers, in the appendix, edit. 1737.

[L] Theſe letters are inſerted in the "Commercium epiſtolicum Johan. Collins, &c. 1712."

[M] General Dictionary, from the relation of William Jones, Eſq;

[N] See ſeveral letters that paſſed between him and Mr. Flamſted on this ſubject, in the General Dict.

[O] Biog. Britan. in his article, and that of HOOKE.

decreaſes

decreaſes in the duplicate proportion of the diſtance, as he had formerly conjectured. Upon this principle, he found the line deſcribed by a falling body to be an ellipſis, of which the center of the earth is one focus. And finding by this means, that the primary planets really moved in ſuch orbits as Kepler had ſuppoſed, he had the ſatisfaction to ſee that this enquiry, which he had undertaken at firſt out of meer curioſity, could be applied to the greateſt purpoſes [P]. Hereupon he drew up near a dozen propoſitions, relating to the motion of the primary planets round the ſun, which were communicated to the Royal Society in the latter end of 1683. This coming to be known to Dr. Halley, that gentleman, who had attempted the demonſtration in vain, applied, in Auguſt 1684, to Newton: who aſſured him that he had abſolutely completed the thing. This was alſo regiſtered in the books of the Royal Society; at whoſe earneſt ſolicitations he finiſhed the work, which came out in 4to, about Midſummer 1687, under the title of, "Philoſophiæ naturalis "principia mathematica," containing, in the third book, the cometic aſtronomy, which had been lately diſcovered by him, and now made its firſt appearance in the world [Q].

This work, however, in which our author has built a new ſyſtem of natural philoſophy upon the moſt ſublime geometry, did not meet at firſt with all the applauſe it deſerved, and was one day to receive. Two reaſons concurred in producing this effect; Des Cartes had then got full poſſeſſion of the world. His philoſophy was indeed the creature of a fine imagination, gaily dreſſed out: he had given her likewiſe ſome of Nature's fine features, and painted the reſt to a ſeeming likeneſs of her. On the other hand, Newton had, with an unparalleled penetration, and ſtrength of brain, purſued Nature up to her moſt ſecret abode, and was intent to demonſtrate her reſidence to others, rather than anxious to deſcribe particularly the way by which he arrived at it himſelf: he finiſhed his piece in that elegant conciſeneſs, which had juſtly gained the ancients an univerſal eſteem. In truth, the conſequences flow with ſuch rapidity from the principles, that the reader is often left to ſupply a long chain of reaſoning to connect them; therefore it required ſome time before the world could underſtand it. The beſt mathematicians were obliged to ſtudy it with care, before they could make themſelves maſters of it; and thoſe of a lower rank durſt not

[P] Pemberton's Review, as before.

[Q] See Dr. HALLEY's article in this work, and in the "Biographia "Britannica."

venture upon it, till encouraged by the teſtimonies of the moſt learned. But at laſt, when its worth came to be ſufficiently known, the approbation which had been ſo ſlowly gained, became univerſal, and nothing was to be heard from all quarters, but one general ſhout of admiration. "Does Mr. Newton eat, drink, or ſleep like other men?" ſays the marquis de l'Hoſpital, one of the greateſt mathematicians of the age, to the Engliſh who viſited him. "I re-"preſent him to myſelf as a celeſtial genius intirely diſen-"gaged from matter [R]."

In the height of theſe profound philoſophical reſearches, juſt before his "Principia" went to the preſs in 1686, the privileges of the univerſity being attacked by James II, our author appeared among the moſt hearty defenders, and was on that occaſion appointed one of their delegates to the high-commiſſion court [S]. He was alſo choſen one of their members for the Convention Parliament in 1688, in which he ſat till it was diſſolved [T]. Our author's merit was well known to Charles Montague, afterwards earl of Halifax, who was bred at the ſame college [U]; and, as ſoon as he undertook the great work of recoining the money, he fixed his eye upon Newton for an aſſiſtant in it; and accordingly, in 1696, he was made warden of the Mint, in which employment he did very ſignal ſervice to the nation. Three years after he was promoted to be maſter of that office, a place worth 12 or 1500 l. per annum, which he held till his death. Upon this promotion, he appointed Mr. Whiſton, then maſter of arts, of Clare-hall, his deputy in the mathematical profeſſorſhip at Cambridge, giving him the full profits of the place, which too he procured for him in 1703 [W]. The ſame year our author was choſen preſident of the Royal Society, in which chair he ſat for twenty-five years, till the day of his death; and he had been choſen a

[R] Fontenelle's Eloge. Voltaire's Letters concerning the Engliſh nation, No. 14, and preface to "Recueil de divers pieces ſur la philo-"ſophie. Amſterd. 1720."

[S] They made ſuch a defence, that James thought proper to drop the affair. Burnet's Hiſtory, vol. i. See alſo Biographia Britannica, under our author's article.

[T] Willis's Notitia Parliament. but he was not choſen again in 1701, as is ſaid in the General Dictionary.

[U] See his article in Biographia Britannica, where it appears, that Newton entered heartily into a deſign, encouraged by his friend, of introducing experimental philoſophy to the univerſity of Cambridge; and we ſhall here obſerve, that he read private lectures in geometry at his own chambers, to members of his own and other colleges. See Life of Mr. Wharton, prefixed to his Sermons, where that gentleman is ſaid to have attended thoſe lectures.

[W] Whiſton's Memoirs, &c.

member

member of the royal academy of ſciences at Paris in 1699, as ſoon as the new regulation was made for admitting foreigners into that ſociety.

Ever ſince the firſt diſcovery of the heterogeneous mixture of light, and the production of colours ariſing thence, he had employed a good part of his time in bringing the experiment, upon which the theory is founded, to a degree of exactneſs that might ſatisfy himſelf. The truth is, this ſeems to have been his favourite invention; thirty years he had ſpent in this arduous taſk, before he publiſhed it in 1704. In infinite ſeries and fluxions, and in the power and rule of gravity in preſerving the ſolar ſyſtem, there had been ſome, though diſtant hints, given by others before him [x]; whereas in diſſecting a ray of light into its primary conſtituent particles, which then admitted of no further ſeparation; in the diſcovery of the different refrangibility of theſe particles thus ſeparated; and that theſe conſtituent rays had each its own peculiar colour inherent in it; that rays falling in the ſame angle of incidence have alternate fits of reflection and refraction; that bodies are rendered tranſparent by the minuteneſs of their pores, and become opaque by having them large; and that the moſt tranſparent body, by having a great thinneſs, will become leſs pervious to the light: in all theſe, which made up his new theory of light and colours, he was abſolutely and entirely the firſt ſtarter; and, as the ſubject is of the moſt ſubtle and delicate nature, he thought it neceſſary to be himſelf the laſt finiſher of it.

In reality the affair that chiefly employed his reſearches for ſo many years, was far from being confined to the ſubject of light alone; on the contrary, all that we know of natural bodies, ſeemed to be comprehended in it; he had found out, that there was a natural action at a diſtance between light and other bodies, by which both the reflections and refractions, as well as inflections, of the former were conſtantly produced: to aſcertain the force and extent of this principle of action was what had all along engaged his thoughts, and what after all, by its extreme ſubtlety, eſcaped his moſt penetrating ſpirit. However, though he has not made ſo full a diſcovery of this principle, which directs the courſe of light, as he has in relation to the power by which the planets are kept in their courſes; yet he gave the beſt directions poſſible for ſuch as ſhould be diſpoſed to carry on the work, and furniſhed matter abundantly enough to ani-

[x] Viz. by Fermat and lord Napier. See Biographia Britannica.

mate them to the purſuit. He has indeed hereby opened a way of paſſing from optics to an entire ſyſtem of phyſics; and, if we only look upon his queries as containing the hiſtory of a great man's firſt thoughts, even in that view they muſt be always entertaining and curious [Y].

This ſame year, and in the ſame book with his optics, he publiſhed, for the firſt time, his method of fluxions. It has been already obſerved, that theſe two inventions were intended for the public ſo long before as 1672; but were laid by then, in order to prevent his being engaged on that account in a diſpute about them. And it is not a little remarkable, that even now this laſt piece proved the occaſion of another diſpute, which held many years. Ever ſince 1684, Leibnitz had been artfully working the world into an opinion, that he firſt invented this method; Sir Iſaac ſaw his deſign from the beginning, and upon that account had ſufficiently obviated it in the firſt edition of his "Principia" in 1687 [Z]: and with the ſame view, when he now publiſhed that method, he took occaſion to acquaint the world, that he invented it in the years 1665 and 1666. In the "Acta eruditorum" of Leipſic, where an account is given of this book, the author aſcribed the invention to Leibnitz, intimating, that Newton borrowed it from him. Keill, aſtronomical profeſſor at Oxford, undertook Sir Iſaac's defence, and for proof referred to the papers of the Royal Society, who thereupon publiſhed a further defence in 1712 [AA]. In the interim the honour of knighthood had been conferred upon him in 1705 [BB] by queen Anne, in conſideration of his great merit: and, in 1714, he was applied to by the houſe of commons for his opinion upon a new method of diſcovering the longitude at ſea by ſignals, which had been laid before the houſe by Ditton and Whiſton, in order to procure their encouragement; but the petition was thrown aſide upon reading Sir Iſaac's paper delivered to the committee June 2d this year [CC].

The following year, 1715, Leibnitz, in the view of bringing the world more eaſily into the belief that Sir Iſaac had taken the method of fluxions from his "Differential "method," attempted to foil his mathematical ſkill by the fa-

[Y] Pemberton's Review.

[Z] Viz. In the Scholium to the ſecond Lemma of the ſecond book of his "Principia," firſt edition.

[AA] Under the title of "Commercium Epiſtolicum Johan. Collins, "&c." as before, 8vo. See alſo the article of JOHN KEILL.

[BB] General Dictionary.

[CC] See "Journal" of that houſe. Upon this occaſion a very curious epitaph was made by the merry dean Swift.

mous

mous problem of the trajectories, which he therefore propoſed to the Engliſh by way of challenge; but the ſolution of this, though the moſt difficult propoſition his wit was able to deviſe, and what might paſs for an arduous affair to any other, yet was hardly any more than an amuſement to our ethereal genius: he received the problem at four o'clock in the afternoon, as he was returning from the Mint; and, though extremely fatigued with buſineſs, yet finiſhed the ſolution before he went to bed [DD].

As Leibnitz was privy-counſellor of juſtice to the elector of Hanover, ſo when that prince was raiſed to the Britiſh throne, Sir Iſaac came more under the notice of the court; and it was for the immediate ſatisfaction of George I. that he was prevailed with to put the laſt hand to the diſpute about the invention of fluxions. In this court Caroline princeſs of Wales, afterwards queen-conſort to George II. happened to have a curioſity for philoſophical enquiries; no ſooner, therefore, was ſhe informed of our author's attachment to the houſe of Hanover, than ſhe engaged his converſation, which preſently endeared him to her. Here ſhe found in every difficulty that full ſatisfaction, which ſhe had in vain ſought for elſewhere; and her highneſs was frequently heard to declare publicly, that ſhe thought herſelf happy in coming into the world at a juncture of time, which put it in her power to converſe with him. It was at this princeſs's ſolicitation, that he drew up an abſtract of his chronology; a copy of which was at her requeſt communicated, about 1718, to ſignior Conti, a Venetian nobleman, then in England, upon a promiſe to keep it ſecret. Notwithſtanding this promiſe, the abbé, who while here had alſo affected to ſhew a particular friendſhip for Newton, though privately betraying him as much as lay in his power to Leibnitz, was no ſooner got croſs the water into France, than he diſperſed copies of it, procured an antiquary to tranſlate it into French, and moreover to write a confutation of it. This, being printed at Paris in 1725, was delivered as a preſent from the bookſeller that printed it to our author, in order to obtain, as was ſaid, his conſent to the publication; but, though he expreſsly denied ſuch conſent, yet the whole was publiſhed the ſame year. Hereupon Sir Iſaac found it neceſſary to publiſh a defence of himſelf, which was inſerted in the "Philoſo-
"phical Tranſactions." Thus he who had ſo much all his No. 389.

[DD] Fontenelle's Eloge; it is true Leibnitz's friends objected to the ſolution, but in ſuch a manner as ſhewed their envy and their impatience.

life

life long been ſtudious to avoid diſputes, was unavoidably all his life long, in a manner, involved in diſputes; which was evidently the effect of his ſuperior merit [EE]. Nor did this laſt end even with his death [FF], which happened the following year.

Some time before this, in his 80th year, he was ſeized with an incontinence of urine, thought to proceed from the ſtone in the bladder, and judged to be incurable; however, by the help of a ſtrict regimen and other precautions, which till then he never had occaſion for, he procured great intervals of eaſe during the five remaining years of his life; yet he was not free from ſome ſevere paroxyſms, which even forced out large drops of ſweat that ran down his face. In theſe circumſtances he was never obſerved to utter the leaſt complaint, nor expreſs the leaſt impatience; and, as ſoon as he had a moment's eaſe, he would ſmile and talk with his uſual cheerfulneſs. He was now obliged to rely upon Mr. Conduitt, who had married his niece [GG], for the diſcharge of his office in the Mint. Saturday morning, March 18, 1726-7, he read the news-papers, and diſcourſed a long time with Dr. Mead his phyſician, having then the perfect uſe of all his ſenſes and his underſtanding; but that night he entirely loſt them all, and, not recovering them afterwards, died on the Monday following, March 20, in his 85th year. His corpſe lay in ſtate in the Jeruſalem-chamber, and on the 28th was conveyed into Weſtminſter-abbey, the lord chancellor, the dukes of Montroſe and Roxburgh, and the earls of Pembroke, Suſſex, and Macclesfield holding up the pall. He was interred near the entrance into the choir on the left hand, where a ſtately monument is erected to his memory with an inſcription upon it, drawn up with the moſt conſummate elegance [HH].

His

[EE] "——Diram qui contudit Hydram
"Comperit invidiam ſupremo fine domari." VIRGIL.

[FF] Sir Iſaac's paper was republiſhed in 1726 at Paris, in French, with a letter of the abbé Conti in anſwer to it; and the ſame year ſome diſſertations were printed there by father Soucier againſt Sir Iſaac's "Chronological index," an anſwer to which was inſerted by Dr. Halley in the "Philoſophical Tranſactions," No. 397.

[GG] This niece, before her marriage to Conduitt, was widow of col. Barton; ſhe was a diſtinguiſhed beauty, and as ſuch is celebrated in a poem called, "The Toaſts," printed among the "State Poems." Mr. Conduitt ſucceeded his uncle Sir Iſaac in the Mint. See his monument in Weſtminſter abbey, on the left-hand near the entrance into the weſt door, facing that of Sir Iſaac.

[HH] A large premium was offered for the beſt inſcription upon him; accordingly one was compoſed by Dr. Bentley, and another by Mr. Pope, which may be ſeen in his works; but both

His character has been attempted by Mr. Fontenelle and Dr. Pemberton, the ſubſtance whereof is: To begin with his perſon: he was of a middling ſtature, and ſomewhat in-

both are greatly ſurpaſſed by that which was deſervedly pitched upon, and is as follows:

H. S. E.
ISAACUS NEWTON, Eques Auratus,
Qui animi vi prope divina
Planetarum motus, figuras,
Cometarum ſemitas, Oceanique æſtus,
Sua matheſi facem præferente,
Primus demonſtravit.
Radiorum lucis diſſimilitudines,
Colorumque inde naſcentium
proprietates,
Quas nemo antea vel ſuſpicatus erat,
perveſtigavit.
Naturæ, Antiquitatis, S. Scripturæ,
Sedulus, ſagax, fidus interpres,
Dei Opt. Max. majeſtatem philoſophia aſſeroit,
Evangelii ſimplicitatem moribus expreſſit.
Sibi gratulentur mortales, tale tantumque extitiſſe,
HUMANI GENERIS DECUS.
Natus XXV Decemb. MDCXLIJ.
Obiit. XX. Martii, MDCCXXVI.

The following character of Sir ISAAC NEWTON, an honoured member and patron of the Gentlemen's Society at Spalding, written, as ſuppoſed, by the rev. and learned Dr. Francis Lockyer, dean of Peterborough, was communicated by the rev. and learned Mr Neve, from him, Jan. 7, 1728; reduced into an epitaph, and tranſmitted to Roger Gale, Eſq; by their Secretary, 1730; and afterwards given to the Hon. Sir Richard Ellys, bart. a member, and an acquaintance of Mr. Conduitt.

M. S.
Incomparabilis viri
Domini ISAACI NEWTONI,
equitis aurati,
ſui ſæculi philoſophorum facile
principis;
Qui ſummam propter probitatem morum
& egregia merita
per plures annos regiæ ſtirpi
rei monetariæ Britan præfectus,
Ob ſophiam Soc. Regiæ Londini
Præſidens;
ob amorem in natale ſolum Lindi
Colinenſe
hoc, Generoſæ Spaldingiis ſocius,
PHILOSOPHIAM NATURALEM
fabellis verborumque portentis
deformatam
veris clariſque idæis inſtruxit;
per orbes inextricabiles
vorticeſque inſanos errantem
in finibus certis concluſit;
vacillantem & pedem figere neſciam
in firmiſſimo experimentorum
fundamento conſtituit,
& in æternum ſtabilivit;
eam denique Theologiæ ancillantem
& de Atheiſmo triumphantem
orbi exhibuit.
Humanæ ſcientiæ limites novit
Quouſque progredi datum ſit,
&, quod magis,
ubi ſiſtendum.
Hinc uti ſe ſcire non ſuperbiit,
ita neſcire non erubuit.
Nullius opinioni mancipatus,
minime omnium ſuæ;
Veri indagator & arbiter;
Falſi nihil aut intellectui ejus fraudem
aut voluntati vim facere potuit;
adeo illum mens ſolers animuſque integer
undique tutum præſtitere.
Poſt longam annorum ſeriem
in doctrinæ ſtudiis promovendis
erroribuſque detegendis
fæliciter exactam
placide tandem emigravit
ad veri rectique originem
fontemque perennem
A. S. H. 1727.

The following epitaph deſigned for Sir Iſaac Newton, and ſuppoſed to be made by Mr. Pope, is a little different from that in Pope's Works:

ISAACUS NEWTON hic jacet,
Quem immortalem cœli natura,
tempus, oſtendunt.
Mortalem hoc marmor fatetur.

Nature and all her works lay hid in night,
God ſaid, Let NEWTON be, and all was light.

This other was aſcribed to Beaupré Bell, who tranſferred it to his ingenious friend. J. Jortin, M. A.

Marmor hoc æternum ſtet
ſacrum honori Magnæ Britanniæ
Quæ Iſaacum Newtonum (Lincolnienſem) hic ſepultum
orbi dediſſe gloriatur.

clined

clined to be fat in the latter part of his life. His countenance was pleaſing and venerable at the ſame time, eſpecially when he took off his peruke, and ſhewed his white hair, which was pretty thick. He never made uſe of ſpectacles, and loſt but one tooth during his whole life. But Fontenelle ſeems to have been miſinformed, when he tells us, that he had a very lively and piercing eye, as was remarked by biſhop Atterbury, who aſſures us, that this part of beauty did not belong to our author, at leaſt for twenty years before his death, about which time the biſhop became acquainted with him; on the contrary he obſerves, that, in the whole air of Sir Iſaac's face and make, there was nothing of that penetrating ſagacity which appears in his compoſitions; that he had ſomething rather languid in his look and manner, which did not raiſe any great expectation in thoſe who did not know him. He was of a very meek diſpoſition, and a great lover of peace; he would rather have choſen to remain in obſcurity, than to have the calm of life ruffled by thoſe ſtorms and diſputes, which genius and learning always draw upon thoſe that are too eminent for them. In contemplating his genius, it preſently becomes a doubt, which of theſe endowments had the greateſt ſhare, ſagacity, penetration, ſtrength, or diligence; and, after all, the mark that ſeems moſt to diſtinguiſh it is, that he himſelf made the juſteſt eſtimation of it, declaring, that if he had done the world any ſervice, it was due to nothing but induſtry and patient thought [II]; that he kept the ſubject, under conſideration, conſtantly before him, and waited till the firſt dawning opened gradually, by little and little, into a full and clear light. And hence no doubt aroſe that unuſual kind of horror which he had for all diſputes; a ſteady unbroken attention, free from thoſe frequent recoilings inſeparably incident to others, was his peculiar felicity; he knew it, and he knew the value of it. No wonder then that controverſy was looked on as his bane, when ſome objections, haſtily made to his diſcoveries concerning light and colours, induced him to lay aſide the deſign he had of publiſhing his optic lectures; we find him reflecting on that diſpute, into which he was unavoidably drawn thereby, in theſe terms: "I blamed my own impru-"dence for parting with ſo real a bleſſing as my quiet, to "run after a ſhadow [KK]." It is true this ſhadow, as Fontenelle obſerves, did not eſcape him afterwards, nor did it coſt him that quiet which he ſo much valued, but proved as

Epiſtolary Correſpondence, vol. i. p. 180.

[II] Four letters to Dr Bentley, &c. Lett. i.
[KK] Commercium epiſtol. Jo. Collins, &c.

much

much a real happineſs to him as his quiet itſelf; yet this was a happineſs of his own making; he took a reſolution, from theſe diſputes, not to publiſh any more about that theory, till he had put it above the reach of controverſy, by the exacteſt experiments, and the ſtricteſt demonſtrations; and accordingly it has never been called in queſtion ſince. In the ſame temper, after he had ſent the manuſcript of his "Principia" to the Royal Society, with his conſent to the printing of it by them; yet upon Hooke's injuriouſly inſiſting, that himſelf had demonſtrated Kepler's problem before our author, he determined, rather than be involved again in a controverſy, to ſuppreſs the third book, and was very hardly prevailed upon to alter that reſolution. It is true the public was thereby a gainer; that book, which is indeed no more than a corollary of ſome propoſitions in the firſt, being originally drawn up in the popular way, with a deſign to publiſh it in that form: whereas he was now convinced, that it would be beſt not to let it go abroad without a ſtrict demonſtration.

After all, notwithſtanding his anxious care to avoid every occaſion of breaking his intenſe application to ſtudy, he was at a great diſtance from being ſteeped in philoſophy; on the contrary, he could lay aſide his thoughts, though engaged in the moſt intricate reſearches, when his other affairs required his attendance; and, as ſoon as he had leiſure, reſume the ſubject at the point where he had left off. This he ſeems to have done not ſo much by any extraordinary ſtrength of memory, as by the force of his inventive faculty, to which every thing opened itſelf again with eaſe, if nothing intervened to ruffle him. The readineſs of his invention made him not think of putting his memory much to the trial; but this was the offspring of a vigorous intenſeneſs of thought, out of which he was but a common man. He ſpent, therefore, the prime of his age in thoſe abſtruſe reſearches, when his ſituation in a college gave him leiſure, and even while ſtudy was his proper profeſſion. But, as ſoon as he was removed to the Mint, he applied himſelf chiefly to the buſineſs of that office, and ſo far quitted mathematics and philoſophy, as not to engage in any purſuits of either kind afterwards.

Dr. Pemberton obſerves, that though his memory was much decayed in the laſt years of his life, yet he perfectly underſtood his own writings, contrary to what I had formerly heard, ſays the doctor, in diſcourſe from many perſons. This opinion of theirs might ariſe, perhaps, from

his

his not being always ready at ſpeaking on theſe ſubjects, when it might be expected he ſhould. But as to this it may be obſerved, that great geniuſes are frequently liable to be abſent, not only in relation to common life, but with regard to ſome of the parts of ſcience that they are beſt informed of; inventors ſeem to treaſure up in their minds what they have found out, after another manner, than thoſe do the ſame things, who have not this inventive faculty. The former, when they have occaſion to produce their knowledge, are in ſome meaſure obliged immediately to inveſtigate part of what they want; for this they are not equally fit at all times: ſo it has often happened, that ſuch as retain things chiefly by means of a very ſtrong memory, have appeared off-hand more expert than the diſcoverers themſelves [LL].

It was evidently owing to the ſame inventive faculty that Sir Iſaac, as this writer found, had read fewer of the modern mathematicians than one could have expected, his own prodigious invention readily ſupplying him with what he might have an occaſion for in the purſuit of any ſubject he undertook. However, he often cenſured the handling of geometrical ſubjects by algebraic calculations; and his book of algebra he called by the name of "Univerſal Arithmetic," in oppoſition to the injudicious title of "Geometry," which Des Cartes had given to the treatiſe, wherein he ſhews, how the geometer may aſſiſt his invention by ſuch kind of computations. He frequently praiſed Sluſius, Barrow, and Huygens, for not being influenced by the falſe taſte which then began to prevail. He uſed to commend the laudable attempt of Hugh de Omerique to reſtore the ancient analyſis; and very much eſteemed Apollonius's book "De ſecti-"one rationis," for giving us a clearer notion of that analyſis, than we had before. Dr. Barrow may be eſteemed as having ſhewn a compaſs of invention equal, if not ſuperior, to any of the moderns, our author only excepted; but Sir Iſaac particularly recommended Huygens's ſtyle and manner: he thought him the moſt elegant of any mathemetical writer of modern times, and the moſt juſt imitator of the ancients. Of their taſte and form of demonſtration Sir Iſaac always

[LL] This conduct might alſo in ſome meaſure be owing to the injurious uſe that had been made of his freedom in communicating, by Leibnitz, Hooke, abbe Conti, and Whiſton, whoſe behaviour had given that caution, which was innate to him, ſuch a reſerve as bordered upon the ſuſpicious. However, he did not ſuffer theſe injuries to paſs uncenſured, but made ſpirited returns, as well as irrefragable anſwers, in his own vindication.

profeſſed himſelf a great admirer [MM]; and often cenſured himſelf for not following them yet more cloſely than he did, and ſpoke with regret of his miſtake at the beginning of his mathematical ſtudies, in applying himſelf to the works of Des Cartes, and other algebraic writers, before he had conſidered the elements of Euclid with that attention which ſo excellent a writer deſerves.

But, if this was a fault, it is certain it was a fault to which we owe both his great inventions in ſpeculative mathematics, the doctrine of infinite ſeries and fluxions: and, perhaps, this might be one reaſon why his particular reverence for the ancients is omitted by Fontenelle, who however certainly makes ſome amends by that juſt elogium which he makes of our author's modeſty, which amiable quality he repreſents as ſtanding foremoſt in the character of this great man's mind and manners. It was in reality greater than can be eaſily imagined, or will be readily believed; yet it always continued ſo without any alteration, though the whole world, ſays Fontenelle, conſpired againſt it; let us add, though he was thereby robbed of his invention of fluxions. Nich. Mercator publiſhing his "Logarithmotechnia" in 1668, where he gave the quadrature of the hyperbola by an infinite ſeries, which was the firſt appearance in the learned world of a ſeries of this ſort drawn from the particular nature of the curve, and that in a manner very new and abſtracted; Barrow then at Cambridge, where Newton, then about twenty-ſix years of age, reſided, recollected, that he had met with the ſame thing in the writings of that young gentleman, and there not confined to the hyperbola only, but extended, by general forms, to all ſorts of curves, even ſuch as are mechanical; to their quadratures, their rectifications, and their centers of gravity; to the ſolids formed by their relations, and to the ſuperficies of thoſe ſolids; ſo that, when their determinations were poſſible, the ſeries ſtopt at a certain point, or at leaſt their ſums were given by ſtated rules: and, if the

[MM] Bp. Atterbury, having obſerved, that Fontenelle's praiſe of Sir Iſaac's modeſty was to him the moſt pleaſing part of his deſcription of him, proceeds thus: "It is that modeſty "which will teach us to ſpeak and "think of the ancients with reverence, "eſpecially if we happen not to be "thoroughly acquainted with them. "Sir Iſaac certainly was, and his "great veneration for them was one "diſtinguiſhing part of his character, "which I wonder (or rather I do not "wonder) that Mr. Fontenelle has "omitted. His opinion of them was, "that they were men of great genius "and ſuperior minds, who had carried "their diſcoveries, particularly in "aſtronomy, and other parts of ma-"thematics, much farther than now "appears from what remains of their "writings." Epiſtolary Correſpondence, vol. i. p. 181.

abſolute

abſolute determinations were impoſſible, they could yet be infinitely approximated; which is the happieſt and moſt refined method, ſays Fontenelle, of ſupplying the defects of human knowledge that man's imagination could poſſibly invent. To be maſter of ſo fruitful and general a theory was a mine of gold to a geometrician; but it was a greater glory to have been the diſcoverer of ſo ſurpriſing and ingenious a ſyſtem. So that Newton finding by Mercator's book, that he was in the way to it, and that others might follow in his track, ſhould naturally have been forward to open his treaſures, and ſecure the property, which conſiſted in making the diſcovery; but he contented himſelf with his treaſure which he had found, without regarding the glory. What an idea does it give us of his unparalleled modeſty, when we ſee him declaring that he thought Mercator had intirely diſcovered his ſecret, or that others would, before he was of a proper age for writing? His MS. upon infinite ſeries was communicated to none but Mr. John Collins, that attorney-general of the mathematical republic, and the lord Brounker, who had alſo done ſomething in this way; and even that had not been complied with, but for Barrow, who would not ſuffer him to indulge his modeſty ſo much as he deſired [NN].

It is further obſerved, concerning this part of his character, that he never talked either of himſelf or others, nor ever behaved in ſuch a manner as to give the moſt malicious cenſurers the leaſt occaſion even to ſuſpect him of vanity. He was candid and affable, and always put himſelf upon a level with his company. He never thought either his merit, or his reputation, ſufficient to excuſe him from any of the common offices of ſocial life; no ſingularities, either natural or affected, diſtinguiſhed him from other men. Though he was firmly attached to the church of England [OO], he was averſe to the perſecution of the Non-conformiſts. He judged of men by their manners; and the true ſchiſmatics, in his opinion, were the vicious and the wicked; not that he confined his principles to natural religion, for he was thoroughly perſuaded of the truth of revelation; and amidſt the great variety of books, which he had conſtantly before him, that which he ſtudied with the greateſt application

[NN] Commercium epiſtolicum, as before.

[OO] He is repreſented indeed as an Arian by Whiſton, who, however, tells us, that he was ſo angry with him, that he would never ſuffer him to enter as a member of the Royal Society, while he ſat at the head of it. Memoirs of his own life, vol. i.

was the "Bible:" and he understood the nature and force of moral certainty, as well as he did that of a strict demonstration [PP]. He did not neglect the opportunities of doing good, when the revenues of his patrimony, and a profitable employment, improved by a prudent œconomy, put it in his power [QQ]. When decency upon any occasion required expence and shew, he was magnificent without grudging it, and with a very good grace; at all other times, that pomp which seems great to low minds only was utterly retrenched, and the expence reserved for better uses. He never married, and perhaps he never had leisure to think of it. Being immersed in profound studies during the prime of his age, and afterwards engaged in an employment of great importance, as well as quite taken up with the company which his celebrity drew to him, he was not sensible of any vacancy in life, nor of the want of a companion at home. He left 32,000 l. at his death; but made no will, which, Fontenelle tells us, was because he thought a legacy was no gift. As to his works, besides what were published in his life-time, there were found after his death, among his papers, several discourses upon the subjects of antiquity, history, divinity, chemistry, and mathematics, several of which were published at different times, as appears from the catalogue of all his works in the note [RR]. The whole have

[PP] We are told, that when Bentley asked him bluntly once, "Whether he could demonstrate "his opinion, that by a day in the "Prophetic language was meant "a year?" Sir Isaac was so greatly offended at it, as invidiously alluding to his being a mathematician, that he would not see him for twelve months after. Memoirs as before.

[QQ] We have two remarkable instances of his bounty and generosity; one to Maclaurin, professor of mathematics at Edinburgh, to whom he offered 20 l. per annum; and the other to his niece Barton, on whom he had settled an annuity of 100 l. per annum. See MACLAURIN'S article, and that of CHARLES MONTAGUE, earl of Halifax.

[RR] We shall rank them in the order of time, in which those upon the same subject were published as follows: 1. Several papers relating to his telescope, and his theory of light and colours, printed in the "Philosophical Transactions," No. 80, 81, 82, 83, 84, 85, 88. 96. 97. 110. 121. 123. 128. 2. "Optics, "or a Treatise of the reflections, "refractions, and inflections, and colours of light, 1704," 4to. A Latin translation by Dr. Clarke, 1706, 4to. A French translation by Pet. Coste Amst. 1729, 2 vol. 12mo. 3. "Lectiones "opticæ, 1729," 4to. 4. "Optical "lectures, 1728, in several letters to "Mr. Oldenburgh, secretary of the "Royal Society," inserted in the General Dictionary, under our author's article. 5 "Naturalis philo-"sophiæ principia mathematica, "1687," 4to.; and again, 1713, 4to. with a preface, by Roger Cotes; again by himself, in 1726, 4to. under the direction of H. Pemberton, M. D. 6. "A System of the World, trans-"lated from the Latin original, "1727," 8vo. This, as has been already observed, was at first intended to make the third book of his "Prin-"cipia." An English translation by Motte, 1729, 8vo. 7. "Several "Letters

have juſt been collected, 1784, with a valuable commentary, in five handſome quarto volumes, by the Reverend Dr. Horſley.

" Letters to Mr. Flamſtead, Dr. " Halley, and Mr. Oldenburg;" ſee our author's article in the General Dictionary. 8. " A paper about the " Longitude," drawn up by order of the houſe of commons, ibid. 8. " Abregé de Chronologie de le Chevalier Newton, fait par luy-même, & " traduit ſur le manuſcript Anglois, " 1726," under the direction of the abbé Conti, together with ſome obſervations upon it. 10. " Remarks upon " the obſervations made upon a chronological Index of Sir Iſaac Newton, &c. Phil. Tranſ. No. 389." See alſo ibid. No. 397, by Dr. Halley. 11. " The Chronology of ancient " kingdoms amended, &c. 1728," 4to. 12. " Arithmetica univerſalis, " &c." under the inſpection of Mr. Whiſton, Cantab. 1707, 8vo. Under this head may be ranked his " Tractatus de ſpeciebus figurarum curvilinearum," ſubjoined to the firſt edition of his " Optics," in 1704: and alſo " Newtoni Geneſis curvarum " per umbras, Leyden. 1740." 13. " Analyſis per quantitatum ſeries, " fluxiones & differentias, cum enumeratione linearum tertii ordinis, " 1711," 4to. under the inſpection of W. Jones, Eſq; F. R. S. The laſt tract had been publiſhed before, together with another of the quadrature of curves, by the method of fluxions, under the title of " Tractatus duo de " ſpeciebus & magnitudine figurarum " curvilinearum;" and other letters in the appendix to Dr. Gregory's " Catoptrics, &c. 1735," 8vo. 14. Several letters relating to his diſpute with Leibnitz, upon his right to that invention, in " Commercium epiſtolicum D. Johannis Collins & aliorum de analyſi promota, juſſu " Societatis Regiæ editum, 1712," 4to. 15. " Poſtſcript and Letter of " Mr. Leibnitz to the Abbé Conti, " with Remarks, and a Letter of his " own to that Abbé, 1717," 8vo: to which was added, " Ralphſon's Hiſ" tory of Fluxions," as a ſupplement. The letters were publiſhed in the ſame language that each was written; thoſe of Leibnitz in French, thoſe of Newton in Engliſh: the two laſt were tranſlated into French, and printed alſo at London; and again in " Recueil de diverſes pieces, &c." at Amſterdam, 1740. 16. " The Me" thod of Fluxions, and analyſis by " infinite ſeries," tranſlated into Engliſh from the original Latin; to which is added, " a perpetual Commentary, " by the tranſlator Mr. John Colſon, " 1736," 4to. 17. Several miſcellaneous pieces, and letters, as follow: 1. " A Letter to Mr. Boyle upon the " ſubject of the Philoſopher's Stone," General Dict. under Mr. Boyle's article. 2. " A Letter to Mr. Aſton, " containing directions for his tra" vels," ibid. under our author's article. 3. " An Engliſh tranſlation " of a Latin Diſſertation upon the " ſacred cubit of the Jews, inſerted " among the miſcellaneous works of " Mr. John Greaves, vol. ii. publiſhed " by Dr. Thomas Birch, in 1737," 2 vols. 8vo. This diſſertation was found ſubjoined to a work of Sir Iſaac's not finiſhed, intituled " Lexicon pro" pheticum." 4. " Four Letters " from Sir Iſaac Newton to Dr. " Bentley, containing ſome arguments " in proof of a Deity, 1756," 8vo. 5. " Two Letters to Mr. Clarke, &c." 17. " Obervations on the Prophecies " of Daniel and the Apocalypſe of St. " John, 1733," 4to. " Iſ. Newtoni " elementa perſpectivæ univerſalis, " 1746," 8vo. A collection of ſeveral pieces of our author's, under the following title, " Newtoni Iſ. opuſ" cula mathematica philoſ. & philol. " collegit J. Caſtillioneus, Lauſſ. " 1744," 4to. viii. tomes. Sir Iſaac alſo publiſhed Barrow's " Optical " Lectures in 1699," 4to. and " Bern. " Varenii Geographia, &c. 1681," 8vo.

Gent. Mag. 1787, p. 667. 832. 922; 1784. p. 83.

NEWTON (Richard), D. D. was deſcended from a family that had long been of conſiderable repute, and of good fortune, which was much injured during the civil wars; his

his father enjoyed a moderate eſtate at Lavendon Grange in Bucks (which is now in the family), and lived in a houſe of Lord Northampton's in Yardly Chace, where Dr. Newton was (we believe) born. He was educated at Weſtminſter ſchool, and elected from that foundation to a ſtudentſhip of Chriſt-church, Oxford, where he was eminent as a tutor; a charge which he executed to his own, the college's and univerſity's honour and benefit. Here he became M. A. April 12, 1701; and B. D. March 18, 1707. He was inducted principal of Hart Hall, by Dr. Aldrich, in 1710, where he took the degree of D. D. Dec. 7 that year. Dr. Newton was called into lord Pelham's family, to ſuperintend the education of the late duke of Newcaſtle, and his brother Mr. Pelham, who ever retained (as many letters now extant ſhow) a moſt affectionate regard for him; but, being a man of too independent and liberal principles ever to ſolicit for any favour for himſelf, he never met with any return for his ſedulous attention to them till a ſhort time before his death (which happened April 21, 1753) when he was promoted to a canonry of Chriſt-church, which he held with his principalſhip of Hertford college. He was honoured with the eſteem of the late lord Granville, than whom, none at that time, was a better judge of merit and men of learning. He was allowed to be as polite a ſcholar and as ingenious a writer as any of the age. In cloſeneſs of argument, and perſpicuity and elegance of language, he had not his equal. Never was any private perſon employed in more truſts, or diſcharged them with greater integrity. He was a true friend to religion, the univerſity, and the clergy; a man of exemplary piety, and extenſive charity. No one man was called forth ſo often to preach, in the latter end of queen Anne's time, and in the beginning of king George I. as Dr. Newton:

Bp. Compton, who had a kind affection and juſt eſteem for him, collated him to the rectory of Sudbury in Northamptonſhire. He reſided there for ſome years, and during his reſidence, diſcharged all the parts of his office as a pariſh-miniſter with exemplary care and fidelity: Amongſt other particulars, he read the evening-prayers of the Liturgy at his church on the week-day evenings, at ſeven of the clock, hay-time and harveſt excepted, for the benefit of his pariſhioners, ſuch as could then aſſemble for public devotions. When he left the place, returning again to Oxford (about 1724), he enjoined his reſpective curates ſucceſſively, three worthy men, (Mr. Baker, Mr. MSS. of Mr. Jones.

——, and Mr. Saunders), to keep up the ſame good rule; which they faithfully obſerved. He exerted alſo his beſt endeavours, from time to time, to prevail with the ſucceeding biſhops of London (Gibſon more particularly) to beſtow his ſaid rectory on his curate for the time being, and on each ſucceſſively, and he would reſign the charge: each of the applications without ſucceſs. By the way, his Lordſhip was continually teazed for preferment by his kinſman Jones, the editor of Horace, &c. whom he afterwards collated to the rectory of Uppingham in Rutland. His Lordſhip's ſucceſſor, Bp. Sherlock, readily conſented to Dr. Newton's propoſal, and Mr. Saunders accordingly ſucceeded the Doctor in the rectory. As Jones was the ſecret adverſary, of whoſe ſhrewd queſtions the author of "Pluralities indefenſible" takes notice in the ſubſequent editions of that valuable treatiſe; it may be there ſeen that, for the ſpace of 20 years after the ſaid author left reſiding upon the ſpot, he never pocketed a farthing of the profits thereof, freely beſtowing them all, partly upon his curate, partly in works of charity to the poor of his pariſh, and the remaining portions towards the defraying of other neceſſary expences chargeable upon the ſaid benefice. At the ſame time, and before, he kept his edifices and fences there in excellent order, and made many uſeful, though expenſive, additions, &c. In 1740 [A] he obtained the charter to convert Hart Hall into Hertford College, of which he was founder, at a conſiderable expence to himſelf, great aids from his numerous friends, and 1000l. at leaſt by his publication of "Theophraſtus [B]," with his admirable

[A] He publiſhed after this "A "Scheme of Diſcipline with Statutes "intended to be eſtabliſhed by a "Royal Charter for the education of "Youth in Hart-hall in the Univer-"ſity of Oxford. 1720." fol. 2. "Rules and Statutes for the Govern-"ment of Hertford College, in the "Univerſity of Oxford; with obſerva-"tions on particular parts of them, "ſhewing the reaſonableneſs thereof. "By R. Newton, D. D. Principal of "Hertford college. Lond. 1747." 8vo. Theſe were drawn up 1725. 3. "Univerſity Education; or an ex-"plication and amendment of the "Statute which under a Penalty in-"ſufficient and eluded prohibits the "admiſſion of Scholars going from one "Society to another, without the "leave of their reſpective Governor, "or of their Chancellor: humbly pro-"poſed to the Chancellor, Maſters, "and Scholars of the Univerſity of "of Oxford, as a means neceſſary for "the good Education of Youth in the "ſaid Univerſity. On account of the "late irregular admiſſion of W——m "S—n—, commoner of Hart Hall, "into O—l C——e. By Richard "Newton, D.D. principal of Hart "Hall. The 2d edition. Lond. "1726." 8vo. Reprinted 1733.

[B] His "Theophraſtus" did not appear in print till after his death, being publiſhed by his ſucceſſor, Dr. William Sharp, under the title of "The Characters of Theophraſtus, "with a ſtrictly literal Tranſla-"tion of the Greek into Latin, &c. "with Notes and Obſervations on "the Text, in Engliſh; for the benefit "of Hertford College. By the late "R. Newton, D. D. and Principal. "Oxf. 1754." 8vo.

Engliſh

Engliſh notes. A ſecond edition of his "Pluralities Inde-" fenſible," which was publiſhed in anſwer to the learned Wharton on Pluralities, appeared in 1744. Dr. Newton has not been, and probably never will be, anſwered. Hart Hall was an appendage to Exeter College. Dr. Newton wreſted it from its dependence on Exeter College. The famous Dr. Conybeare, rector of Exeter College, afterwards dean of Chriſt Church, and biſhop of Briſtol, oppoſed Dr. Newton's project of obtaining his charter; and never, perhaps, were two people better pitted for a controverſy, which deſerved to be collected, for the language, as well as Junius's Letters.

The MSS. of Mr. Jones have furniſhed the following detached memoranda concerning him: "A very ſenſible, thought-" ful, judicious, and a truly honeſt man. His writings ſhew " his learning, judgement, and integrity, and his life exempli-" fied every Chriſtian virtue. — He was my very good friend, " and a promoter of my ſtudies. I entirely loved and reſpected " him living, and I ſhall always revere his memory now " he is dead. Moſt orderly and exact in his family at Laven-" don Grange (where I often viſited him), as well as in his " college. Diſcreet and punctual in every part of his con-" duct. Highly and juſtly eſteemed by all the wiſe and " good. He lamented the indolence and inactivity, and " was grieved to obſerve the ſecular views and ambitious " ſchemes, of ſome of the Heads of Colleges and Halls. " But he, for his own part, reſolved to do his duty, as be-" came a good governor, and a friend to uſeful diſcipline " and learning. An example of temperance and decency " in every part of his behaviour; and of great moderation " alſo, in reſpect of the different ſentiments of his fellow-" Proteſtants. He valued, and occaſionally viſited, and " would converſe and ſometimes dine with, Dr. Doddridge, " when he came to Northampton. He ſaw that they both " aimed at the ſame great and good end, in fitting up hope-" ful young ſtudents for the Chriſtian miniſtry. He uſually " made excurſions, in the long vacations, into various parts " of the kingdom, moſt commonly taking with him, for " company and improvement, one or more young gentle-" men of fortune in his college, at the requeſt, and with " the approbation, of their parents. He was himſelf, in " every reſpect, a gentleman, and a man of refined good " breeding. You might ſee this in every part of his con-" verſation. At evening, upon ſuch journeys, he would, " a little before bed-time, deſire his young pupils to indulge

" him in a ſhort vacation of about half an hour, for his own " private recollections. During that little interval they " were ſilent, and he would ſmoke his pipe with great com- " poſure, and then chat with them again in an uſeful manner " for a ſhort ſpace, and, bidding them good night, go to his " reſt.

" He died at Lavendon Grange, extremely lamented by all " the poor of that neighbourhood (to whom he was a kind " benefactor), and by all his friends and acquaintance through- " out the kingdom. Upon his death-bed he ordered all his " writings to be deſtroyed [c], as his worthy widow informed " me: and ſhe was a conſcientious perſon. His friend Dr. " Hunt adviſed her to be cautious, and to be ſure that ſhe " did not miſtake his meaning, eſpecially with regard to " ſome articles. I alſo, to whom ſhe paid a favourable re- " gard, preſumed to ſuggeſt the ſame caution. How far " that good lady proceeded in the propoſed deſtruction of " the worthy Doctor's papers, I am not able to ſay; but do " hitherto ſuppoſe ſhe reduced them all to aſhes. Upon a " vacancy of the public orator's place at Oxford, Newton " offered himſelf a candidate; but Digby Cotes (then fellow " of All Souls College, and afterwards principal of Mag- " dalen-Hall) carried the point againſt him. Newton's " friends thought him to be by far the more qualified perſon " for that eminent poſt; though Orator Digby was alſo, I " think, a man of worth, as well as reputation. Newton " ſurvived him. Dr. Newton was well ſkilled in the " modern foreign languages, as well as in the ancient ones " of Greece and Rome. A well-poliſhed gentleman, and " at the ſame time a ſincere Chriſtian. He carried dignity " in his aſpect, but ſweetened with great modeſty, humility,

[c] In his will, however, he expreſsly excepts from this general deſtruction a ſelect portion of his Sermons, which he had always intended for the preſs, but dying before he had finally corrected them, his widow, as previouſly directed by him, committed them to the inſpection of Mr. Saunders, the rector of Sudbury; but he being ſoon after incapacitated by indiſpoſition from executing this office, the manuſcripts for many years lay in his widow's hands, who being, as before obſerved, " a conſcientious woman," was doubtful whether to commit them to any other perſon. His friends Doctors Hunt and Durell, knowing they were valuable diſcourſes, were urgent with her to give them to the public; notwithſtanding which, they remained in her poſſeſſion till the year ſhe died, when being again preſſed to publiſh them, ſhe delivered them up for that purpoſe to two friends, who, upon her death (July 5, 1781, aged 85), preſented them to the Rev. S. Adams, LL. D. of Layendon, the Dr's grandſon, who, as appears, by propoſals, bearing date, " Oxford, March 20, 1783," is preparing them for immediate publication, which, together with three or four " Sermons" that were publiſhed in his life-time, but are now out of print, will make one octavo volume.

" and

" and freedom of converſation. This I know, having care-
" fully obſerved him, and having always found him even
" and uniform, both in his temper and in his conduct. One
" thing comes now into my mind. Being a gueſt for a
" night or two at his houſe at Lavendon (in the ſummer
" 1749, and in my way to Oxford and London, &c.), I had
" much familiar and free diſcourſe with him, and particularly
" upon the ſubject of a reaſonable *reform* in ſome particulars
" relating to our eccleſiaſtical eſtabliſhment: a reform to
" which he was a hearty well-wiſher. One evening, there
" being preſent his worthy vice-principal Mr. Saunders,
" and an ingenious young gentleman of fortune, a pupil of
" Saunders, the Doctor was pleaſed to propoſe to us this
" queſtion: What ſhare are we to allow to *Common Senſe*
" and *Reaſon* in matters of *Religion?* Thoſe two gentlemen
" and myſelf being ſilent, he addreſſed himſelf particularly
" to me, who was, in point of age, ſuperior to them both.
" I freely anſwered, that in my poor opinion, the due exer-
" ciſe of common ſenſe and reaſon, and of private judge-
" ment in all matters of religion, ought to be allowed to all
" Chriſtians. He ſaid, he was of the ſame mind. He
" read prayers in his family at Lavendon morning and even-
" ing, being ſelect parts of the public liturgy. On Wed-
" neſdays and Fridays the Litany only. He appointed to his
" ſtudious gueſts ſeveral ſeparate apartments (being parlours)
" for private ſtudy, with pen, ink, and paper for each, and
" the uſe of his library, which was near thoſe apartments,
" &c. When Pelham was miniſter, that ſtation corrupted
" the man, and made him like other miniſters; for when he
" was aſked why he did not place, in proper ſtation, the able
" and meritorious Dr. Newton, he ſaid, 'How could I do it?
" he never aſked me;' forgetting his tutor.—Mr. Pelham more
" than once employed Dr. Newton to furniſh king's ſpeeches."

NEWTON (THOMAS), an Engliſh biſhop, was born of reſpectable parents, Dec. 1, 1703, at Lichfield in Staffordſhire. He received the firſt part of his education in the free-ſchool there; but at the age of thirteen was removed to Weſtminſter, and in a year after became a king's ſcholar. May, 1723, he was elected to Trinity college, Cambridge; he ſays, he preferred Cambridge to Oxford, not only becauſe he "thought the ſtudies there rather more manly, but "becauſe the fellowſhips of Trinity college were much "more valuable than the ſtudentſhips of Chriſt-church." He took the degrees in Arts at the uſual time, was choſen fellow of his college, and, in 1729, went into orders.

Life written by himſelf, and prefixed to his Works, 3 vols. 4to. 1782.

Soon after, he removed to London; became, firſt curate, then aſſiſtant preacher, at St. George's Hanover Square; and afterwards reader and afternoon-preacher at Groſvenor chapel in South-Audley-ſtreet. During his ſituation here, he was taken into lord Carpenter's family, to be tutor to his ſon, afterwards earl of Tyrconnel; and, living here at no expence, was "tempted to indulge his taſte in the purchaſe "of books, prints, and pictures, and made the beginnings "of a collection, which was continually receiving additions "and improvements."

In 1738, Dr. Pearce, then vicar of St. Martin's in the Fields, appointed him morning-preacher at the chapel in Spring Garden. In 1741, when Mr. Pulteney was created earl of Bath, Mr. Newton was appointed his firſt chaplain; and, in 1744, through the ſaid earl's intereſt, preferred to the rectory of St. Mary le Bow, in Cheapſide; upon which he quitted the chapel in Spring Garden. At the beginning of 1745, he took his degree of doctor of divinity: and, the Rebellion breaking out ſoon after, he was, in all his ſermons, ſo ſtrenuous for his king and country, that he received ſome threatening letters, which lord Bath adviſed him to lay before the ſecretary of ſtate. In 1747, he was choſen lecturer of St. George's, Hanover Square; and, the ſame year, married the daughter of Dr. Trebeck, the rector, who lived ſeven years with him. In 1749, he publiſhed an edition of "Milton's Paradiſe Loſt;" which he dedicated to lord Bath. March 1751, when Frederic prince of Wales died, he preached a ſermon upon the occaſion, at St. George's Hanover Square; which ſo recommended him to the princeſs dowager, that he was immediately made her chaplain.

June 1754, he loſt his father, aged 83, and his wife, aged 38. At this time he was engaged in writing his "Diſſertations on the Prophecies:" and, ſays he, "Happy "it was for me; for in any affliction, I never found a "better and more effectual remedy, than plunging deep "into ſtudy, and fixing my thoughts as intenſely as I could "upon other ſubjects." This is founded in nature, and is a ſecret every body ſhould be poſſeſſed of. The firſt volume of the "Diſſertations" was publiſhed the following winter: the other two did not appear till three years after; and for the encouragement of his work, he was appointed, in the mean time, to preach "Mr. Boyle's Lecture." In 1756, he was made chaplain to the king; and, the year after, prebendary of Weſtminſter, and precentor of York.

Sept. 5, 1761, he married a ſecond wife, whom he deſcribes as "a clever, ſenſible woman, who had ſome "knowledge and experience of the world; who was ca- "pable of ſuperintending and directing his affairs; who "was a prudent manager and œconomiſt, and could lay "out his money to the beſt advantage; who, though ſhe "brought no fortune, yet might ſave one, and be a for- "tune in herſelf; who could ſupply his table handſomely "yet not expenſively, and do the honours of it in a becom- "ing manner; who had no more taſte and love of pleaſure, "than a reaſonable woman ſhould have; who would be "happier in ſtaying with her huſband at home, than in "perpetually gadding abroad; who would be careful and "tender of his health, and, in ſhort, be a friend and com- "panion of all hours." We have tranſcribed this for the benefit of our female readers.

The 18th of the ſame month, he kiſſed the king's hand for the biſhopric of Briſtol; to which was annexed a reſidentiaryſhip of St. Paul's: which reſidentiaryſhip he exchanged for the deanry, in 1768. "His ambition," he ſays, "was now fully ſatisfied; and he firmly reſolved "never to ſeek or aſk for any thing more." He kept his reſolution; and, after ſtruggling many years with illneſs of various kinds, he died in his deanry-houſe, Feb. 14, 1782, in his 79th year.

NICAISE (CLAUDE), a celebrated antiquary in the 17th century, was deſcended of a good family at Dijon, where his brother was proctor-general of the chamber of accounts. Being inclined to the church, he became an eccleſiaſtic, and was made a canon in the holy chapel at Dijon; but devoted himſelf wholly to the ſtudy and knowledge of antique monuments. Having laid a proper foundation of learning at home, he reſigned his canonry, and went to Rome, where he reſided many years; and after his return to France, he held a correſpondence with almoſt all the learned men in Europe. Perhaps there never was a man of letters, who had ſo frequent and extenſive a commerce with the learned men of his time as the abbé Nicaiſe. This correſpondence took up a great part of his time, and hindered him from enriching the public with any large works; but the letters which he wrote himſelf, and thoſe which he received from others, would make a fine and curious "Commercium Epiſtolicum." The few pieces

which

which he publiſhed are mentioned below [A]. He tranſlated into French, from the Italian, a piece of Bellori, containing a deſcription of the pictures in the Vatican, to which he added, "A Diſſertation upon the Schools of "Athens and Parnaſſus," two of Raphael's pictures. He wrote alſo a ſmall tract upon the ancient muſic; and died while he was labouring to preſent the public with the explanation of that antique inſcription, "Minervæ Arpaliæ," which was found in the village of Velley, where he died in Oct. 1701, aged 78. There was made upon him, in an air of raillery, the epitaph tranſcribed below; which, however, repreſents exactly enough the portraiture of his mind [B].

[A] Theſe are, a Latin diſſertation "De nummo pantheo," dedicated to Mr. Spanheim, and printed at Lyons in 1689. The ſame year an explication of an antique monument found at Guienne, in the dioceſe of Aach; but the piece which made the greateſt noiſe, was "A Diſcourſe upon the form "and figure of the Syrenes," in which, following the opinion of Huet, biſhop of Auvranches, he undertook to prove, that they were, in reality, birds, and not fiſh, or ſea monſters.

[B] "Cy gît l'illuſtre abbé Nicaiſe,
"Qui la plume en main dans ſa chaiſe,
"Mettoit lui ſeul en mouvement,
"Toſcan, François, Belge, Allemand;
"Non par diſcords mutuelles,
"Mais par lettres continuelles.
"La plus part d'érudition,
"A gens de reputation.
"De tous cotez à ſon adreſſe,
"Avis, journaux venoient ſans ceſſe;
"Gazettes, livres frais eclos,
"Soit en paquets, ſoit en balots.
"Lui toujours en nouvelles riches,
"De ſa part n'en étoit pas chiches.
"Faloit-il écrire au Bureau,
"Sur un phénoméne trouveau;
"Annonie l'hereuſe travaille
"D'un manuſcript, d'un medaille,
"S'eriger en ſolliciteur
"De louanges pour un auteur,
"D'Arnauld mort avertir la trape,
"Feliciter un nouve au pape
"S'habile & fidéle ecrivain,
"N'avoit pas la goutte à la main.
"L'étoit le facteur de Parnaſſe
"Or gît il & cette diſgrace,
"Fait perdre aux Huets, aux Noris,
"Aux Sanards, Cupers, & Leibnits,
"A Baſnage le journaliſte,
"Bayle le vocabuliſte,
"Aux commentateur Grævius,
"Kuhnius, Perizonius,
"Mainte curieuſe riſpoſte;
"Mais nul n'y perd tant que la poſte."

NICANDER of Colophon, a celebrated grammarian, poet, and phyſician, who flouriſhed about the 160th Olympiad, and 140 years before Chriſt, in the reign of Attalus [A]. Suidas tells us, that he was the ſon of Xenophon of Colophon, a town in Ionia; and obſerves, that, according to others, he was a native of Ætolia; but, if we may believe Nicander himſelf, he was indeed born in the neighbourhood of the temple of Apollo at Claros, a little town in Ionia,

[A] According to ſome, he flouriſhed in the time of Ptolemy Philadelphus. Le Clerc, Hiſt. de Med. l. 2.

near

near Colophon; yet the name of his father was Damhæus [B]. He was called an Ætolian, only becauſe he lived many years in that country, and wrote a hiſtory of it. A great number of writings are aſcribed to him, of which we have remaining two only: one intituled, "Theriaca;" deſcribing, in verſe, the accidents which attend wounds made by venemous beaſts, adding the proper remedies to them; the other, "Alexipharmaca;" wherein he treats of poiſons, and their antidotes, or counter-poiſons [C]: theſe are both excellent poems. Demetrius Phalereus [D], Theon, Plutarch, and Diphilus of Laodicea [E], wrote commentaries upon the firſt; and we have ſtill extant very learned Greek "Scholia" upon both, the author of which is not known; though Voſſius imagines they were made by Diphilus juſt mentioned [F]. He wrote other pieces of the like kind, as "Ophiaca," upon ſerpents; and "Hya-"cinthia," being a collection of remedies. He wrote alſo a commentary upon the "Prognoſtics of Hypocrates" in verſe. The Scholiaſt of Nicander cites the two firſt of theſe, and Suidas mentions two others. Athenæus alſo cites, in ſeveral places, ſome poetical works of our author upon agriculture, called his "Georgics," which were known likewiſe to Curio, together with another poem upon Beu [G]. Beſides theſe, he compoſed five books of "Me-"tamorphoſes," as Ovid did after him. Some verſes of this work are copied by Tzetzes, and the "Metamor-"phoſes" of Antonius Liberalis were apparently taken from thoſe of Nicander, who muſt needs have had a very fertile genius, ſince he compoſed alſo ſeveral hiſtorical works; for inſtance, "The Hiſtory of Colophon," his birth-place, is cited by Athenæus. And, as he paſſed a

[B] The paſſage is in the beginning of one of his poems, where he ſays, that he was neigbour to Apollo of Clarus: and Suidas tells us, that the temple of Claros, where that god gave his oracles, was very near Colophon; ſo that his birth might be at Colophon, and not actually at Claros.

[C] Among theſe he mentions only two that were extracted from minerals, the litharge and the ceruſe, which ſhews there was no other known at that time; all the reſt were extracted either from plants or animals, of which the moſt pernicious was that called Toxicum; not deſcribed by the botaniſts, becauſe, no doubt, they knew not from which plant it was extracted, or indeed what it was, though they were no ſtrangers to the ill effects of it. And the ſame thing is ſeen at this day, in regard to ſome drugs which are uſed in phyſic, while nobody knows whether they are derived from plants or animals, or how they are prepared, as coming from foreign countries. Nicander ranks opium among the poiſons. Le Clerc, Hiſt. de Med.

[D] Stephan. Byzan. in voce Carope.

[E] Athenæus.

[F] De Hiſt. Græcis.

[G] Cicero de Orat. lib. i.

great

great part of his life in Ætolia, that country merited his attention, as appears by the ancients who frequently cite his "Ætolics;" nay Bœotia, and Thebes in particular, employed his pen: and we find cited, even as far as the tenth book, his work upon Sicily. Laſtly, he applied himſelf to write "A Hiſtory and Deſcription of Europe in general." He was undoubtedly an author of good merit, and well deſerves thoſe elogiums which are given of him in ſome epigrams in the "Anthologia." This Nicander has been confounded with Nicander the grammarian of Thyatira, by Stephanus Byzantius [H]: and Voſſius, in giving the titles of the books written by both theſe Nicanders, does not diſtinguiſh them at firſt; though he grants at laſt, that they could not be all done by the ſame Nicander [I].

[H] In voce Thyatira. [I] Voſſius ubi ſupra.

Moreri. NICEPHORUS (GREGORAS), a Greek hiſtorian, was born about the cloſe of the 13th century, and flouriſhed in the 14th, under the emperors Andronicus, John Palæologus, and John Cantacuzenus. He was a great favourite of the elder Andronicus, who made him librarian of the church of Conſtantinople, and ſent him ambaſſador to the prince of Servia. He accompanied this emperor in his misfortunes, and aſſiſted at his death; after which he repaired to the court of the younger Andronicus, where he ſeems to have been well received; and it is certain that, by his influence over the Greeks, that church was prevailed on to refuſe entering into any conference with the legates of pope John XXII. But in the diſpute which aroſe between Barlaam and Palamos, taking the part of the former, he maintained it zealouſly in the council that was held at Conſtantinople in 1351, for which he was caſt into priſon, and continued there till the return of John Palæologus, who releaſed him; after which he held a diſputation with Palamos, in the preſence of that emperor. He compiled a hiſtory, which in eleven books contains all that paſſed from 1204, when Conſtantinople was taken by the French, to the death of Andronicus Palæologus the younger, in 1341. Beſides this work, he is the author of ſome others [A]. We muſt not omit to inform the reader,

[A] His hiſtory, with a Latin tranſlation by Jerome Wolf, was printed at Baſil in 1562, and again at Geneva in 1615. We have alſo a new verſion of it, and a new edition more correct than any of the preceding, printed at the Louvre in 1702, by the French king's librarian there. This edition

reader, that John Cantacuzenus gives our author a very indifferent character.

edition contains, in the firſt volume, the thirty-eight books of Gregoras, which end with the year 1341, and in the ſecond tome are the thirteen following, which contain a hiſtory of ten years. There are ſtill fourteen more remaining to be publiſhed, as alſo fourteen other pieces of Gregoras, who wrote Scholia upon "Syneſius de "Inſomniis," publiſhed by Turnebus in 1553: the verſion of which, by John Pichou, is printed among the works of the ſame Syneſius.

NICEPHORUS (CALISTUS), a Greek hiſtorian, who flouriſhed in the 14th century, wrote an "Eccleſiaſtical "Hiſtory," in twenty-three books, eighteen of which are ſtill extant, containing the tranſactions of the church from the birth of Chriſt to the death of the emperor Phocas in 610. We have nothing left beſides the arguments of the five other books, from the commencement of the reign of the emperor Heraclius to the end of that of Leo the Philoſopher, who died in 911. He dedicated this hiſtory to the emperor Andronicus Palæologus the Elder: it was tranſlated into Latin by John Langius: it has gone through ſeveral editions [A], the beſt of which is that of Paris in 1630. There is only one MS. of this hiſtory, which is preſerved in the library of Matthias Corvin king of Hungary, who found it among ſome other books, which he took from the Turks. Nicephorus was no more than thirty years of age, when he compiled it; however, it does not deſerve that contempt with which it is treated by Theodore Beza. Some other pieces are aſcribed to our author, a liſt of which may be ſeen in the writers mentioned below [B]. Labbé, in his preliminary diſcourſe prefixed to the "Byzantine Hiſtorians," hath given a catalogue of the emperors and patriarchs of Conſtantinople, compoſed by Nicephorus; and his abridgement to the Bible in Iambic verſe was printed at Baſil in 1536.

[A] For inſtance, one at Baſil in 1555, and another at Paris in 1562.

[B] Viz. Will. Eiſengrin in catal. eccleſ. ſcript. Poſſevin in appar. ſacr. Voſſius de hiſt. Græcis, Bellarmin, Sixtus Senenſis, and above all Du Pin in Bibliotheque des auteurs eccleſ. du xiv ſiecle.

NICEPHORUS (BLEMMIDAS), a prieſt and monk of Mount Athos, flouriſhed in the 13th century. He refuſed the patriarchate of Conſtantinople, being favourable to the Latin church, and more inclined to peace than any of the Greeks of his time. In this ſpirit he compoſed two treatiſes

tiſes concerning "The Proceſſion of the Holy Ghoſt;" one addreſſed to James patriarch of Bulgaria, and the other to the emperor Theodore Laſcaris. In both theſe he refutes thoſe who maintain, that one cannot ſay the Holy Ghoſt proceeds from the Father and the Son. Theſe two tracts are printed in Greek and Latin by Allatius, who has alſo given us a letter written by Blemmidas on his expelling from the church of her convent Marcheſinos, miſtreſs of the emperor John Ducas. There are ſeveral other pieces of our author in the Vatican library.

NICERON (JOHN FRANCIS), was born at Paris in 1613. Having finiſhed his academical ſtudies with a ſucceſs which raiſed the greateſt hopes of him, he entered into the order of the Minims, and took the habit in 1632; whereupon, as is uſual, he changed the name given him at his baptiſm, for that of Francis, the name of his paternal uncle, who was alſo a Minim, or Franciſcan. The inclination and taſte which he had for mathematics appeared early. He began to apply himſelf to that ſcience in his philoſophical ſtudies, and devoted thereto all the time he could ſpare from his other employments, after he had completed his ſtudies in theology. All the branches of the mathematics, however, did not equally engage his attention; he confined himſelf particularly to optics, and only learned of the reſt as much as was neceſſary for rendering him perfect in this. There remain ſtill, in ſeveral houſes wherein he dwelt, eſpecially at Paris, ſome excellent performances, which diſcover his ſkill in this way, and which make us regret that a longer life did not ſuffer him to carry it to that perfection which he deſired; ſince one cannot help being ſurpriſed that he proceeded ſo far as he did, in the midſt of thoſe occupations and travels by which he was forced from it, during the ſhort ſpace of time which he lived. He hath himſelf obſerved, in the preface to his "Thaumaturgus Opticus," that he went twice to Rome; and that, on his return home, he was appointed teacher of theology. He was afterwards choſen to accompany father Francis de la Noue, vicar-general of the order, in his viſitation of the convents throughout all France. But the eagerneſs of his paſſion for ſtudy put him upon making the beſt of all the moments he had to ſpare for books; and that wiſe œconomy furniſhed him with as much as ſatisfied him. Being taken ſick at Aix in Provence, he died there, Sept. 22,

1646, aged 33. He was an intimate acquaintance of Des Cartes. A list of his writings is inserted below [A].

[A] These are, 1. "L'Interpretation des chiffres, ou regles pour bien entendre & expliquer facilement toutes sortes des chiffres simples, &c." 2. "La perspective curieuse, ou magie artificielle des effets marvelleux de l'optique, catoptrique, & dioptrique." This is only an essay to the following work, 3. "Thaumaturgus opticus: sive, Admiranda optices, catoptrices, & dioptrices, pars prima, &c." He intended to add two other parts, but was prevented by death.

NICERON (JOHN PETER), so much celebrated on account of his "Memoirs of men illustrious in the Republic "of Letters," was born at Paris, March 11, 1685. He was of an ancient and noble family, who were in very high repute about 1540. He studied with success in the Mazarine college at Paris, and afterwards at the college Du Plessis. In a short time, resolving to forsake the world, he consulted one of his uncles, who belonged to the order of Bernabite Jesuits. This uncle examined him; and, not diffident of his election, introduced him as a probationer to that society at Paris. He was received there in 1702, took the habit in 1703, and made his vows in 1704, at the age of 19. After he had professed himself, he was sent to Montarges, to go through a course of philosophy and theology; thence he went to Loches in Touraine, to teach those sciences. He received the priesthood at Poitiers, in 1708. As he was not arrived at the age to assume this order, a dispensation, which his uncommon piety had merited, was obtained in his favour. The college of Montarges having recalled him, he was their professor of rhetoric during two years, and of philosophy during four. In spite of all these avocations, he was humanely attentive to every call and work of charity, and to the instruction of his fellow-creatures, many of whom heard him deliver out fit rules of conduct for them, not only from the pulpits of most of the churches within the province, but even from those of Paris. In 1716, his superiors invited him to that city, that he might have an opportunity of following, with the more convenience, those studies for which he always had expressed the greatest inclination. He not only understood the ancient, but the modern languages; a circumstance of infinite advantage in the composition of those works which he has given to the public, and which he carried on with great assiduity to the time of his death, which happened after a short illness, July 8, 1738, at the age of 53. His works are, 1. "Le

grand

" grand Febrifuge; or, a Diſſertation to prove, that Com-
" mon-Water is the beſt Remedy in Fevers, and even in
" the Plague; tranſlated from the Engliſh of John Han-
" cock, Miniſter of St. Margaret's, London, in 12mo." This little treatiſe made its appearance, amongſt other pieces relating to this ſubject, in 1720; and was attended with a ſucceſs, which carried it through three editions; the laſt came out in 1730, in 2 vols. 12mo, intituled, " A Trea-
" tiſe on Common-Water, Paris: printed by Cavelier."
2. " The Voyages of John Ouvington, to Surat, and
" divers Parts of Aſia and Africa; containing the Hiſtory
" of the Revolution in the Kingdom of Golconda, and ſome
" Obſervations upon Silk-Worms. Paris, 1725." 2 vols. 12mo. 3. " The Converſion of England to Chriſtianity, com-
" pared with its pretended Reformation: a Work tranſlated
" from the Engliſh. Paris, 1729." 8vo. 4. " The
" Natural Hiſtory of the Earth, tranſlated from the Eng-
" liſh of Mr. Woodward, by Monſ. Nogues, Doctor in
" Phyſic; with an Anſwer to the Objections of Doctor
" Camerarius: containing, alſo, ſeveral Letters written on
" the ſame Subject, and a methodical Diſtribution of Foſſils,
" tranſlated from the Engliſh, by Niceron. Paris, 1735."
4to. 5. " Memoirs of Men illuſtrious in the Republic of
" Letters, with a critical Account of their Works. Paris,"
12mo. The firſt volume of this great work appeared in 1727; the others were given to the public in ſucceſſion, as far as the thirty-ninth, which appeared in 1738. The fortieth volume was publiſhed after the death of the author, in 1739. Since that event, a forty-firſt and a forty-ſecond volume came out; but in theſe three laſt are many articles of which Niceron was not the author.

Du Pin Bibliotheque des auteurs eccleſ.

NICETAS (DAVID), a Greek hiſtorian, a native, as ſome relate, of Paphlagonia, flouriſhed about the end of the ninth century. He wrote the " Life of St. Ignatius, Pa-
" triarch of Conſtantinople, tranſlated into Latin by Fre-
" deric Mutius, biſhop of Termoli;" and this verſion was made uſe of by cardinal Baronius: but we have another verſion, by father Matthew Raderi, printed at Ingoldſtadt, in 1604. This Nicetas compoſed alſo ſeveral panegyrics, in honour of the apoſtles and other ſaints, which are inſerted in the laſt continuation of the " Bibliotheca Patrum," by Combefis. There are ſeveral authors of this name mentioned by Geſner and Leo Allatius.

NICETAS

NICETAS (ſurnamed SERRON), deacon of the church of Conſtantinople, and contemporary with Theophylact in the 11th century, and afterwards biſhop of Heraclea, compoſed ſeveral "Funeral Orations upon the Death of Gre-"gory Nazianzen;" as alſo a "Commentary," which is inſerted in Latin among the works of that father. There is aſcribed to him a "Catena upon the Book of Job," compiled of paſſages taken from ſeveral of the fathers, as Apollinarius, Athanaſius, Baſil, Chryſoſtom, Cyril of Alexandria, Didymus of Alexandria, Ephrem Syrus, Euſebius, Gregory Nazianzen, Gregory of Nyſſa, Iſidore, Julius Halicarnaſſenſis, Methodius, Nilus, Olympidorus, Origen, Polychronius Severus, and Theophilus of Alexandria. This work was printed at London, 1637, in folio. We have alſo, by the ſame author, ſeveral "Ca-"tenæ upon the Pſalms and Canticles, printed at Baſil in "1552." There is, likewiſe, a "Commentary upon the "Poems of Gregory Nazianzen," printed at Venice, under the name of Nicetas of Paphlagonia, which is apparently the ſame author.

NICETAS (ARHOMINATES), a Greek hiſtorian, called Coniates, being born at Chone, or Coloſſus, a town in Phrygia. He flouriſhed in the 13th century, and was employed in ſeveral conſiderable affairs at the court of the emperors of Conſtantinople. When that city was taken by the French, in 1204, he withdrew, together with a young girl, whom he had taken from the enemy. He afterwards married this captive, at Nice in Bithynia, where he died, in 1206.

He wrote a "Hiſtory, or Annals, from the death of "Alexis Comnenus in 1118, to that of Baudouin in "1205." This work, of which we have a Latin tranſlation by Jerome Wolfius, was printed at Baſil, in 1557; again at Geneva, in 1593; and ſince inſerted in the body of the "Byzantine Hiſtorians," printed at the Louvre at Paris: but the ſtyle is inſupportably bad. Father Morel of Tours, in the 16th century, tranſlated the five firſt books of a piece, intituled, "The Treaſure of the Ortho-"dox Faith," aſcribed to Nicetas. They were printed in 1580, 8vo, and have been inſerted ſince in the twelfth volume of the "Bibliotheca Patrum" of Cologne. We have alſo a fragment of the twentieth book, concerning what ought to be obſerved upon the converſion of a Mahometan to Chriſtianity. Michael Choniates, our author's

brother, compoſed ſeveral "Monodies upon his death," which are alſo tranſlated by the ſame Morel; and Michael alſo compoſed ſome other diſcourſes, particularly one upon the "Croſs," the manuſcript of which is in the French king's library.

Anecdotes of Bowyer, by Nichols, p. 377.

NICHOLS (WILLIAM), ſon of John Nichols, of Donington in Bucks, born in 1664, became a Batler or Commoner of Magdalen Hall, Oxford, in 1679; removed afterwards to Wadham College, and as a member thereof took the degree of B. A. Nov. 27, 1683; and was admitted probationer-fellow of Merton College in Oct. 1684; M. A. June 19, 1688; and about that time taking holy orders, became chaplain to Ralph earl of Montague, and in Sept. 1691 rector of Selſey, near Chicheſter, in Suſſex; was admitted B. D. July 2, 1692; and D. D. Nov. 29, 1695. After a life entirely devoted to piety and ſtudy, we find him, in the cloſe of it, thus pathetically deſcribing his ſituation, in a letter to Robert earl of Oxford:

"Smith Street, Weſtminſter, Aug. 31, 1711.

"May it pleaſe your Lordſhip,

"I was in hopes that her Majeſty would have beſtowed "the prebend of Weſtminſter upon me, being the place "where I live, and that I might be nearer to books, to finiſh "my work on the liturgy and articles, for which ſhe was "pleaſed to tell to me, with her own mouth, ſhe would conſider me. My good Lord, I have taken more pains in "this matter than any divine of our nation, which I hope "may beſpeak the favour of a Church-of-England miniſtry. "Therefore I moſt humbly beſeech your Lordſhip for your "intereſt for the next prebend of that church (if this be diſpoſed of) that ſhall be void; for, if I had merited nothing, "my circumſtances want it. I am now forced on the "drudgery of being the editor of Mr. Selden's books, for a "little money to buy other books to carry on my liturgical "work. I have broken my conſtitution by the pains of "making my collections myſelf throughout that large work, "without the help of an amanuenſis, which I am not in a "condition to keep, though the diſeaſe of my ſtomach "(being a continual colic of late, attended by the rupture "of a vein) might plead pity, and incline my ſuperiors not "to ſuffer me all my days to be a Gibeonite in the church "without any regard or relief. Pray, my Lord, repreſent "my caſe to the good queen; and I ſhall never be wanting "to make my moſt ample acknowledgement for ſo great a "favour."

" favour. I could long ſince have made my way to pre-
" ferment without taking all this pains, by a noiſy cry for a
" party: but as this has been often the reproach, and once
" the ruin, of our clergy, ſo I have always induſtriouſly
" avoided it, quietly doing what ſervice I could to the
" church I was born in, and leaving the iſſue thereof to
" God's Providence, and to the kind offices of ſome good
" man, who ſome time or other might befriend me in getting
" ſome little thing for me to make my circumſtances eaſy:
" which is the occaſion that your lordſhip has the trouble
" of this application from, my lord, your lordſhip's moſt
" dutiful, moſt obedient, and moſt humble ſervant,
" WILL. NICHOLS."

His publications were, 1. "An Anſwer to an heretical
" Book, called The naked Goſpel, which was condemned
" and ordered to be publicly burnt by the convocation of
" the Univerſity of Oxon, Aug. 19, 1690, with ſome re-
" flections on Dr. Bury's new Edition of that Book,
" 1691," 4to. 2. "A ſhort Hiſtory of Socinianiſm,"
printed with the anſwer before-mentioned; and dedicated to
his patron the earl of Montague. 3. "A Practical Eſſay on
" the Contempt of the World, 1694," 8vo, inſcribed to
" Sir John Trevor, Maſter of the Rolls," to whom the
author acknowledges his obligations for "a conſiderable pre-
" ferment beſtowed in a moſt obliging and generous man-
" ner." 4. "The Advantages of a learned Education," a
ſermon preached at a School Feaſt, 1698, 4to. 5.
" The duty of Inferiors towards their Superiors, in Five
" Practical Diſcourſes; ſhewing, I. The Duty of Subjects
" to their Princes. II. The Duty of Children to their
" Parents. III. The Duty of Servants to their Maſters.
" IV. The Duty of Wives to their Huſbands. V. The
" Duty of Pariſhioners and the Laity to their Paſtors and
" Clergy. To which is prefixed a Diſſertation concerning
" the Divine Right of Princes, 1701," 8vo. 6. "An In-
" troduction to a devout Life, by Francis Sales, Biſhop and
" Prince of Geneva; tranſlated and reformed from the
" Errors of the Romiſh Edition. To which is prefixed a
" Diſcourſe of the Riſe and Progreſs of the Spiritual Books
" in the Romiſh Church, 1701," 8vo. 7. "A Treatiſe
" of Conſolation to Parents for the Death of their Children;
" written upon the occaſion of the Death of the Duke of
" Glouceſter;" and addreſſed "to the moſt illuſtrious Prin-
" ceſs Anne of Denmark, 1701," 8vo. 8. "God's
" Meſſing on Mineral Waters; a Sermon preached at the

" Chapel at Tunbridge Wells, 1702," 4to. 9. " A Con-
" ference with a Theiſt, in five parts; dedicated to the
" Queen's moſt excellent Majeſty, 1703," 8vo; of which
a third edition, with the addition of two Conferences, the
one with a Machiavelian, the other with an Atheiſt, all
carefully reviſed and prepared for the preſs by the Author,
was publiſhed in 2 vols. 8vo, 1723. 10. " A Practical
" Eſſay on the Contempt of the World; to which is prefixed
" a Preface to the Deiſts, and vicious Libertines of the Age,
" 1704," 2d ed. 8vo. 11. " The Religion of a Prince;
" ſhewing that the Precepts of the Holy Scriptures are the
" beſt Maxims of Government, 1704," 8vo. 12. " De-
" fenſio Eccleſiæ Anglicanæ, 1707," 12mo. 13. " A Pa-
" raphraſe on the Common Prayer, with Notes on the Sun-
" days and Holidays, 1708," 8vo. 14. " Afflictions the
" Lot of God's Children, a Sermon on the Death of Prince
" George, 1709," 8vo. 15. " A Comment on the Book
" of Common Prayer, and Adminiſtration of the Sacra-
" ments, &c. 1710," folio. 16. " A Supplement to the
" Commentary on the Book of Common Prayer, 1711,"
folio. In the Preface to this Supplement, Dr. Nichols men-
tions " a long fit of illneſs with which God had pleaſed to
" viſit him, and a very uneſtabliſhed ſtate of health both
" before and after it." This illneſs appears ſoon to have
ended in his death. 17. " Hiſtoriæ Sacræ Libri VII. Ex
" Antonii Cocceii Sabellici Eneadibus concinnatum, in
" uſum Scholarum, & Juventutis Chriſtianæ, 1711," 12mo.
18. " A Commentary on the firſt fifteen, and part of the
" ſixteenth Articles of the Church of England, 1712," fol.
19. " A Defence of the Doctrine and Diſcipline of the
" Church of England; firſt written in Latin for the Uſe of
" Foreigners by William Nichols, D. D. and tranſlated into
" Engliſh by himſelf, 1715," 12mo.—A volume of letters
written by and to Dr. Nichols in Latin (by Jablonſki, Oſter-
wald, Wetſtein, &c.) was preſented by his widow Cathe-
rine Nichols to the Archbiſhop of Canterbury, Oct. 28,
1712, to be depoſited either in Lambeth or St. Martin's
Library. They are accordingly preſerved among the valuable
MSS. at Lambeth, No. 676. It may not be improper to
diſtinguiſh this pious Divine from his name-ſake WILLIAM
WICOLS, M. A. and rector of Stockport in Cheſhire, who
was a ſtudent of Chriſt Church, Oxford, and publiſhed,
1. " De Literis inventis libri ſex; ad illuſtriſſimum Prin-
" cipem Thomam Herbertum, Pembrokiæ Comitem, &c.
" 1711," 8vo. 2. " Oratio coram venerabili Societate pro

" promovenda Religione Chriſtianâ habita Londini, Dec. 29, " 1715," 12mo; and, 3. "ΠΕΡΙ ΑΡΧΩΝ Libri Septem. " Accedunt Liturgica, 1717," 12mo.

NICOLAITANS, a ſpecies of heretics who ſprung up in the church ſo early as the time of the apoſtles. It is not improbable that Nicolas, the firſt of the ſeven deacons, was author of this ſect, or at leaſt gave occaſion to it. Irenæus calls him maſter of the Nicolaitans; and that from the time of the apoſtles there was a ſect of Nicolaitans, appears from the book of the Revelation of St. John, where we find them mentioned by name.

Some of the fathers are confident that the deacon was the author of the ſect; and tells us, that, having been cenſured by the apoſtles for taking back his wife, after he had put her away for the ſake of continence, he invented a brutal error to excuſe this proceeding; and taught, that, in order to obtain eternal ſalvation, it was neceſſary to wallow one's whole life in all kinds of impurities. Others relate, that, the apoſtles having reproached him with jealouſy, he brought his wife, who was a moſt beautiful woman, into a full aſſembly, and gave her leave to marry whoever ſhe pleaſed; as if he would teach her, by that action, to abandon herſelf to carnal pleaſure. It is ſaid, moreover, that ſome libertines ſtarted a kind of hereſy, which they tried to recommend under our deacon's name, though without any reaſon, ſince he had no other wife than her to whom he was actually married. It is added alſo, that he had by her one ſon, and ſome daughters, who all died virgins; and that, as for himſelf, he was made biſhop of Samaria.

Whatever may be thought of theſe ſtories, which are left to the reader's judgement, it is certain that the hereſy of the firſt Nicolaitans did not conſiſt in any opinions or falſe doctrines, but only in an irregular life, which, as Tillotſon obſerves, is the worſt kind of hereſy. But the new Nicolaitans denied the divinity of Jeſus Chriſt by the hypoſtatic union, maintaining that the Deity dwelt only in him. They maintained alſo, that the moſt vicious pleaſures of the body were good and holy, and that meat offered to idols was prohibited. Some time afterwards, changing the name by which they were firſt known, they adopted the hereſy of the Gnoſtics, and aſſumed that title. However, at length they became ſeparated into various ſects, and were called Phibionites, Stratiotics, Levitics, and Borborites. Epiphanius deſcribes the filthineſs of theſe ſects, which cannot be read

Moreri. without horror. This hereſy, it is ſaid, was revived in the eleventh century, by the incontinence of ſome of the clergy who were reſolved to enter into the matrimonial ſtate. Cardinal Peter Damian was very inſtrumental in their extirpation.

NICOLE (JOHN), father of the celebrated Peter Nicole, was deſcended of a reputable family, and born at Chartres, in 1600. He applied himſelf to the law, and made a good proficiency in it; ſo that he became an advocate in parliament, and judge official to the biſhop of Chartres. He was a good haranguer, but a bad advocate. Being full of enthuſiaſm, he gave into an intolerable bombaſt, and interſperſed his pleadings with verſes and ſcraps of romances, a great number of which were found after his death among his papers. His daughter Charlotte would have ſold them to a butter-woman; but his ſon Peter took care to have them burnt, that the town might not ſwarm with ſuch traſh. It paſſes for an undoubted truth in that town, that he never publiſhed any thing in proſe or verſe; but the abbé de Marolles, numbering up thoſe perſons who had made him preſents of their writings, ſays expreſsly, that John Nicole, father of Peter, preſented him with the declamations of Quintilian, which he had tranſlated into French; and, in effect, his name appears to one of theſe declamations, printed at Paris, in 1642, and dedicated to Mr. Seof, biſhop of Chartres. The abbé de Marolles adds, that he had ſeveral times received verſes in Latin and French from our advocate, being, continues he, "the oldeſt of my friends, and of the "ſame age with myſelf." He died at Chartres in 1678.

Ibid. NICOLE (CLAUDE), couſin-german of the preceding, was ſon of Nicolas Nicole, receiver of the town of Chartres, where he was born in 1611; and, in proceſs of time, became one of the king's council, and preſident in the elections of Chartres. He died in that town, Nov. 2. 1685. He was a good maſter of the Greek, Latin, and Italian languages, and wrote tolerably well in French, having a talent for French poetry; which, however, he abuſed, the greateſt part of his poems being lewd and diſſolute. Gallantry, and ſuch pieces where tender ſentiments had the greateſt ſhare, were his taſte. The love elegies of Ovid, the odes of Horace upon the looſeſt ſubjects, and ſome other pieces of the ſame ſtamp, were morſels which pleaſed his palate moſt, and he ſucceeded beſt in ſuch things. After ſeveral of his poems had

had been handed about in ſeparate ſheets, he collected them together, and printed them at Paris, 1660, in two vols. 4to, with a dedication to the king, under the title of, "The "Works of the preſident Nicole." This collection appeared again after his death, enlarged with ſeveral new pieces, ſome of which are upon ſubjects of piety, in 1693, at Paris. They conſiſt of tranſlations into French verſe, of ſeveral works of "Ovid," "Horace," "Perſius," "Martial," "Seneca the tragedian," "Claudian," and others, "A "Tranſlation of an Elegy and Ode of Anacreon," and of "A Poem upon the loves of Adonis, by the Cavalier "Marin, &c."

NICOLE (PETER), a celebrated French divine, was born at Chartres, Oct. 6, 1625. He was the ſon of John Nicole above mentioned; and, being a youth of bright genius, joined to a very happy memory, and great docility, he ſoon made a great proficiency under his father, who underſtood Greek and Latin very well, and choſe to be preceptor to his ſon. At fourteen, having finiſhed his ordinary courſe of humanity-ſtudies, his father ſent him to Paris, to go through a courſe of philoſophy, and then proceed to divinity. Peter arrived in that city about 1642; and, having completed his courſe of philoſophy, took the degree of M. A. July 23, 1644. He afterwards ſtudied divinity at the Sorbonne, in 1645 and 1646; and during this courſe he learned Hebrew, perfected himſelf in Greek, and gave a part of his time to the inſtruction of the youth put under the care of meſſieurs de Port-royal. As ſoon as he had completed three years, as uſual in the ſtudy of divinity, he proceeded bachelor in that faculty; on which occaſion he maintained the theſes called the tentative, in 1649. He afterwards prepared himſelf to proceed a licentiate; but was diſſuaded from it by the diſpute which aroſe about the five famous propoſitions of Janſenius, added to his connections with Mr. Arnauld. By this means he was more free to cultivate his acquaintance with Port-royal, to which houſe he attached himſelf with the ſtricteſt ties. He retired thither, and aſſiſted Mr. Arnauld in ſeveral pieces, which that celebrated doctor publiſhed in his own defence. In the advertiſement prefixed to ſome provincial letters, with the notes of Wendrock, it is ſaid he was then in Germany; but this is generally believed to be only a fiction, and that he was in Germany no otherwiſe than in ſpirit, becauſe he took a German name with the view of making it believed that the notes came from Ger-

many. He afterwards reſided at ſeveral places, ſometimes at Port-royal, ſometimes at Paris. He continued undiſturbed in that city till 1677, when a letter which he wrote, for the biſhops of St. Pons and Arras, to Pope Innocent XI. againſt the relaxations of the caſuiſts, drew upon him a ſtorm, that obliged him to withdraw. He went firſt to Chartres, where his father was lately dead; and, having ſettled his temporal affairs, he repaired to Beauvais, and ſoon after took his leave of the kingdom, in 1679. He retired firſt to Bruſſels, then went to Liege, and after that viſited Orval, and ſeveral other places. A letter dated July 16, 1679, which he wrote to Harlai, archbiſhop of Paris, facilitated his return to France: and Robert, canon of the church of Paris, obtained leave of that archbiſhop, ſome time after, for Nicole to come back privately to Chartres. Accordingly he repaired immediately to that city, under the name of M. Berci, and reſumed his uſual employments. The ſame friend afterwards ſolicited a permiſſion for him to return to Paris, and obtained it at length in 1683. Nicole made uſe of the repoſe which he enjoyed in that city, in compoſing new works. In 1693, perceiving himſelf to be grown conſiderably infirm, he reſigned a benefice, of a very moderate income, which he had at Beauvais. The two years which he continued alive afterwards, were paſſed in a languiſhing way; and he died of the ſecond ſtroke of an apoplexy, Nov. 16, 1695, aged 70 years.

He lived all his life with great ſimplicity, loved retirement and quiet, and was very little verſed in the manners of the world; but he had a profound genius, and excelled in metaphyſics. His converſation was agreeable and intereſting, full of found and uncommon reflections; his judgement ſolid; and he was more than commonly learned, with a great deal of piety and religion. At firſt he applied himſelf to polite literature, and made himſelf able to imitate the ſtyle of the beſt Latin authors, particularly that of Terence. He wrote that language with great facility; and he exerciſed his talent in the French, in which he is one of the moſt polite and exact authors. But in his own country it was impoſſible he ſhould eſcape the reproach, as well as his friend Mr. Arnauld, of undertaking the defence of Janſenius, whoſe opinions were condemned by the Sorbonne, the clergy of France, and indeed the whole church. Scarce any author hath written with ſo much weight againſt the Calviniſts, the new Myſtics, &c. His works are very numerous, conſiſting of not leſs than an hundred articles: but being chiefly theological

theological and polemical, we ſhall content ourſelves with referring the reader, who may be curious about them, to the 9th volume of "Niceron's Memoirs," &c. from whence this account of him is taken.

NICOLSON (WILLIAM), a learned Engliſh biſhop was the ſon of Mr. Joſeph Nicolſon, rector of Hemland in Cumberland, and born at Orton in that county [A], about 1655. After a proper foundation of grammar learning, he was ſent to Oxford, and entered of Queen's-college in 1670. He took the degree of B. A. in 1675-6; M. A. 1679, and, being noticed by Sir Joſeph Williamſon, his countryman, fellow of the ſame college, and then ſecretary of ſtate to Charles II. he was ſent ſoon after, by him, to travel into Germany; and, upon his return, he viſited France. He underwent many hardſhips in theſe travels; however, he had not been long come back to his college, when he ſet about writing a deſcription of what he had obſerved abroad, being likewiſe choſen fellow of his college in 1679. About the ſame time, his merit recommended him to Dr. Edward Rainbow, biſhop of Carliſle, who made him his chaplain [B]; and, in 1681, gave him a prebend in that church. The ſame patron collated him to the vicarage of Torpenhoe, and, in 1682, to the archdeaconry of Carliſle [C]: and, having greatly diſtinguiſhed himſelf in the literary world, he was promoted to the ſee of Carliſle in 1702; in conſequence whereof, he was created D. D. at Oxford, by diploma, June 23, nine days after he was a biſhop [D]. He was deeply engaged in the Bangorian controverſy, which began in 1717; and, the year following, tranſlated to the biſhopric of Londonderry in Ireland. While he held this ſee, he built a repoſitory for the manuſcripts and records relating to it; and, continuing ſtill in favour at court, Jan. 28, 1726-7, he was raiſed to the archbiſhopric of Caſhell, and made primate of Munſter, in the room of Dr. William Palliſer: but he was prevented from entering into the full poſſeſſion of this laſt dignity, by his death, which happened a few days after his promotion, ſuddenly at Derry, the 13th of February following [E].

[A] Harris's Supplement to Sir James Ware's Account of the writers and biſhops of Ireland, vol. i. p. 458. Dublin, 1739, folio.

[B] Wood's Athen.

[C] Willis's Cathedrals, vol. i.

[D] His diploma received ſome demur at Oxford, and was afterwards ſeen, at the aſſignation of Dr. Atterbury. See his Epiſtolary Correſpondence, pp. 70. 246.

[E] Harris as before.

Browne

Browne Willis [F] obſerves, in relation to his character, that he was a man of very great learning, to whom the world is much indebted not only for what he has publiſhed in antiquity, but in univerſal ſciences [G]. However, in regard to impartiality, we ought not to conceal, that, though he was endued with an induſtrious faculty, ſuch as is requiſite for an antiquary, yet he falls frequently into miſtakes, for want of ſufficient accuracy, not only in reſpect to manuſcripts, which might be excuſable, but in regard to printed and common books; and moreover the character he gives of many authors appears not to be free from prejudice.

[F] Ubi ſupra.

[G] He publiſhed the following things: 1. Several parts of the Engliſh Atlas publiſhed by Pits, 2s, "The "Deſcription of Peland and Den-"mark," in vol. i. 1680; "The "Deſcription of part of the Empire of "Germany, viz. the Upper and Lower "Saxony, the dukedom of Mecklen-"burg, Bremen, Magdeburg, &c. the "marquiſates of Brandenburg and "Miſnia, with the territories adjoin-"ing, the Palatinate of the Rhine, and "the kingdom of Bohemia," in the ſecond volume, 1681, folio. "The "Deſcription of the remaining Part of "the Empire, viz. Schwalenn, the "Palatinate of Bavaria, Archdukedom "of Auſtria, the Kingdom of Hungary, "the Principality of Tranſilvania, and "Circle of Weſtphalia, with the "neighbouring provinces," all together intirely making up vol. iii. 1683, folio. 2. "A Sermon preached in the "Cathedral Church of Carliſle, on "Sunday Feb. 15, 1684-5, being the "next day after king James II. was pro-"claimed king in that city, 1685," 4to. He alſo publiſhed ſome other ſermons ſeparately, which are not collected into a volume. 3. "A Letter "to Mr. Obadiah Walker, Maſter of "University-College, concerning a "Runic Inſcription in the Church of "Beaucaſtle, in Cumberland," Phil. Tranſ. No. 178. 4. "A Letter to Sir "W. Dugdale, concerning a Runic in-"ſcription on the Font at Bridekirk," publiſhed in the Philoſophical Tranſactions, the ſame number. Theſe two letters are alſo inſerted in Gibſon's edition of Camden. 5. "The Engliſh "Hiſtorical Library, part i. 1696;" part ii. 1697; part iii. 1699. A ſecond edition of all the three parts together was printed in 1714, in a thin folio, and afterwards in 4to. 6. "A "Letter to Dr. White Kennet, in de-"fence of the Engliſh Hiſtorical Li-"brary againſt Dr. Francis Atterbury, "&c. 1702," 4to. 7. "The Scottiſh "Hiſtorical Library, &c. 1702," 8vo. 8. "A true State of the Controverſy "betwixt the preſent Biſhop and Dean "of Carliſle [Dr. Atterbury] touching "the regal Supremacy, &c. 1704." 4to. 9. "A Collection of Papers ſcattered "lately about the Town in the Daily "Courant, St. James's-poſt, &c. with "Some Remarks upon them, in a letter "from the Biſhop of Carliſle to the "Biſhop of Bangor, 1717," 8vo. Some of theſe advertiſements had been alſo written by him. 10. "A Latin Epiſtle "to Dr. David Wilkins, concerning "his new edition of the Anglo-Saxon "laws, prefixed to that work, 1721," folio. 11. "The Iriſh Hiſtorical Lib-"rary," 8vo.

NIEUWENTYT (BERNARD), an eminent Dutch philoſopher and mathematician, was born Aug. 10, 1654, at Weſtgraafdyk in North Holland, of which place his father was miniſter. He diſcovered a turn to learning in his firſt infancy; but in this he differed from thoſe of the ſame bent, who, having an ambition to be ignorant of nothing, enter upon

upon every thing without giving themſelves time to attain a maſtery in any one ſcience; on the contrary, our young man, though not indeed without a deſire to know every thing, yet had the wiſdom to confine his views within certain limits. His father deſigned him for the miniſtry; but, ſeeing his inclination did not lie to divinity, he ſuffered him to gratify his own taſte. Thus young Nieuwentyt, ſeeing that nothing was more uſeful than to fix his imagination, and to form his judgement well, applied himſelf early to logic, and the art of reaſoning juſtly; in which he grounded himſelf upon the principles of Des Cartes, with whoſe philoſophy he was greatly delighted. From thence he proceeded to the mathematics, where he made a great proficiency; but the application he gave to that branch of learning did not hinder him from ſtudying both phyſic and law. He ſucceeded in all theſe ſciences, and became a good philoſopher, a great mathematician, a celebrated phyſician, and an able and juſt magiſtrate. Although he was naturally of a grave and ſerious diſpoſition, yet he was very agreeable in converſation: his engaging manner procured the affection of every body, and by this means he frequently drew over to his opinion thoſe who at firſt differed very widely from him. Thus accompliſhed, he acquired great eſteem and credit in the council of the town of Puremerend, where he reſided; as he did alſo in the ſtates of that province, who reſpected him the more, in as much as he never engaged in any cabals or factions in order to ſecure it, relying ſolely upon his merit. In reality, he was more attentive to cultivate the ſciences, than eager to obtain the honours of the government; contenting himſelf with being counſellor and burgomaſter of the town, without courting any other poſts, which might interfere with his ſtudies, and draw him too much out of his library. He died in 1730, having been twice married. He produced ſeveral works, an account of which is inſerted in th note [A].

[A] Theſe are as follows: "Conſiderationes circa analyſeos quantitates infinite parvas applicatæ ad principia & calculi differentialis uſum. Analyſis infinitorum ſeu curvilineorum proprietates ex polygonorum deductæ. Conſiderationes ſecundæ circa differentialis principia, & reſponſio ad virum nobiliſſimum G G Leibnitium." This piece was attacked by John Bernouilli and James Hermant, celebrated geometricians at Baſil. 2. "A Treatiſe upon a New Uſe of the Tables of Sines and Tangents." 3. "Le veritable Uſage de la Contemplation de l'Univers, pour la conviction des Athées & des Incredules," in Dutch. This is his moſt eſteemed work; and went through four editions in three or four years. It was tranſlated into Engliſh, and printed three or four times, under the title of the "Religious Philoſopher, &c." There is likewiſe another

another tranſlation into French, publiſhed with this title, "L'Exiſtence "de Dieu demonſtrée par les mer- "veilles de la Nature," 4to. We have alſo, by our author, one letter to Bothnia of Burmania, upon the 27th article of his meteors, and a refutation of Spinoſa, in 4to. in the Dutch language.

NIGIDIUS FIGULUS (PUBLIUS), one of the moſt learned authors of ancient Rome after Varro. He was a philoſopher of the Pythagorean ſect, a good humaniſt, and a great aſtrologer; he alſo applied himſelf to ſtate affairs, and was a very able miniſter. He flouriſhed in the time of Cicero, was his fellow ſtudent in philoſophy, and the counſellor with whom he adviſed in affairs of ſtate; and, being prætor and ſenator, he aſſiſted the orator in breaking the conſpiracy of Catiline, and did him many ſervices in the time of his adverſity. It was Nigidius who drew the interrogatories to be put to thoſe who diſcovered that plot. Cicero acknowledged, that it was in concert with Nigidius the philoſopher, that he took thoſe important meaſures which ſaved the common-wealth under his conſulſhip: and, when Cicero went to his government of Cilicia, Nigidius, who was returning to Rome, after having exerciſed a public employment in Greece, waited for him at Epheſus; where theſe two friends ſaw one another again with great joy, and had very long philoſophical conferences with Cratippus the Peripatetic. In a word, Cicero informs us, that Nigidius was the reſtorer of the Pythagorean philoſophy; but that he took a pleaſure in treating things after the manner of the Academics. He uſed to examine things pro and con, but determined little.

He was ſo profoundly ſkilled in the knowledge of the ſtars, and ſo ſucceſsful in erecting figures, that he was ſuſpected of being a magician and necromancer. One day viſiting Octavius, the father of Auguſtus Cæſar, he aſked him, "Why "he came ſo late to the ſenate-houſe?" "Becauſe my wife "is brought to bed of a ſon," replied the other. "You have "given us a maſter," cried Nigidius inſtantly. This exclamation troubled Octavius to ſuch a degree, that he was going to reſolve to kill the babe; but was prevented by the aſtrologer, who told him, that it would be impoſſible to put that deſign in execution. We have alſo another proof of the great reputation, which Nigidius had gained in aſtrology; Lucan numbers him among thoſe who preſaged the calamities that would befal the Romans, juſt before the rupture between Cæſar and Pompey. Apuleius alſo tells us, that Fabius, having loſt 500 denarii, went and conſulted Nigidius, who, by the power of his incantations, made ſome little

little boys ſay, where the purſe had been buried which contained part of theſe denarii, in what manner the reſt had been diſtributed, and that Cato the philoſopher had one of them in his poſſeſſion; and it is added, that Cato confeſſed it had been given him by a footman. St. Auſtin obſerves alſo, that he was ſurnamed Figulus, or Potter, from an inſtance which he gave of his ſkill in this art. Being aſked, Why the fortune of twin-children ſhould not be the ſame? he ſolved this difficulty from the example of a potter's wheel: he obſerved, that the motion of the heavens is ſo rapid, that, though there is but a little interval between the birth of the twins, they, nevertheleſs, are born under very different celeſtial points: and, to prove this, he turned with all his force a potter's wheel, and made two marks on it while it was turning. The ſpectators imagined, that theſe marks were imprinted on the ſame parts of the wheel; but, when it ſtood ſtill, they ſaw them appear at a conſiderable diſtance.

Moreri, in his own edition of his "Dictionary," aſſerts, Bayle. that the ſuſpicion of our aſtrologer's dealing in necromancy was the cauſe of his baniſhment; but that is a miſtake, it being certain that his exile was ſolely occaſioned by his not daring to return to Rome, after Julius Cæſar had poſſeſſed himſelf of that city. He had followed Pompey, and, not having obtained a pardon, was afraid of falling a ſacrifice to Cæſar's reſentment: ſuch was his exile; in which he died 45 years before Chriſt. Cicero wrote him a letter of conſolation, and made a great eloge upon him. He wrote ſeveral pieces upon various ſubjects, which are mentioned below [A]; but all his writings were ſo refined and perplexed, that they were not regarded.

[A] Viz. "De augurio privato," "De animalibus," "De extis," "De vento;" all theſe are quoted by Aulus Gellius, as well as Pliny and Macrobius, which laſt writer mentions alſo a piece of our author's, "De Diis." He alſo wrote "Commentaries upon "Grammar." Some have aſcribed to him tracts of medicine. All the fragments which could be found of our author were collected and publiſhed by James Rutgerſius, who has alſo inſerted among them the Greek tranſlation of "A Treatiſe of Nigidius," done by John Laurentius of Philadelphia. It is a kind of almanac, in which are preſages with regard to thunder, for every day; and from this inſtance, and that of his being applied to for loſt money, we may obſerve, that the practice of both among ourſelves is of claſſical authority.

NIZOLIUS (Marius), a grammarian of Italy, who, by his wit and erudition, contributed much to the promotion of letters, in the 16th century. He publiſhed, in 1553, "Lib. 4. De veris principiis et verâ ratione philoſophandi "contra Pſeudo-philoſophos." In this work he attacks with

with much vivacity the ſchoolmen, not only for the barbariſm of their terms, but for many ridiculous opinions which they held. Leibnitz was ſo ſtruck with its ſolidity and elegance, that, to expoſe the obſtinacy of thoſe who were zealouſly attached to Ariſtotle, he gave a new edition of it, with critical notes of his own, 1670, in 4to. Nizolius publiſhed alſo "Theſaurus Ciceronianus, ſive apparatus linguæ Latinæ "e ſcriptis Tullii Ciceronis collectus," in folio. This is a good Latin dictionary, compoſed of the words and expreſſions of Cicero: to which, it ſeems, Nizolius ſhewed as much bigotry, as the ſchoolmen to their notions; and fell under the character of thoſe pedants whom Eraſmus has ridiculed in his "Ciceronianus." We do not find the year either of his birth or death.

NOAILLES (Louis Anthony de), cardinal and archbiſhop of Paris, commander of the order of the Holy Ghoſt; proviſeur of the houſe and ſociety of the Sorbonne, and ſuperior of that of Navarre, was a prelate no leſs diſtinguiſhed by his exemplary piety, than his illuſtrious birth. He was the ſecond ſon of Aune duke de Noailles, peer of France [A]; and born May 27, 1651. In conſequence of his birth, he became lord of Aubrach, commander of the order of the Holy Ghoſt, duke of St. Cloud, and peer of France. He was bred with great care; but, notwithſtanding his noble deſcent, his inclination leading him to the church, he took holy orders: and proceeding in the ſtudy of divinity, he performed his exerciſe for licentiate in that ſcience with reputation, and was created doctor of divinity of the Sorbonne, March 14, 1676. Three years afterwards the king gave him the biſhopric of Cahors; whence he was tranſlated to Chalons on the Maine in 1680. He diſcharged the duties of both theſe dioceſes with a diſtinguiſhed vigilance, and a truly paſtoral charity; ſo that, the archbiſhopric of Paris becoming vacant in 1695, by the death of Francis de Harlay, his majeſty pitched upon the biſhop of Chalons to fill that important ſee. Inveſted with this dignity, he applied himſelf wholly to the affairs of it, and made excellent rules for the reformation of the clergy.

One principal branch of the epiſcopal province is to maintain ſound doctrine, and to keep the flock, committed to his

[A] This illuſtrious houſe is one of the moſt ancient in the province of Limoſin. The eſtate and caſtle of Noailles, from whence it takes its name, is ſituated near that of Breves and Farrenne, and the family has been poſſeſſed of it time out of mind. Moreri.

care,

care, from being tainted with erroneous opinions. Animated with this principle, our prelate vigorouſly oppoſed the growing errors of Quietiſm, which would be attended with very bad conſequences, particularly in his dioceſe. He had before condemned thoſe errors at Chalons, and he now made it his buſineſs to root them out of the capital of France. He proceeded againſt them, not only by judicial ſentences, but likewiſe by inſtructions in his paſtoral charges, which contained excellent rules for the conduct of the faithful, in regard to the means of ſpiritual perfection [B]. At the ſame time he teſtified an equal zeal againſt the errors of Janſeniſm: and, in order to preſerve his flock from that infection, he drew up a paſtoral letter upon the queſtions then agitated concerning predeſtination and grace, cautioning them on one hand againſt the errors which were condemned by the Popes, and explaining to them, at large, what was the rule of faith in relation to myſteries, according to the principles of St. Auſtin and the fathers who embraced his doctrine, in an ordinance which he made againſt a book intituled, "Expoſition de la Foy touchant la grace & la predeſtination."

By another ordinance in 1703, he likewiſe condemned the reſolution of the caſe of conſcience, which had been ſigned by forty doctors of the Sorbonne, in favour of Janſenius, the ſame year, in regard to the diſtinction between the fact and the right. Theſe maintained, that the five propoſitions, though rightfully condemned by the decrees of the Popes, yet were not in fact taught by Janſenius, as was declared in thoſe decrees [C]. In the ſame ſpirit of paſtoral vigilance, he did not content himſelf with preſerving the ſacred depoſitum of faith inviolate among the full-confirmed Catholics, but made it his buſineſs alſo to inſtruct the new converts, by a letter addreſſed particularly to them. With the like pious care, when Mr. Simon, an author of great fame, publiſhed his French verſion of the "New Teſtament," with a paraphraſe and notes, which were thought by our prelate to be dangerous and of a bad tendency, he eſteemed himſelf obliged in duty to prohibit the reading of that book, in order to prevent the ill effects it might occaſion by falling into the hands of the ſimple and unwary [D]. June 1700,

[B] To this purpoſe he drew up, and printed in 1697, "A Paſtoral Letter upon Chriſtian perfection, and the "interior life," againſt the tenets of thoſe falſe Myſtics.

[C] It was likewiſe condemned by Bolluet biſhop of Meaux.

[D] See the article LEWIS ELLIES DU PIN.

he was created a cardinal, at the nomination of the French king, and aſſiſted in the conclave held that year, in which Clement XI. was elected Pope; having a little before, in the ſame year, ſat preſident in an aſſembly of the clergy, where ſeveral propoſitions, concerning doctrine and manners, were condemned. He alſo preſided afterwards in ſeveral of theſe general aſſemblies, both ordinary and extraordinary. In 1715, he was appointed preſident of the council of conſcience at Rome, notwithſtanding he had refuſed to accept the conſtitution Unigenitus [E].

As this affair brought our cardinal into a great deal of trouble, and made a great noiſe, even in England, at that time, we ſhall give a ſuccinct account of it. Paſquin Queſnel, one of the fathers of the oratory, publiſhing his New Teſtament, with moral reflections upon every verſe, in 1694, our cardinal, then biſhop of Chalons, gave an approbation of it, and recommended it to his clergy and people in 1695 [F]: and, after his removal to Paris, procured a new edition, corrected, to be printed there in 1699. Mean while, as the book contained ſome doctrines in favour of Janſeniſm [G], the Jeſuits took the alarm; and after writing ſeveral pieces, charging the author with hereſy and ſedition [H], obtained, in 1708, a decree of Pope Clement XI. condemning it in general. But this decree could neither be received nor publiſhed in France, not being conformable to the uſage of that kingdom: however, the book was condemned, without mentioning the decree, by ſome French biſhops; at whoſe ſolicitation Lewis XIV. applied to his holineſs to condemn it by a conſtitution in form, which was granted; and, in 1715, came forth the famous conſtitution "Unigenitus," condemning the "Moral re-"flections," and 101 propoſitions extracted from the work. The Pope alſo condemned all ſuch writings as had been already publiſhed, or ſhould hereafter be publiſhed, in its defence [I]. But the king's letters patent, given at Verſailles Feb.

[E] This bull was ſo called, according to the cuſtom of the Canoniſts, from the firſt words of it, which are "Unigenitus Dei filius, &c."

[F] It had been recommended before by his predeceſſor at Chalons. See QUESNEL's Article.

[G] Our archbiſhop, in a paſtoral letter upon predeſtination and grace, alſo favoured the opinions of Janſenius upon theſe points.

[H] They had publiſhed a piece againſt it intituled, "La probleme Ec-"cleſiaſtique," in 1698, which was burnt by order of Parliament at Paris, and condemned at Rome; but this ſerved only to whet their zeal, and they afterwards publiſhed other pieces intituled, "Le pere Queſnel heretique, Le "pere Queſnel ſeditieux, &c."

[I] This bull, it is ſaid, was obtained chiefly by the application of Fenelon

Feb. 14, 1714, for the publication of this bull, were not regiſtered in the Parliament without ſeveral modifications and reſtrictions, in purſuance of a declaration made by a great number of Biſhops, that they accepted it purely and ſimply, although at the ſame time they gave ſome explications of it in their paſtoral inſtructions. Cardinal Noailles, and ſome other prelates, not thinking theſe explications ſufficient, refuſed abſolutely to accept it, till it ſhould be explained by the Pope in ſuch a manner as to ſecure from all danger the doctrine, diſcipline, manners, and liberty of the ſchools, the epiſcopal rights, and the liberties of the Gallican church. The faculty of divines at the Sorbonne declared, that the decree which was made March 5, 1714, for accepting the bull, was falſe. Moreover, the four Biſhops of Mirepoix, Senés, Montpelier, and Boulogne, appealed from it, March 4, 1717; and the ſame day the faculty of divines at Paris adhered to their appeal. This example was followed by ſeveral faculties of divines, monaſteries, curates, prieſts, &c. And cardinal de Noailles, having appealed, about the ſame time, with the four biſhops, publiſhed his appeal in 1718. However, he retracted this appeal, and received the conſtitution ſome time before his death, which happened in his palace at Paris, May 4, 1729.

His corpſe was interred, according to the direction of his laſt will, in the grand nave of the metropolitan church in that city, before the chapel of the Virgin Mary, where a monument of black marble was erected, with a Latin inſcription to his memory [K].

The idea of this archbiſhop, given by his adverſary Fenelon, in a letter to a friend written in 1714, is very advantageous to him. Fenelon expreſſes himſelf thus, "I muſt even tell you ſincerely what others, except you, will hardly believe, that I am heartily ſorry

Fenelon archbp. of Cambray, who exerted all his intereſt and talents to procure a bull againſt a book that cardinal de Noailles had approved, as there had been one againſt his book of the "Maxims of the ſaints." Though he acted in this matter ſecretly, yet he did it vigorouſly; and in May, 1712, ſent his obſervations on Queſnel's book to Rome. The Pope read them with ſo much pleaſure, that they confirmed him in his prepoſſeſſion againſt cardinal de Noailles—"ſo that nothing could "make him alter his mind." Anecdotes ou memoires ſecrets de la conſtitution Unigenitus.

[K] "Commiſſi ſibi gregis
"Solicitudine paſtor, charitate pater,
"Moribus, formaq;
"Domui ſuæ bene præpoſitus,
"Domus Domini zelo accensus,
"In oratione aſſiduus, in labore
"indefeſſus;
"In cultu modeſtus, in victu ſimplex;
"Sibi parcus, in cæteros ſancte
"prodigus,
"A teneris ad ſenium æquaiis,
"idemque
"Semper prudens, miti, pacificus,
"Vitam tranſegit benefaciendo."

"for cardinal de Noailles's misfortunes (on the account of "the bull Unigenitus); I eaſily imagine all the vexations "he ſuffers; I feel them for him; I do not call to mind "what is paſt, but in order to remember the favour he has "honoured me with for ſo many years: God himſelf is a "witneſs of the ſenſe of duty and zeal, with which he fills "me for this cardinal. The piety I have obſerved in him "makes me hope, that he will vanquiſh himſelf, in order to "reſtore the tranquillity of the church, and to ſilence all "the enemies of religion. His example would immediately "reclaim the moſt obſtinate and paſſionate men, which "would be an uncommon glory to him through all ages [L]."

[L] Ramſay's Life of the archbiſhop of Cambray.

NOLDIUS (CHRISTIAN), an eminent Daniſh divine, was born June 22, 1626, at Hoyboya in Scania; and, having laid the firſt foundation of grammar learning, he was ſent, in 1633, to complete himſelf therein at the ſchool, or college of Lunden. Thence he was removed to the univerſity of Copenhagen in 1644, and continued there till 1650; when he was made rector of the college, i. e. headmaſter of the ſchool, at Landſcroon. He took the degree of maſter of arts the following year; and, in 1654, reſolved to travel for further improvement. Hereupon he quitted his ſchool, and making the tour of Germany, viſited ſeveral univerſities there, and became acquainted with the moſt learned perſons of that time. From Germany he continued his route to Holland; and thence, croſſing the water to England, after ſome ſtay there, he paſſed into France, and returned to Denmark in 1657; but he ſtayed there only three months, after which he went again to Holland for the advantage of purſuing his ſtudies at Leyden. In 1660, the lord of Gerſtorff appointed him tutor to his children. This lord was grand-maſter of the court of Denmark; and, in 1644, he obtained the chair of profeſſor of divinity at Copenhagen; it was apparently by his intereſt that Noldius entering into holy orders, was made miniſter, and obtained the profeſſor's chair of divinity at Copenhagen, in which city he died, 1673. He wrote ſeveral books [A].

[A] Theſe are, "Concordantiæ "particularum Hebræo-Chaldaicarum "Veteris Teſtamenti," an excellent work; the beſt edition is that of Jena in 1734, 4to. "Hiſtoria Idumæa, ſeu "de vita & geſtis Herodum diatribe." "Sacrarum hiſtoriarum & antiquitatum ſynopſis." "Leges diſtinguendi ſeu de virtute & vitio diſtinctionis." "Logica, &c."

NONNIUS

NONNIUS (LEWIS), a learned phyſician at Antwerp in the 17th century, the author of a famous treatiſe intituled, "Dieteticon, ſive de re cibaria;" containing ſeveral remarks of uſe for underſtanding ſome of the Latin Roman poets, particularly Horace, Juvenal, and Perſius, in the paſſages relating to the luxury of the old Roman tables. He renewed the opinion of the ancient phyſicians, who have wrote "de "ſalubri piſcium alimento," or the wholeſomeneſs of a fiſh diet: and endeavoured to ſhew, that, according to them, fiſh is eſpecially a proper aliment for ſedentary perſons, for the aged, ſick, and ſuch as are of a weak conſtitution, as it generates blood of a moderate conſiſtence, which ſuits their habit [A]. Nonnius alſo printed a very large commentary, in 1620, upon the Greek medals, as alſo thoſe of Julius Cæſar, Auguſtus, and Tiberius, which had been engraved about fifty-five years before by Goltzius, and publiſhed at that time by James de Bye, another celebrated engraver. Beſides theſe, he wrote ſome other pieces [B].

[A] In this work Nonnius complains of the Arabians, who, in tranſlating the Greek phyſicians, have omitted all the paſſages relating to fiſh; becauſe the Arabs eat little of this kind of aliment, which in that hot and dry country is rarely to be met with.

[B] Theſe are, "Hiſpania; ſeu "de oppidis fluminibuſque Hiſpaniæ." "Ichthyophagia, ſeu de uſu piſcium." "Epicædium Lipſiæ." Biliоth. Belgica, p. 637, 638.

NONNIUS, a Greek poet ſurnamed Panoplites, from the place of his birth, being a native of Panopolis in Egypt, where he was born in the fifth century. He is the author of two works of a very different character: one is written in heroic verſe, and intituled, "Dionyſiacorum libri xlviii." which was printed from a MS. in the library of John Sambuch at Antwerp in 1569, and afterwards tranſlated into Latin by Echard Lubin, profeſſor at Roſtock, who reprinted it at Hanau in 1610, with the notes of various perſons. This is one of the moſt irregular poems extant, both with regard to the ſtyle, ſentiments, method, and conſtitution: nothing is natural, nothing approaching to the purity of Homer; nothing of that free, eaſy manner, and beautiful ſimplicity of the ancients. In ſhort, this piece is as much beneath, as his other work is above, cenſure. In his paraphraſe in Greek verſe, upon the goſpel of St. John, the diction is perſpicuous, neat, elegant, and proper for the ſubject. Hence he is ſtyled by Iſaac Caſaubon "poëta eruditiſſi-"mus." Heinſius indeed reproaches him with leaning to

Arianiſm; but there is no good foundation for that cenſure, ſince he manifeſtly oppoſes the Arians, and has the ſame ſentiments concerning the Trinity with Gregory Nazianzen and St John Chryſoſtom. The firſt edition of this piece is that of Aldus Manutius at Venice in 1501; it was afterwards tranſlated into Latin by Chriſtopher Hegendorf, John Burdat, and Erard Hedeneccius, and went through ſeveral editions, with the notes of Francis Nanſius, Daniel Heinſius, and Sylburgius: it is alſo inſerted in the "Bibliotheca "Patrum." Moreri.

NONNIUS (PETER), in Spaniſh NUNES, an able mathematician, was born in 1497, at Alcazar in Portugal, anciently a remarkable city, known by the name of Salacia; whence our author is ſurnamed Salacienſis. He taught mathematics in the univerſity of Coimbra; was preceptor in that ſcience to Don Henry, ſon to king Emanuel of Portugal; and was ſome time coſmographo mayor del rey de Portugal, y cathedratico jubilado en la cathedra de mathematica en la univerſidad de Coymbra. He was very ſerviceable to the deſigns, which this court entertained of carrying on their maritime expeditions into the Eaſt; and is ſaid to be the inventor of the angles of 45 degrees in every meridian, which he called in his language rhumbs, and calculated them by ſpherical triangles. He wrote ſeveral mathematical treatiſes [A], which gained him great reputation, and was, perhaps, the firſt who introduced the Arabic algebra into Europe. He died in 1577, aged 80. Thuanus ſays, he was a phyſician; however that be, his characteriſtic as a writer is obſcurity. He was a married man, and was ſurvived by an only daughter.

[A] The titles of theſe, in Latin, are, 1. "De arte navigandi, libri duo, "1530." 2. "De crepuſculis, 1542," with a dedication to John III. king of Portugal. To this book he added all that was written, on the ſame ſubject, by the famous Arabian author Alhazen; he alſo animadverted on ſome miſtakes of Orontius Finæus. 3. "Anotatio- "nes in Ariſtotelem." 4. "Problema "mechanicum de motu navigii ex "remis." 5. "Anotationes in pla- "netarum theorias Georgii Purbachii, "&c." 6. His beſt approved work is intituled, "Libro de algebra en arith- "metica y geometra, Antwerp. 1567," 8vo. He wrote this piece firſt in Portugueze; and afterwards, intending it for the preſs, tranſlated it into Spaniſh, as more univerſally known than the Portugueze. It is dedicated to his former pupil, the cardinal infant prince Henry, from Lisbon, Dec. 1, 1564.

NOODT (GERARD), a celebrated civilian, was born in 1647, at Nimeguen, where his father, Peter Noodt, was gemeenſman: that is, advocate for the city, or one of the

the city-council, and maſter of accompts [A]. Gerard was put to ſchool at Nimeguen; and, having gone through the uſual claſſes, removed, in 1663, to the univerſity which then ſubſiſted in that city. Here he began his ſtudies with hiſtory and polite literature under John Schulting, profeſſor of eloquence and hiſtory. Beſides theſe, he applied himſelf to philoſophy and the mathematics, for which he had a great inclination: he would have made them his principal ſtudy, had he not been diverted by M. Arnoud, German counſellor of the duchy of Gueldres, &c. who prevailed upon him to apply himſelf to ſome other branch of learning, which might be of more advantage both to himſelf and to the public. He then choſe the law, and ſtudied it three years under Peter de Greve; during which time he maintained two public theſes, wherein the profeſſor preſided. Noodt drew up his ſecond theſis himſelf, and defended it with ſuch a maſterly knowledge, that the profeſſor had no occaſion to ſay a word throughout the whole diſputation. As ſoon as he had completed his courſe of ſtudy here, he reſolved to viſit the other univerſities of Holland; and going firſt to Leyden, in 1668, he paſſed thence to Utrecht, and ſhortly after went to Franeker, where he was created LL. D. 1669. Thus accompliſhed, he returned to his own country, and entered upon the practice of his profeſſion, in which he ſoon diſtinguiſhed himſelf greatly to advantage; particularly in the caſe of two criminals, who were accuſed of murder in 1671. Noodt appeared advocate for them, by the ſpecial appointment of the magiſtrates of Nimeguen; and he exerted himſelf ſo well in their behalf, that one of them was intirely acquitted, and the other only ſentenced to baniſhment for two years. This cauſe eſtabliſhed his reputation, and, the ſame year, he was elected profeſſor of law in ordinary in the univerſity of Nimeguen.

During the congreſs held there in 1677, the plenipotentiary from the elector of Brandenburg tried to draw our profeſſor to the univerſity of Duyſbourg, in the country of Cleves. He reſiſted that application, but yielded to another, made to him by William de Haren, third ambaſſador plenipotentiary from their high mightineſſes; who, having known him during the ſame congreſs, ſucceeded in bringing him into the law profeſſor's chair at Franeker, in the room of Ulric Hubert. Noodt took poſſeſſion of that chair in 1679, and

[A] His mother, Giſberta Bieſman, was deſcended from an ancient and illuſtrious family.

made his inauguration ſpeech Oct. 6. In 1683, he again experienced the weight of his merit: the magiſtracy of Utrecht tried to draw him thither, by offering a very conſiderable ſtipend: Noodt refuſed the offer; whereupon the eſtates of Frieſland, in gratitude thereof, augmented his ſalary at Franeker: however, the curators of the univerſity of Utrecht renewing their ſolicitations the following year, he yielded to them, and made his inauguration ſpeech in 1684, "De cauſis corruptæ juriſprudentiæ." In 1686, he married; and, the ſame year, complied with an invitation from the curators of the univerſity of Leyden, where he fixed for life, and publiſhed ſeveral treatiſes [B]. In 1698, he was made rector of that univerſity; in 1699, he loſt his wife, with which he was greatly affected, and ſought to conſole himſelf by employing his thoughts upon that important queſtion relating to the practice of expoſing children, in uſe among the Greeks and Romans. In 1705, he was a ſecond time choſen rector of the univerſity. He continued his diligence in writing and publiſhing books in his profeſſion, to the end of his days. He died of an apoplexy, Aug. 15, 1725, aged almoſt 78.

As to his character; in regard to his perſon, he was well made, and of a robuſt conſtitution. In his manners he was pious and pacific, not at all opinionated, and never engaged

[B] He publiſhed a collection of his works in 1713, 4to, containing, 1. "Probabilia juris," in three books; the firſt of which was printed in 1674, and the other two in 1679, and again, all together, in 1691. 2. "De civili "prudentia oratio inauguralis, 1679" 3. "De cauſis corruptæ juriſpruden- "tiæ, oratio inauguralis, 1684." In this ſpeech he opens his method of ſtudying and explaining the Roman law. 4. Two tracts, one intituled, "De juriſdictione & imperio;" the other, "Ad legem Aquileiam liber ſin- "gularis;" both ſubjoined to a new edition of his "Probabilia Juris, "1691." 5. "De fœnore & uſuris, "1698." In this piece he ſhews, that money lent out to uſury is neither againſt the law of nature nor nations. 6. "De jure ſummi imperii & lege "regia, oratio habita, 1698." 7. "Julius Paulus: ſive, De partus ex- "poſitione & nece apud veteres liber "ſingularis, 1699." 8. "Diocletia- "nus & Maximianus: ſive, De tranſac- "tione & pactione criminum, 1704." 9. "De religione ab imperio jure gen- "tium libera oratio. 1706." 10. "Obſervationum libri duo. 1706." 11. "De forma emendandi doli mali "in contrahendis negotiis admiſſi a- "pud veteres, 1709." 12. "Two "treatiſes: one, De uſufructu; the "other, De pactis & tranſactionibus, "&c. 1713." Another edition of his works was publiſhed in 1724, in 2 vols. folio; containing, beſides thoſe in the former edition, the following pieces: 1. "Commentaria in pandectas, in 27 "libros," 4 of which had been publiſhed in 1716. 2. "Amica reſponſio "ad difficultates in Julio Paulo, ſive "Libro de partus expoſitione, motas à "viro ampliſſimo Van Bynkerſhoek, "1722." Our author alſo wrote, in Flemiſh, "An opinion upon a Caſe re- "lating to matrimony," which was tranſlated into Latin by M. Alexander Arnold Pargenſtecher, and printed in a treatiſe of that tranſlator, intituled, "Imperius injuria vapulans."

in any controverſy except one with M. Bynkerſhoek [c], who complained that he had been a little too free in his expreſſions. The character of his genius is ſeen in his works; which ſhew, that he quitted the common method of the Civilians, treading in the ſteps of Cujacius. He did not confine himſelf, as many lawyers do, ſolely to the ſtudy of the Roman or other laws; as if all human wiſdom was comprehended therein, or rather, as if the whole law conſiſted in arbitrary deciſions, and was made only to furniſh matter for chicanery: on the contrary, he carried his philoſophical genius and knowledge into the law, and ſpent ſeveral years in lectures, at all the academies to which he ſucceeded, upon that excellent treatiſe of Hugo Grotius, "De jure belli & pacis."

Niceron, tom. xvi. &. Barbeyrac's Recueil de diſcourſes ſur diverſes matieres importantes, 1731.

He left a daughter, an only child, who was married to Mr. John Itham Vander Inde, an advocate at Amſterdam.

[C] An eminent Civilian in Holland, much eſteemed by Barbeyrac, who often prefers his opinion to that of Grotius, eſpecially in points of maritime juriſprudence. He wrote principally for the uſe of the courts and ſtates of the United Provinces, and generally confirms what he advances by their judgements and reſolutions. See his treatiſe "De quæſtionibus juris "publici."

NORDEN (FREDERICK LEWIS), was born at Glückſtadt in Holſtein, Oct. 22, 1708. His father was a lieutenant-colonel of artillery, and himſelf was bred to arms. Being intended for the ſea ſervice, he entered, in 1722, into the corps of cadets; a royal eſtabliſhment, in which young men are inſtructed in ſuch arts and ſciences, as are neceſſary to form good ſea-officers. Here he is ſaid to have made a great progreſs in the mathematicks, ſhip-building, and drawing, eſpecially in the laſt. He copied the works of the greateſt maſters in the art, to form his taſte, and acquire their manner; but he took a particular pleaſure in drawing from nature. The firſt perſon who took notice of this riſing genius, was M. de Lerche, knight of the order of the elephant, and grand maſter of the ceremonies. This gentleman put into his hands a collection of charts and topographical plans, belonging to the king, to be retouched and amended, in which Norden ſhewed great ſkill and care; but, conſidering his preſent employment as foreign to his profeſſion, de Lerche, in 1732, preſented him to the king, and procured him, not only leave, but a penſion to enable him to travel: the king likewiſe made him, at the ſame time, ſecond lieutenant. It was particularly recommended

Life prefixed to his Travels.

to him, to ſtudy the conſtruction of ſhips, eſpecially ſuch gallies and rowing veſſels as are uſed in the Mediterranean. Accordingly he ſet out for Holland, where he ſoon became acquainted with the admirers of antiquities and the polite arts, and with ſeveral diſtinguiſhed artiſts, particularly De Reyter, who took great pleaſure in teaching him to engrave. From Holland he went to Marſeilles, and thence to Leghorn; ſtaying in each place ſo long, as to inform himſelf in every thing relating to the deſign of his voyage. At this laſt port he got models made of the different kind of rowing veſſels, which are ſtill to be ſeen at the chamber of models at the *Old Holm*. In Italy he ſpent near three years in perfecting his taſte, and enlarging his knowledge. Here his great talents drew the attention of perſons of diſtinction, and procured him an opportunity of ſeeing the cabinets of the curious, both in antiquities and medals, and of making his advantage of the great works of painting and ſculpture, eſpecially at Rome and Florence. At Florence he was made a member of the drawing academy. It was in this city he received an order from the king to go into Egypt.

Chriſtian VI. was deſirous of having a circumſtantial account of a country ſo diſtant and ſo famous from an intelligent man, and one whoſe fidelity could not be queſtioned; and no one was thought more proper than Norden. He was then in the flower of his age, of great abilities, of a fine taſte, and of a courage that no danger or fatigue could diſhearten; a ſkilful obſerver, a great deſigner, and a good mathematician: moreover, he had a ſtrong deſire of examining, upon the ſpot, the wonders of Egypt, even prior to the order of his maſter. How he acquitted himſelf in this buſineſs, appears amply from his "Travels in Egypt and "Nubia," to which we refer the reader. In theſe countries he ſtayed about a year: and at his return, when the count of Danneſkiold-Samſoe, who was at the head of the marine, preſented him to his majeſty, the king was greatly pleaſed with the maſterly *deſigns* he had made of the objects in his travels, and deſired he would draw up an account of his voyage, for the inſtruction of the curious and learned. At this time he was made captain-lieutenant, and ſoon after captain of the royal navy, and one of the commiſſioners for building ſhips.

When the war broke out between England and Spain, count Danneſkiold-Samſoe propoſed to the king, that ſeveral of the officers of his majeſty's navy ſhould go as volunteers into the ſervice of the powers at war, and [illegible] Norden

Norden in particular, to accompany his own nephew, count Ulric Adolphus, then a captain of a man of war, in ſuch expeditions as the Engliſh ſhould happen to go upon. On their arrival in London, Norden, whoſe fame had gone before him, was received with diſtinguiſhed favour; ſeveral of the moſt conſiderable men at court, and even the prince of Wales, hearing of the deſigns he had made in Egypt, were curious to ſee them, and ſhewed him great kindneſs. The following ſummer, he accompanied the count on an expedition under Sir John Norris; and, in 1740, he again went on board the fleet deſtined to America, under the command of Sir Chaloner Ogle, with a deſign to reinforce admiral Vernon. After this Norden ſpent about one year in London in great eſteem, and was there admitted a member of the Royal Society. On this occaſion he gave the public an idea of ſome ruins and coloſſal ſtatues, intituled, "Drawings of ſome Ruins and Coloſſal Statues, at Thebes "in Egypt; with an Account of the ſame, in a Letter to "the Royal Society, 1741." This eſſay, with the plates belonging to it, gained him new applauſe, and heightened the deſire people had before conceived of ſeeing that work intire, of which this made only a ſmall part. About this time he found his health declining; and propoſed to the count to take a tour to France, and to viſit the coaſts and ports of that kingdom, in hopes a change of climate might have been a means of recovering his health: but he died at Paris in 1742, much regretted as a perſon who had done honour to his country, and from whom the world had great expectations.

NORIS (HENRY), Cardinal, and a great ornament of the order of the monks of St. Auguſtine, was deſcended from the preſident Jaſon, or James de Noris, and born at Verona, 1631. He was carefully educated by his father, Alexander Noris, originally of Ireland, and well known by his "Hiſtory of Germany." He diſcovered, from his infancy, an excellent underſtanding, great vivacity, and a quick apprehenſion. His father, having inſtructed him in the rudiments of grammar, procured an able profeſſor of Verona, called Maffoleim, to be his preceptor. At fifteen, he was admitted a penſioner in the Jeſuits college at Rimini, where he ſtudied philoſophy; after which, he applied himſelf to the writings of the fathers of the church, particularly thoſe of St. Auguſtine: and, taking the habit in the convent of the Auguſtine monks of Rimini, he diſtinguiſhed

tinguiſhed himſelf among that fraternity, in a ſhort time, by his erudition; inſomuch, that, as ſoon as he was out of his noviciate, or time of probation, the general of the order ſent for him to Rome, in order to give him an opportunity of improving himſelf in the more ſolid branches of learning. He did not diſappoint his ſuperior's expectations. He gave himſelf up entirely to his ſtudy, and ſpent whole days, and even nights, in the library of the Angeliques of St. Auguſtine. His conſtant courſe was to ſtick to his books fourteen hours a-day; and this courſe he kept till he became a cardinal. By this means he became qualified to inſtruct others, and in this buſineſs was ſent firſt to Pezaro, and thence to Perouſa, where he took his degree of doctor of divinity; after which proceeding to Padua, he applied himſelf to finiſh his "Hiſtory of Pelagianiſm." He had begun it at Rome, when he was no more than twenty-ſix; and, having now completed his deſign, the book was printed at Florence, and publiſhed in 1673. The great duke of Tuſcany invited him, the following year, to that city, made him his chaplain, and profeſſor of eccleſiaſtical hiſtory in the univerſity of Piſa, which his highneſs had founded with that view.

Mean while, his hiſtory gave great offence to ſome envious perſons. In it he ſet forth and defended the condemnation pronounced, in the eighth general council, againſt Origen and Mopſueſta, the firſt authors of the Pelagian errors: he alſo added "An Account of the Schiſm of "Aquileia, and a Vindication of the Books written by St. "Auguſtine againſt the Pelagians and Semi-Pelagians." The work had procured him a great reputation, but met with ſeveral antagoniſts, to whom he publiſhed proper anſwers: the diſpute grew warm, and was carried before the ſovereign tribunal of the inquiſition. There the hiſtory was examined with the utmoſt rigour, and the author diſmiſſed without the leaſt cenſure. It was reprinted twice afterwards, and Mr. Noris honoured, by Pope Clement X. with the title of Qualificator of the Holy Office. Notwithſtanding this, the charge was renewed againſt the "Pelagian Hiſtory," and it was dilated afreſh before the inquiſition, in 1676; but it came out again with the ſame ſucceſs as at firſt. Mr. Noris was now ſuffered to remain in peace for ſixteen years, and taught eccleſiaſtical hiſtory at Piſa, without any moleſtation, till he was called to Rome by Innocent XII. who made him under-librarian of the Vatican in 1692. As this poſt brought him into the way toward

towards a cardinal's hat, his accuſers took freſh fire, and publiſhed ſeveral new pieces againſt him. This obliged the Pope to appoint ſome learned divines, who had the character of having taken neither ſide, to re-examine father Noris's books, and make their report of them. Their teſtimony was ſo much to the advantage of the author, that his holineſs made him counſellor of the inquiſition. Yet neither did this hinder one of his adverſaries, the moſt formidable on account of his erudition, to riſe up againſt him, and attack him warmly, under the aſſumed title of a Scrupulous Doctor of the Sorbonne. Noris tried to remove theſe ſcruples, in a work which appeared in 1695, under the title of "An Hiſtorical Diſſertation concerning one of "the Trinity that ſuffered in the Fleſh;" wherein having juſtified the monks of Scythia, who made uſe of that expreſſion, he vindicated himſelf alſo from the imputation of having attainted the Pope's infallibility, of having abuſed Vincentius Lirinenſis, and other biſhops of Gaul, as favourers of Semi-Pelagianiſm, and of having himſelf gone into the errors of the biſhop of Ypres.

His anſwers to all theſe accuſations were ſo much to the ſatisfaction of the Pope, that at length, his holineſs honoured him with the purple in 1695. After this he was in all the congregations, and employed in the moſt important affairs: ſo that he had little time to ſpend in his ſtudy, a thing of which he frequently complained to his friends. Upon the death of cardinal Caſanati, he was made chief library-keeper of the Vatican, in 1700; and, two years afterwards, nominated, among others, to reform the calendar: but he died at Rome, in 1704, of a dropſy. He was one of the moſt learned men in the laſt century; his writings abound with erudition, and are very elegantly finiſhed. He was a member of the academy, whence he aſſumed the name of Eucrates Agoretico. His works are numerous [A], and were publiſhed

Niceron. Vita Card. Noris prefix: Paræneſis ad J. Harduinum, &c. Amſt. 1709. 12mo.

[A] The titles of the ſeveral pieces are, 1. "Hiſtoriæ Pelagianæ libri "duo." 2. "Diſſertatio hiſtorica de "ſynodo quinta œcumenica." 3. "Vindiciæ Auguſtinianæ." 4. "Diſ-"ſertatio de uno ex Trinitate carne "paſſo." 5. "Apologia monachorum "Scythiæ, &c." 6. "Anonymi ſcru-"pulum circa veteres Semi-Pelagiano-"rum ſectatores evulſi ac eradicati." 7. "Reſponſio ad appendicem autho-"ris ſcrupulorum." 8. "Janſeniani "erroris calumnia ſublata." 9. "Som-"nia quinquaginta Franciſci Macedo." 10. Epochæ Syro-Macedonum" 11. "Paræneſis ad Johannem Harduinum." 12. "Thraſo, ſeu miles "Macedonicus, Plautino ſale per-"fictus." 13. "Diſſertatio duplex "de duobus nummis Diocletiani & "Licinii, &c." 14. "Cœnotaphia "Piſana Caii & Lucii Cæſarum diſ-"ſertationibus illuſtrata." 15. "Epiſ-"tola conſularis, in qua collegia ſep-"tuaginta

publiſhed at Verona, in 1729 and 1730, in five volumes, folio.

" tuaginta conſulum ab anno Chriſti-
" anæ epochæ 29, uſque ad annum
" 219, in vulgatis faſtis hactenus per-
" peram deſcripta, corriguntur, ſup-
" plentur, & illuſtrantur." 16. In
" notas Johannis Garnerii ad in-
" ſcriptiones epiſtolarum Synodalium
" nonageſimæ & nonageſimæ ſecundæ
" inter Auguſtinianas cenſura." 17.
" Adventoria amiciſſimo & docto
" V. P. Fr. Macedo, in qua de in-
" ſcriptione ſancti Auguſtini de gratia
" Chriſti, &c. diſſeritur." 18. " Cen-
" ſura del P. Enrico Noris ſopra le
" Riſpoſte raccolte dal P. Annibal
" Riccio in nome del P. Macedo."
19. " Diſſertationes duæ, 1. De paſ-
" chali Latinorum cyclo annorum
" 84; 2. De cyclo paſchali Raven-
" nate annorum 59." The pieces moſt eſteemed are, his " Hiſtory of
" Pelagianiſm," his " Epochæ de
" Syro-Macedonum," and his " Diſ-
" ſertation upon the fifth œcumenical
" council."

NORRIS (JOHN), a learned Engliſh divine and Platonic philoſopher, was born, in 1657, at Collingborne-Kingſton, in Wiltſhire, of which place his father, Mr. John Norris, was then miniſter. He bred his ſon firſt at Wincheſter ſchool, and afterwards ſent him to Exeter college in Oxford, where he was admitted, in 1676; but was elected fellow of All Souls in 1680, ſoon after he had taken his degree of bachelor of arts. From his firſt application to philoſophy, Plato became his favourite author; by degrees he grew deeply enamoured with beauties in that divine writer, as he thought him, and took an early occaſion to communicate his ideal happineſs to the public, by printing an Engliſh tranſlation of a rhapſody, under the title of, " The Picture " of Love unveiled," in 1682. He commenced maſter of arts in 1684, and the ſame year opened a correſpondence with that learned myſtic divine Dr. Henry More, of Chriſt's college in Cambridge. He had alſo a correſpondence with the learned Lady Maſham [A], and the ingenious Mrs. Aſtell [B].

He reſided at his college, and had been in holy orders five years, when he was preſented to the rectory of Newton St. Loe, in Somerſetſhire, 1689; upon which occaſion he entered into matrimony, and reſigned his fellowſhip. In 1691, his diſtinguiſhed merit procured him the rectory of Bemerton, near Sarum. This living, upwards of 200l. a year, came very ſeaſonably to his growing family; and

[A] This learned lady was daughter of the learned Dr. Cudworth, and the author of " A Diſcourſe concerning " the Love of God."

[B] See the article of this ingenious lady, in our firſt volume, where it might have been added, that her character is well deſcribed by Atterbury, in a letter to Smalridge, preſerved in his " Epiſtolary Correſpon-" dence," vol. i. p. 19.

was the more acceptable, for the eaſineſs of the parochial duty, which gave him leiſure to make an addition to his revenues, by the fruits of his genius; the activity of which produced a large harveſt, that continued increaſing till 1710 [c]. But he ſeems to have died a martyr, in ſome meaſure, to this activity; for, towards the latter end of his life, he grew very infirm, and died 1711, in his 55th year, at Bemerton. He was interred in the chancel of that church, where there is a handſome marble monument erected to his memory, with the following inſcription: "H. S. E. Johannes Norris, parochiæ hujus rector, ubi "annos viginti bene latuit curæ paſtorali & literis vacans, "quo in receſſu ſibi poſuit late per orbem ſparſa ingenii

[c] This will appear from his works, which are, 1. "The Picture "of Love unveiled: being an Engliſh "tranſlation of the Effigies amoris, "1682," 12mo. 2. "Hierocles upon the Golden Verſes of the Pythagoreans, 1682," 8vo. 3. "An Idea "of Happineſs, &c. 1683," 4to. 4. "A Murnival of Knaves: or, Whigiſm diſplayed and burleſqued out of "countenance, 1683," 4to. 5. "Tractatus adverſus reprobationis abſolutæ decretum nova methodo, &c. "1683," 8vo. To which is addded, "A Declamation in the public ſchools "at Oxford, being an Exerciſe for his "Degree of Maſter of Arts." 6. "Poems and Diſcourſes occaſionally "written, 1684," 8vo. This was augmented afterwards with ſeveral additional pieces, and has gone through many editions, under the title of "A "Collection of Miſcellanies, &c." The fifth edition was printed in 1710, 8vo. 7. "An Engliſh Tranſlation of "the four laſt books of Xenophon's "Cyropædia, 1685," 8vo; the four firſt books were tranſlated by Mr. Francis Digby, of Queen's college. 8. "The Theory and Regulation "of Love, a moral Eſſay, 1688." 8vo. 9. "Reaſon and Religion: or, "The Grounds and Meaſures of Devotion, &c. 1689," 8vo. 10. "Reflections upon the Conduct of Human Life, &c. in a Letter to Lady "Maſham, 1690;" and again, with large additions, in 1691, 8vo. 11. "Chriſtian Bleſſedneſs: or, A Diſcourſe upon the Beatitudes, &c. "1690," 8vo; to which he ſubjoined, "Curſory Reflections upon Mr. "Locke's Eſſay concerning Human "Underſtanding." 12. "The Charge "of Schiſm continued, notwithſtanding the Toleration, &c. 1691," 12mo. This was written in the ſame ſpirit with a piece of his father's, which he had alſo publiſhed, under the title of, "A Diſcourſe concerning the "pretended religious aſſembling in "private Conventicles, &c. 1685," 8vo. The old gentleman lived in good reputation till his death, which happened in 1681. 13. "Practical Diſ"courſes upon ſeveral Subjects," vol. i. in 1691, vol. ii. in 1692. vol. iii. in 1693; theſe have gone through ſeveral editions. 14. "Two Treatiſes "concerning the Divine Light, &c. "1692." 15. "Spiritual Counſel: "or, The Father's Advice to his "Children, 1694." 16. "Letters "concerning the Love of God," between Mrs. Aſtell and him; the ſecond edition, with ſome few additions by the authors, came out in 1705, 8vo. 17. "Practical Diſcourſes, vol. "iv. 1698," 8vo; to which he ſubjoined, "Remarks made upon a Paſ"ſage in his former Volume, by Lady "Maſham, in her Diſcourſe of the "Love of God." 18. "An Eſſay "toward the Theory of the ideal or "intelligible World, part i. 1701," 8vo; part ii. came out in 1704. 8vo. 19. "A Treatiſe concerning Humi"lity, part i. and ii. 1707." 20. "A philoſophical Diſcourſe concern"ing the natural Immortality of the "Soul, &c. 1708," 8vo. 21. "A "Treatiſe concerning Chriſtian Pru"dence, &c. 1710."

"paris

" paris ac pietatis monumenta. Obiit An. Dom. 1711, " ætatis 54."

As to his character, he had a tincture of enthuſiaſm in his compoſition, which led him to imbibe the principles of the idealiſts in philoſophy, and the myſtics in theology; and the whole turn of his poetry ſhews, that enthuſiaſm made him a poet. As an idealiſt, he oppoſed Locke, and adorned Malebranche's opinion, of ſeeing all things in God, with all the advantages of ſtyle, and perſpicuity of expreſſion. In ſhort, his errors, which are harmleſs enough in themſelves, may be eaſily pardoned, on account of the general excellence of his writings, eſpecially upon ſubjects of practical divinity, which are univerſally eſteemed; inſomuch that ſome of our moſt eminent divines have formed their theological ſtudies upon them.

Athen. Oxon. vol. ii. and private information.

He left a widow and three children, two ſons and a daughter. Both his ſons were clergymen, and were provided for in the church, but are both dead; and his widow died a few years ago, at the houſe of Mr. Bowyer, vicar of Martock in Somerſetſhire, who married her daughter, and has ſeveral children by her.

Life of the Rt. Hon. F. North, baron of Guilford, by Roger North, Eſq; 4to. London, 1742.

NORTH (FRANCIS), Lord Guilford, lord keeper of the great ſeal in the reigns of Charles II. and James II. was the third ſon of the ſecond Dudley lord North, baron of Kertling, vulgo Catlage, &c. He had his grammar learning, in which he was a great proficient, at Bury ſchool, whence he was admitted a fellow commoner of St. John's college in Cambridge, in 1653. His converſation was remarkably agreeable and facetious; and his aſſiduity and attainments were great in all ingenuous ſtudies and liberal ſciences, which made him much eſteemed in this ſociety. But as he was originally deſigned for the law, after two or three years ſpent at the univerſity, he was removed to the Middle Temple. Here he applied with great diligence to the main object, yet continued to purſue his inquiries into all ingenious arts, hiſtory, humanity and languages. He acquired French, Italian, Spaniſh, and Dutch; and became not only a good lawyer, but was very perfect in hiſtory, mathematics, philoſophy and muſic. He uſed to ſay, that, if he had not diverted his attention by theſe ſtudies, and by the practice of muſic particularly, he ſhould never have been a lawyer.

The friendſhip and inſtructions of Sir Jeffery Palmer, attorney general, and the Hydes, greatly contributed to his proficiency,

proficiency, and advanced his practice. By means of the firſt-named gentleman he had a ſingular opportunity of ſhewing his abilities. The ſtory of the five members in king Charles the Firſt's time is well known, who, being proſecuted for the riot committed in the houſe of commons, in holding the ſpeaker down in his chair, were convicted. After the Reſtoration, the commons thought, that the records of this conviction might be prejudicial to the privilege of that houſe, and ordered a writ of error to be brought; and Mr. Attorney was to find counſel to argue for the king, againſt the lord Hollis, who was one of the five, and firſt named in the record. Mr. Attorney, being an aſſiſtant in the houſe of lords, could not argue, nor could he prevail upon any of the ſerjeants, or other eminent practiſers to do it; for they ſaid, it was againſt the commons of England, and they durſt not undertake it. At laſt he appointed Mr. North, who prepared his argument, which was performed at the bar of the houſe of lords; and, though the commons carried the cauſe, yet his argument was approved, and particular notice was taken of his comely youth, and of his modeſt but forcible reaſoning. The duke of York was pleaſed to inquire who that young gentleman was, who had argued ſo well; and prevailed with the king to encourage him by making him one of his counſel.

He uſually attended the Norfolk circuit, of which he ſoon came to be, as they call it, the cock; and was employed as counſel in every important cauſe. When the great level of the fens was to be divided, he was appointed chairman in the commiſſion; and directed the execution in ſuch a manner, as greatly to augment his fame. Dr. Lane, then biſhop, likewiſe conſtituted him judge of the royal franchiſe of Ely; which employment did him credit, and increaſed his buſineſs in the country. He was alſo appointed to aſſiſt the earl of Oxford, lord chief juſtice in eyre, in a formal iter, or juſtice-ſeat of the foreſts, which was of great pecuniary advantage to him, and gave him an idea of the ancient law in the immediate practice of it. He was made the king's ſolicitor general, in the room of Sir Edward Turner, made lord chief baron. He now dropt the circuit, and was choſen to repreſent the borough of Lynn, in the houſe of commons: ſome time after we find him in the attorney general's place, on the promotion of Sir Heneage Finch to the great ſeal. In former times, when he applied cloſe to his ſtudies, and ſpent his days in his chamber, he was ſubject to the ſpleen, and apprehenſive of many imaginary

ginary diſeaſes; and, by way of prevention, he went thick clad, wore leather ſkull-caps, and inclined much to phyſic: But now when buſineſs flowed in upon him, his complaints vaniſhed, and his ſkull-caps were deſtined to lie in a drawer, and receive his money. Though his profits were now very great, though the king approved his judgment and fidelity, and the chiefs of the law were moſtly his friends, yet he ſoon grew weary of his poſt, and wiſhed for another, though leſs profitable, in a calmer region. The court was ſunk in pleaſure and debauchery; averſe to, and ignorant of all buſineſs. The great men were many of them corrupt, falſe, and treacherous; and were continually tormenting him with raſcally projects, and unreaſonable importunities.

Among all the preferments of the law, his thoughts were moſt fixed upon the place of lord chief juſtice of the Common Pleas; the buſineſs there being wholly matter of pure law, and having little to do in criminal cauſes, or court intrigues: and on the death of lord chief juſtice Vaughan, he ſucceeded to his wiſhes. While he preſided in this court, he was very attentive to regulate what was amiſs in the law, ariſing either from the nature of things changing, or from the corruption of agents: when any abuſe or neceſſity of regulation appeared, he noted it down, and afterwards digeſted his thought, and brought it into the form of a tract; thereon deſigning to prepare acts of parliament, as he had encouragement and opportunity. He had a great hand in "The Statute of Frauds and Perjuries," of which the lord Nottingham ſaid, that every line was worth a ſubſidy. The king being under great difficulties from the parliament, in order to bring them to better temper, and that it might not be ſaid he wanted good counſellors, made a reform of his privy council; diſſolved the old, and conſtituted a new, which took in the lord Shaftſbury as preſident, and the heads of the oppoſition in both houſes. But that he might not be left alone with them, he joined ſome of his friends, in whoſe fidelity and judgement he had an entire confidence, among whom lord chief juſtice North had the honour to be one. Not long after this he was taken into the cabinet, that he might be aſſiſtant, not only in the formal proceedings of the privy council, but alſo in the moſt retired conſultations of his majeſty's government. He was often conſtrained to take the place of ſpeaker, and preſide in the houſe of lords, in the room of the chancellor Nottingham, who, towards the latter end of his time, was much afflicted with the gout and other infirmities. And

conſidering his confirmed credit with the king, he was univerſally preſumed to be ſucceſſor to that lord (with whom he lived in great friendſhip, and was of great ſervice to him in his declining ſtate); and accordingly, on his death, the great ſeal was committed to his cuſtody. He was made baron of the realm by the title of lord Guildford, in the county of Surrey, by patent bearing date Sept. the 27th, 1683.

The death of king Charles, the managing in order to the coronation, his attendance in parliament, and at court and council, where nothing ſquared with his ſchemes, and when his enemies Sunderland and Jeffries bore the ſway, together with his chancery buſineſs, proved inſupportable loads to him, and impaired his health. In this ſtate he took a reſolution to quit the ſeal, and went to lord Rocheſter to intercede with his majeſty to accept it. But that noble lord had no mind to part with ſuch a ſcreen in ſtaving off the Popiſh work, and diverted him from his purpoſe; but obtained of the king, that he might retire with the ſeal into the country, with the proper officers attending, in hopes that, by proper regimen and freſh air, he might recover his health againſt the winter. But he died at his houſe at Wroxton, in 1685. Burnet and Kennet have given no very favourable character of him; and the author of "The "Lives of the Lords Chancellors" avers, that he ran very much with the ſtream of the court, to the endangering of the Proteſtant religion in this kingdom. His private character was ſtrictly virtuous and unexceptionable; and his relation, Roger North, though not the ableſt advocate, hath wiped off all aſperſions from his public character, in his "Examen," and in his "Life of the Lord Keeper Guild-"ford." He certainly did not want zeal to promote the good of his country, which he thought would moſt effectually be done, by ſupporting the church and crown of England in all due and legal prerogatives: and from theſe principles he never ſwerved. He wrote, 1. "An Alphabe-"tical Index of Verbs Neuter, printed with Lilly's Gram-"mar: compiled while he was at Bury ſchool." 2. "A "Paper on the Gravitation of Fluids, conſidered in the "Bladders of Fiſhes, printed in Lowthorp's Abridgment of "the Philoſophical Tranſactions, vol. ii. p. 845." It appears that his lordſhip's hint was laid hold of, approved, and purſued by the virtuoſi of the time, particularly by Mr. Boyle and Mr. Ray, whoſe papers on that ſubject are entered in the ſame collection. 3. "An Anſwer to a Paper

" of Sir Samuel Morland on his Static Barometer." This was never publiſhed; but we may obſerve to his honour, that it was through his means that barometers were firſt publicly ſold in ſhops, which before were very rare, and confined only to the cabinets of the virtuoſi. 4. " A Phi-" loſophical Eſſay on Muſic, 1677." He may be eſteemed the father of muſical philoſophy; and all the improvements that have ſince been made in it owed their original to his lordſhip's eſſay. 5. He compoſed ſeveral " Concerto's," in two and three Parts. 6. " A Narrative of ſome Paſ-" ſages in or relating to the Long Parliament," in Sommers's Tracts, vol. i. He wrote beſides, 7. " Some Ar-" guments in Caſes;" and, 8. " Political Papers," publiſhed whole or in part in his " Life," by Roger North, and in the " Examen."

Life of Dr. J. North, by Roger North, Eſq; 4to, 1744.

NORTH (Dr. JOHN), fourth ſon of the Lord North, and brother to the preceding, was born Sept. 4, 1645. In his youth, his conſtitution appeared to be delicate, and his temper grave, reſerved, and ſtudious, which inclined his parents to educate him for the church. He was taught grammar-learning at St. Edmund's Bury, and was admitted of Jeſus college in Cambridge in 1661; where, though a nobleman, he was exemplary in his attendance upon divine ſervice, diligent in his ſtudies, and conſtant at public exerciſes and lectures in the ſchools. Thus he ſoon became conſpicuous for his learning, particularly in the Greek and Hebrew languages; and collected a very valuable library. Having regularly taken the degrees in arts, he was admitted fellow of Jeſus college. Not long after he took orders, as the ſtatutes of his college required; and the firſt ſermon he preached to a public audience, was before king Charles II. at Newmarket, which was publiſhed at Cambridge in 1671. About this time he aſſiſted Gale in his edition of the " Opuſcula Mythologica," &c. The year following he was choſen Greek profeſſor of the univerſity of Cambridge. Abp. Sheldon conferred on him the fine-cure of Llandinom, in Wales; upon which he quitted his fellowſhip, and got himſelf admitted in Trinity college, for the ſake of being near the maſter, Dr. Iſaac Barrow, for whom he had the utmoſt friendſhip and eſteem. He was inſtalled a prebendary of Weſtminer in 1673, having been ſome time before clerk of the cloſet to the king.

He was chaplain to the duke of Lauderdale; and, out of compliment to him, was created doctor of divinity, when

king Charles came by invitation from Newmarket to Cambridge. When his friend Dr. Barrow died in 1667, he ſucceeded him as maſter of Trinity college. This preferment gave him great ſatisfaction, and he imagined himſelf now poſſeſſed of all the eaſe and happineſs he could wiſh. But his ſolicitude for maintaining good order and ſtrict regularity in his ſociety, the oppoſition he met with from the ſenior fellows, and an anxious ſolitude, in the room of a free and pleaſant converſation, ſoon convinced him of his miſtake. His conſcientious integrity in elections expoſed him to many affronts and diſagreeable importunities. But by pre-elections he found means to obviate and break the cuſtom of court mandates; which, he ſuſpected, ſome of his fellows were inſtrumental in obtaining, and which were quite common at his firſt coming, to the great prejudice of real merit. While he continued maſter of the college, he finiſhed the fine library begun by his predeceſſor. As his conſtitution was naturally weak, his health was ſoon impaired by too cloſe and eager application to his ſtudies, without proper remiſſions and due exerciſe. He had a ſtroke of an apoplexy; and a dumb palſey following deprived him in a great meaſure of the uſe of his underſtanding; in which deplorable condition he lived between four and five years. His miſeries being increaſed by epileptic fits, one of them put an end to his life in 1683.

He was a man of great learning, and particularly an admirer of Plato; he publiſhed an edition of ſome of his pieces, viz. "Socratis Apologia," "Crito," "Phædo," &c. Cant. 1673.

NORTH (GEORGE), M. A. ſon of George North, citizen and pewterer of London, who acquired competence by induſtry, was born in 1707, and received his education at St. Paul's ſchool, whence in 1725 he went to Bene't college in Cambridge, where he took his degrees of B. and M. A. In 1729 he was admitted into deacon's orders, and went to officiate as curate at Codicote, a ſmall village near Welwyn, in Herts, to the vicarage of which he was preſented by the biſhop of Ely in 1743. In 1741 he publiſhed, without his name, "An anſwer to a ſcandalous Libel, intituled, The Impertinence and Impoſture of Modern Antiquaries diſplayed." This publication recommended him not only to the notice and eſteem of the gentleman whoſe cauſe he had ſo generouſly eſpouſed (to whom he was at that time a perfect ſtranger) and ſo ably defended, but alſo

Anecdotes of Bowyer, by W. Nichols, p. 113.

of ſeveral dignified members of the Society of Antiquaries, into which Society he was ſoon received as a fellow. In 1742 and 1755 he drew up catalogues of the earl of Oxford's and Dr. Mead's coins, for the public ſale of them. The Rev. Charles Clarke, of Baliol college, Oxford, having publiſhed "Some Conjectures relative to a very antient "Piece of Money lately found at Eltham in Kent, endea-"vouring to reſtore it to the place it merits in the Cime-"liarch of Engliſh Coins, and to prove it a Coin of Rich-"ard the Firſt King of England of that Name. To which "are added, ſome Remarks on a Diſſertation (lately pub-"liſhed [A]) on Oriuna the ſuppoſed Wife [B] of Carau-"ſius, and on the Roman Coins there mentioned, 1751," 4to; Mr. North in 1752 publiſhed "Remarks on Some "Conjectures, &c. ſhewing the Improbability of the No-"tion therein advanced; that the Arguments produced "in Support of it are inconcluſive or irrelative to the Point "in queſtion, 1752," 4to. In theſe Remarks he conſi-dered at large the ſtandard and purity of our moſt antient Engliſh coins, the ſtate of the mints, and the beginning of ſterling, from the public records. No man could be better qualified for this taſk than Mr. North, who, by his inti-macy with Mr. Holmes and Mr. Folkes, became perfectly acquainted with the records and whole ſtate and hiſtory of the Engliſh coinage. He wrote "A Table of Engliſh Sil-"ver Coins from the Conqueſt to the Commonwealth, "with Remarks;" a tranſcript of which, in the hand-writing of Dr. Gifford, is now, 1784, in the collection of

[A] By Dr. Kennedy, who aſſerted that Oriuna was that emperor's *guar-dian goddeſs*. Dr. Stukeley, in his "Palæographia Brit. No. III. 1752," 4to, affirmed ſhe was his *wife*; to which Dr. Kennedy replied in "Fur-"ther Obſervations, &c. 1756," 4to; and upon his antagoniſt's ſupporting his opinion in his "Hiſtory of Carauſius, "1757. 1759," he abuſed him in a ſixpenny 4to. letter. Dr. Kennedy, who was a native of Scotland, had re-ſided ſome time at Smyrna; and died at an advanced age, jan. 26, 1760. He had a collection of about 200 pic-tures, amongſt which were two heads of himſelf by Keyſing; he had alſo a very valuable collection of Greek and Roman coins, which, with the pic-tures, were ſold by auction in 1760. Amongſt the Roman coins, were 256 of Carauſius, nine of them ſilver, and 89 of Alectus: theſe coins of Carau-ſius and Alectus were purchaſed by P. C. Webb, Eſq; the 256 for 70 l. and the 89 for 16 l. 10 s. They were afterwards bought by Dr. Hunter, who added to the number very conſiderably.

[B] "Oriuna, on the medals of "Carauſius, uſed to paſs for the *moon*: "of late years it is become a doubt "whether ſhe was not his *con ort*. It "is of little importance whether ſhe "was moon or empreſs; but how-"little muſt we know of thoſe times, "when thoſe land-marks to certain-"ty, royal names, do not ſerve even "that purpoſe! In the cabinet of the "king of France are ſeveral coins of "ſovereigns, whoſe country cannot "now be gueſſed at." Walpole, Pre-face to Hiſtoric Doubts.

M. C.

M. C. Tutet, Eſq. He alſo began "Remarks on the "Money of Henry III." and actually engraved two plates for that work, which were never publiſhed, but proofs given amongſt ſeveral of his friends. From his firſt taking orders till his death he had reſided principally at Codicote, without any other preferment than this ſmall vicarage of about fourſcore pounds a year, aided by a little additional income from a ſmall patrimony. He died June 27, 1772, having juſt completed his 65th year; and was buried at the eaſt end of his church-yard at Codicote, where he had indulged his diſappointment, and lived in as much obſcurity as his aſhes now reſt. He had prepared large materials for a "Hiſtory of the Society of Antiquaries;" but in a fit of illneſs, whoſe conſequences he apprehended might be fatal, he burnt theſe among other valuable collections. He left his library and his collection of Engliſh coins to the late Dr. Aſkew.

NORTON (THOMAS), Eſq; All that can be traced concerning this gentleman is, that he was an inhabitant, if not a native, of Sharpenhaule, or Sharpenhoe, in Bedfordſhire; that he was a barriſter at law, and a zealous Calviniſt in the beginning of Elizabeth's reign, as appears by ſeveral tracts, printed together in 8vo, 1569. He was counſel to the Stationers company, in whoſe books we find accounts of the fees paid to him ſet down, the laſt of which was between the years 1583 and 1584, within which period we imagine he died. He was contemporary with Sternhold and Hopkins, and aſſiſtant to them in their noted verſion of the Pſalms, twenty-ſeven of which he turned into Engliſh metre, to which, in all the editions of them, the initials of his name are prefixed. He alſo tranſlated into Engliſh ſeveral ſmall Latin pieces; and, being a cloſe intimate and fellow-ſtudent with Thomas Sackville, Eſq; afterwards earl of Dorſet, he joined with him in the compoſing one dramatic piece, of which Mr. Norton wrote the three firſt acts, intituled, "Ferrex and Porrex," afterwards reprinted, with conſiderable alterations, under the title of "Gorboduc." Biographia Dramatica.

NOSTRADAMUS (MICHEL, and not MICHAEL), an able phyſician and a celebrated aſtrologer, was a Provencial, deſcended of a noble family; and born Dec. 14, in 1503, at St. Remy, in the dioceſe of Avignon. His father was a notary public, and his grandfather a phyſician; and this laſt

gave him ſome tincture of the mathematics. He afterwards completed his courſes of humanity and philoſophy at Avignon; and, going thence to Montpelier, he applied himſelf to phyſic there, till, being forced away by the plague in 1525, he took his route toward Thouloufe, and paſſed on till he came to Bourdeaux. This courſe held him five years; and in it he undertook all ſuch patients as were willing to put themſelves under his care. After this he returned to Montpelier, and was created doctor of his faculty in 1529, and then reviſited the ſame places where he had practiſed phyſic before. At Agen he contracted an acquaintance with Julius Cæſar Scaliger, which induced him to make ſome ſtay in that town; and there he entered into matrimony: but, having buried his wife, and two children which ſhe brought him, he quitted Agen, after a reſidence of four years, or thereabouts. He returned into Provence, and fixed himſelf firſt at Marſeilles; but, his friends having provided an advantageous match for him at Salon, he tranſported himſelf thither about 1544. The damſel's name was Anne Pouſſart, with whom he engaged in a ſecond marriage, and had ſeveral children by her.

In 1546, Aix being afflicted with the plague, he went thither, at the ſolicitation of the inhabitants, and was of great ſervice, particularly by a powder of his own invention: ſo that the town, in gratitude, gave him a conſiderable penſion for ſeveral years after the contagion ceaſed. In 1547, the city of Lyons, being viſited with the ſame diſtemper, had recourſe to our phyſician; accordingly he went thither alſo, and afterwards returning to Salon, happened to be much leſs eſteemed there than elſewhere. The little ſatisfaction he met with put him upon living more retired; and he made uſe of the leiſure, with which that reſolution furniſhed him, to apply himſelf to his ſtudies. He had a long time followed the trade of a conjurer occaſionally; and now he began to think himſelf inſpired, and miraculouſly illuminated with a proſpect into futurity. As faſt as theſe illuminations had diſcovered to him any future event, he entered it in writing, in ſimple proſe, but by ænigmatical ſentences, as he declared himſelf; but, reviſing them afterwards, he thought the ſentences would appear more reſpectable, and would ſavour more of a prophetic ſpirit, if they were expreſſed in verſe. This opinion determined him to throw them all into quatrains, and he afterward ranged them into centuries. When this was done, he did not dare to bring into the public light a work of this nature; on the other

other hand, he ſaw that the time of many events foretold in his quatrains was very near at hand: upon which account he reſolved to print them, as he did, with a dedication addreſſed to his ſon Cæſar, an infant only ſome months old, in the form of a letter, or preface, dated March 1, 1555. This firſt edition, which is included in ſeven centuries, was printed by Rigault at Lyons. He prefixed his name in Latin, but gave to his ſon Cæſar the name as it is pronounced, Notradame.

The public were divided in their ſentiments of this work: many looked upon the author as a ſimple viſionary, or, if you will, as a fool; while he was accuſed of the black art, or black magic, by others, and treated as an impious perſon, who held a commerce with the devil: at the ſame time there were not wanting ſuch, and thoſe in great numbers, who believed him to be really and truly endued with the ſupernatural gift of prophecy. Laſtly, ſome were found who remained in ſuſpence, and refrained from giving any judgement at all upon the point. However, Henry II. and queen Catharine of Medicis, his mother, were reſolved to ſee our prophet; and, receiving orders to that effect, he preſently repaired to Paris. He was very graciouſly received at court; and, beſides the extraordinary reſpect that was paid to him, received a preſent of 200 crowns. He was ſent afterwards to Blois, to make a viſit to his majeſty's children there, and report what he ſhould be able to diſcover concerning their deſtinies. No doubt he exerted himſelf to the utmoſt, as it is alſo ſaid, on the occaſion; but what his ſentence was is not known: however, it is certain, he returned to Salon loaded with honour, and more than that, with preſents too. Animated with this ſucceſs, he augmented his work from 300 quatrains to the number of a complete milliade, and publiſhed it with a dedication to the king in 1558. That prince dying the next year of a wound which he received, as is well known, at a tournament, the book of our prophet was immediately conſulted; and this unfortunate event was found in the 35th quatrain of the firſt century [A].

So remarkable a prediction added new wings to his fame; and he was honoured ſhortly after with a viſit from

[A] The lines are:

" Le lion jeune le vieux ſurmontera,
" En champ bellique par ſingulier duel,
" Dans cage d'or les yeux lui crevera,
" Deux claſſes une puis mourir, mort cruelle."

Emanuel duke of Savoy, and the princeſs Margaret of France, his conſort. From this time Noſtradamus found himſelf even over-burdened with viſitors, and his fame made every day new acquiſitions. Charles IX. coming to Salon, was eager above all things to have a ſight of him: Noſtradamus, who then was in waiting as one of the retinue of the magiſtrates, being inſtantly preſented to his majeſty, complained of the little eſteem his countrymen had for him; whereupon the monarch publicly declared, that he ſhould hold the enemies of Noſtradamus to be his enemies, and deſired to ſee his children. Nor did that prince's favour ſtop here; in paſſing, not long after, through the city of Arles, he ſent for Noſtradamus, preſented him with a purſe of 200 crowns, together with a brevet, conſtituting him his phyſician in ordinary, with the ſame appointment as the reſt. But our prophet enjoyed theſe honours only for the ſpace of ſixteen months, for he died July 2, 1566, at Salon. Beſides his "Centuries," we have ſome other pieces of his compoſition [B].

He left three ſons and three daughters: John, his ſecond ſon, exerciſed with reputation the buſineſs of a proctor in the parliament of Provence: he wrote the "Lives of the "ancient Provencial Poets, called Troubadours," which was printed at Lyons in 1575, 8vo. Cæſar, the eldeſt ſon, was born at Salon in 1555, and died in 1629: he left a "Manuſcript, giving an Account of the moſt remarkable "Events in the Hiſtory of Provence, from 1080 to 1494," in which he inſerted the lives of the poets of that country. Theſe memoirs falling into the hands of his nephew Cæſar Noſtradamus, gentleman to the duke of Guiſe, he undertook to complete the work; and, being encouraged by the eſtates of the country [E], he carried the account up to the Celtic Gauls; the impreſſion was finiſhed at Lyons in

[B] Theſe are, "A Treatiſe de "fardemens & de ſenteurs, 1552." "A Book of ſingular Receipts, pour "entretenir la ſanté du corps, 1556." "A Piece Des conſitures, 1557." "A "French Tranſlation of the Latin of "Galen's Paraphraſe, exhorting Me "nedolus to ſtudy, eſpecially to that "of phyſic, 1552." Some years before his death, he publiſhed a ſmall inſtruction for huſbandmen, ſhewing the beſt ſeaſons for their ſeveral labours, which he intituled, "The Almanac of Noſtra-"damus." Laſtly, after his death there came out "The eleventh and "twelfth Centuries of his Quatrains," added to the former ten, which had been printed three times in two ſeparate parts. It is only in theſe firſt editions, that our author's "Centuries" are found without alterations, additions, &c. It is to this work that the following diſtich of Stephen Jodelle alludes:

"Noſtra damus cum falſa damus,
"nam fallere noſtrum eſt.
"Et cum falſa damus, nil niſi
"Noſtra damus."

[C] They made him a preſent of 3000 livres for that purpoſe.

1614, and publiſhed under the title of "Chronique de "l'Hiſtoire de Provence." The next ſon of Michel is ſaid to have undertaken the trade of peeping into futurity after his father [D].

[D] In this character he ventured to predict, that Pouzin, which was then beſieged, would be deſtroyed by fire; and that, in order to prove the truth of his prophecy, he was ſeen, during the tumult of plundering the place, when it was taken, ſetting fire in all parts of the town; which ſo much enraged M. De Saint Luke, that he rode over him with his horſe, and killed him. Inſtruction pour Mr. le Dauphin, by La Mothe la Voyer. But the author of Richelet's Dictionary, in 1728, doubts the truth of this ſtory, on account of the age of Noſtradamus, who had then reached his 74th year; and beſides, was employed this year, 1629, in writing his hiſtory.

NOVAT, or NOVATUS, a prieſt of the church of Carthage, who flouriſhed in the third century, and was the author of a remarkable ſchiſm called after his name. He is repreſented by the orthodox as a perſon ſcandalous and infamous for perfidy, adulation, arrogance, and ſo ſordidly covetous, that he even ſuffered his own father to periſh with hunger, and ſpared not to pillage the goods of the church, the poor, and the orphans. It was in order to eſcape the puniſhment due to theſe crimes, and to ſupport himſelf by raiſing diſturbances, that he reſolved to form a ſchiſm, and to that end entered into a cabal with Feliciſſimus, an African prieſt, who oppoſed St. Cyprian. Novatus was ſummoned to appear before that prelate in the year 249; but the perſecution, begun by Decius the following year, obliging that ſaint to retire for his own ſafety, Novatus was delivered from the danger of that proceſs; and, not long after aſſociating himſelf with Feliciſſimus, then a deacon, with him maintained the doctrine, that the lapſed ought to be received into the communion of the church without any form of penitence. In 251, he went to Rome, about the time of the election of Pope Cornelius. There he met with Novatian, an ambitious prieſt, who had acquired a great reputation for eloquence, and was highly diſcontented that he had not been raiſed to the pontificate in preference to Cornelius. Novatus preſently ſtruck up an alliance with this malecontent, and, by that fatal confederacy, became not only the author of the firſt ſchiſm in the church, but even formed a hereſy. The confederates publiſhed the moſt atrocious calumnies againſt the Pope, which they coloured over ſo artfully, that many were deceived thereby, and joined their party. This done, they procured a congrega-

tion conſiſting of three obſcure, ſimple, and ignorant biſhops; and, plying them well with wine, prevailed upon them to elect Novatian biſhop of Rome. He had ſeveral defects in his perſon, which excluded him from that ſupreme dignity, even ſuppoſing the election had not been ſchiſmatical; for, beſides that he had been poſſeſſed by the devil, and was diſpoſſeſſed by the exorciſms of the church, he had alſo been baptiſed while he lay ſick, and in danger of dying, but had never been confirmed; theſe, according to the canons, were capital irregularities.

Novatian, however, thus irregularly ordained Pope, addreſſed letters to St. Cyprian of Carthage, to Fabius of Antioch, and to Dionyſius of Alexandria; but St. Cyprian refuſed to open his letter, and excommunicated his deputies: he had likewiſe ſent to Rome before, in order to procure the abolition of the ſchiſm. Fabius made himſelf pleaſant at Novatian's expence; and Dionyſius declared to him, that the beſt way of convincing the world that his election was made againſt his conſent, would be to quit the ſee, for the ſake of peace. On the contrary, the Anti-pope added hereſy to ſchiſm, and maintained, that ſuch as had fallen into any ſin after baptiſm, ought not to be received into the church by penance; and he was joined in the ſame error by Novatus, who had aſſerted a doctrine intirely oppoſite thereto in Africa.

The followers of this hereſiarch were called Novatians, and took alſo the title of ΚΑΘΑΡΟΙ, or Puritans. To theſe errors they added others, as the diſallowing of ſecond marriages, and aſſerting the neceſſity of rebaptiſing thoſe who fell into any grievous ſin after baptiſm. Theſe Heretics continued in being till the fourth century, after the council of Nice, where certain rules were made for preſcribing the form of admitting them into the boſom of the church. After ſome time there roſe up a diviſion among them and Sabatius, one of their prieſts, who was a Jewiſh convert, and introduced a kind of Judaiſm into their ſect.

NOVATIAN, a Roman prieſt, had been a Pagan philoſopher before his converſion to Chriſtianity. He was, as we obſerved in the laſt article, baptiſed in his bed, lying dangerouſly ill. Having been ordained prieſt againſt the rules and requeſt of his biſhop, he lay concealed during the perſecution of Decius, and refuſed to give baptiſm to the catechumens. During the vacancy of the apoſtolic ſee, after

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the death of Fabian, in the year 250, he wrote to St. Cyprian, in the name of the clergy of Rome [A]. Notwithſtanding which, Cornelius being put into the room of Fabian, Novatian attacked his ordination, accuſed him of ſeveral crimes, and publiſhed a libel againſt him; the principal charge whereof was, that Cornelius had received thoſe into communion who had fallen into idolatry: under this pretext he ſeparated himſelf from the communion of Cornelius, to which he was excited by Novatus, and got himſelf to be ordained biſhop of Rome. However, he is ranked among the eccleſiaſtics by St. Jerome; who ſays, he compoſed treatiſes upon the "Paſchal Feſtival, or Eaſter," of the "Sabbath," of "Circumciſion," of the "Supreme "Pontif," of "Prayer," of the "Jewiſh Meats," and of the "Trinity." It is highly probable, that the treatiſe upon the "Trinity," and the book upon the "Jewiſh "Meats," inſerted into the works of Tertullian, were written by Novatian; they are well written, and are not contemptible performances [B]. The Greek hiſtorians have injudiciouſly confounded Novatian with Novatus; it is the firſt, and not the laſt, who gave name to the ſect of the Novatians. At the firſt ſeparation, they only refuſed communion with thoſe who had fallen into idolatry; afterwards they went further, and excluded, for ever, from their communion, all ſuch as had committed crimes for which penance was required; and at laſt they took away from the church the power of the keys, of binding and looſing offenders, and rebaptiſed thoſe who had been baptiſed by the church. This ſect ſubſiſted a long time both in the Eaſt and Weſt; but was chiefly become conſiderable in a body in the Eaſt, where they had biſhops, both in the great ſees and the ſmall ones, their pariſh churches, and a great number of followers: for the reſt, they made no alteration in the ancient faith concerning the Trinity, and they received the Nicene creed. There were alſo Novatians in Africa in the time of St. Leo, and in the Eaſt ſome remains continued till the eighth century.

Du Pin's Biblioth. des auteurs eccleſiaſt.

[A] It is the 30th letter among others of St. Cyprian.

[B] There have been ſeveral editions of Novatian's works: the laſt, according to Pamelius's, with notes by Mr. Jackſon, came out at London, in 1728, 8vo.

NOY (WILLIAM), attorney-general in the reign of Charles I. was the ſon of William Noy, of St. Burian, in Cornwall, gent. In 1593, when he was ſixteen, he was entered

entered in Exeter college, where he continued three years in close application to his ſtudies. Thence he was removed to Lincoln's Inn to ſtudy the common law, in the knowledge of which he became very eminent. He was choſen to repreſent the borough of Helſton in his own country, towards the end of James's reign, in two parliaments; in both of which he ſhewed himſelf a profeſſed enemy to the king's prerogative. In 1625, he was elected a burgeſs for St. Ives, in which parliament, and another following, he continued the ſame popular patriot; till at length the court condeſcended to convince him of his errors, by making him attorney-general in 1631. A writer of thoſe times tells us, that "he was as famous a lawyer, as ever this kingdom bred;" and adds, that "he formerly was a great patriot, and the only ſearcher of precedents for the parliaments, by which he grew ſo cunning, as he underſtood all the ſhifts which former kings had uſed to get money with. This man the king ſent for, told him he would make him his attorney. Noy, like a true cynic as he was, did for that time go away, not returning to the king ſo much as the civility of thanks; nor, indeed, was it worth his thanks. I am ſure he was not worthy of ours; for, after the court's ſolicitings had bewitched him to become the king's, he grew the moſt hateful man that ever lived, &c. having been as great a deluge to this realm, as the flood was to the whole world: for he ſwept away all our privileges, and in truth hath been the cauſe of all thoſe miſeries this kingdom hath ſince been ingulphed."

Sir Anthony Weldon, knt. The Court of K. Charles.

His character is thus drawn by our female hiſtorian, with great preciſion and ſpirit: "Noy, the attorney-general, who countenanced this meaſure (viz. the project for ſhip-money), died before any progreſs was made in it. He had received no other favour from the crown, but the laborious office of attorney-general; a narrow recompence for the ſacrifice of virtue, honour, and a good name. From being a great patriot, and an oracle for precedents favourable to the powers of parliament, he became ſo faſcinated to the deſigns of the monarch, through the ſeduction of court ſolicitation, that he was the moſt keen of all the miniſterial gang in every illegal meaſure that the times produced, in all oppreſſive proſecutions, the peculiar buſineſs of his office. Equal to a place of this ſort, he filled it with the higheſt degree of infamy. As his demerits were great, ſo was he completely hated by the public. After languiſhing out a long illneſs, he died without

Mrs. Macaulay's Hiſt. of England, vol. 2d.

"without being regretted by his own party, on account "of his bodily infirmities, which prevented his being ſo "active an agent, as the buſineſs in hand required; whilſt "at the ſame time he lay under the infernal odium of being "the propounder of ſhip-money."

In order to reſtore his health, which had been much impaired by continual drudgery and fatigue, he retired to Tunbridge Wells in July; where, meeting with no relief from the waters, he died in Auguſt 1634, and was buried at New Brentford. The king was much affected with his death, and the clergy more; and abp. Laud particularly made this obſervation of him in his "Diary:" "I have "loſt a near friend of him, and the church the greateſt ſhe "had of his condition, ſince ſhe needed any ſuch." But the commons in general rejoiced; and the vintners, ſays Wood, drank carouſes, in hopes to dreſs meat again, and ſell tobacco, beer, &c. which by a ſullen *capricio* Noy reſtrained them from. The players too, for whom he had done no kindneſs, introduced him on the ſtage, and made him the ſubject of ridicule, in a comedy intituled, "A "Projector lately dead, &c." Mean while, he was certainly a ſolid, rational man; and, though no great orator, a very profound lawyer. This character of him appears juſtifiable from the writings he left behind, and from the following books afterwards publiſhed, viz. 1. "A Trea-"tiſe of the principal Grounds and Maxims of the "Laws of England, 1641," 4to. afterwards 8vo. and 12mo. 2. "Perfect Conveyancer; or, ſeveral ſelect and "choice Precedents. 1655," 4to. 3. "Reports of "Caſes in the Time of Queen Elizabeth, K. James, and "K. Charles the Firſt; containing the moſt excellent "Exceptions for all manner of Declarations, Pleadings, "and Demurs, exactly examined and laid down. 1656," fol. 4. "The Complete Lawyer; or, a Treatiſe con-"cerning Tenures and Eſtates in Lands of Inheritance "for Life, and other Hereditaments, and Chattels real and "perſonal, &c. 1661." 8vo. 5. "Arguments of Law "and Speeches."

Ath. Ox. v. i. p. 507.

He alſo left behind him ſeveral choice collections that he had made from the records in the Tower of London, reduced into two large paper books of his own hand-writing: one contained collections concerning the king's maintaining his naval power according to the practice of his anceſtors; and the other about the privileges and juriſdiction of eccleſiaſtical courts.

NYE

NYE (PHILIP), an Engliſh Nonconformiſt, was a native of Suſſex, deſcended of a genteel family there, and born about 1596. After a proper foundation at the grammar ſchool, he was ſent to Oxford, and entered a commoner of Brazen-Noſe college in 1615; whence he removed in a little time, to Magdalen-hall, for the ſake of a puritanical tutor. He took the degrees in arts in 1619 and 1622; about which time he entered into holy orders, and was, ſome time in 1620, curate of St. Michael's church in Cornhill, London: till, reſolving to reject the conſtitution of the church of England, he became obnoxious to all the cenſures of the epiſcopal court; to avoid which, he went, with others of his perſuaſion, to Holland, in 1633. He continued for the moſt part at Arnheim in Guelderland, till 1640; when, the power of the Parliament beginning to prevail over the king, he returned home, and was ſoon after made miniſter of Kimbolton in Huntingdonſhire, by Edward lord Kimbolton, then earl of Mancheſter.

In 1643, he was appointed one of the aſſembly of divines, became a great champion of the Preſbyterians, and a zealous aſſertor of the ſolemn league and covenant; and, having married the daughter of Stephen Marſhall, was ſent with his father-in-law into Scotland, the ſame year, to expedite the taking of their covenant. Accordingly, he harangued that people, in ſome ſpeeches on the occaſion; in which he told them, among other things, that they were entered into ſuch a covenant and league, as would never be forgotten by them and their poſterity, and both would have occaſion to remember it with joy; that it was ſuch an oath, for matter, perſons, and other circumſtances, that the like had not been in any age, ſufficiently warranted both by human and divine ſtory: for, as God did ſwear for the ſalvation of men and kingdoms, ſo kingdoms muſt now ſwear for the preſervation and ſalvation of kingdoms, to eſtabliſh a Saviour Jeſus Chriſt in England, &c. [A]. After his return, both houſes of Parliament took the covenant, the ſame year; at which time our author preached a ſermon in defence of it, ſhewing its warrant from Scripture, and was rewarded for his good ſervice with the rectory of Acton near London, in the room of Dr. Daniel Featley, who was ejected from it.

However, Nye, not long after, diſliking the proceedings of the ſaid aſſembly of divines, diſſented from them; oppoſed the diſcipline intended to be ſettled by them; and, cloſing

[A] Merc. Aulicus in Octob. 1643, p. 610.

with

with the Independents, when they became the reigning faction, paid his court to the grandees of the army, who often made uſe of his counſel. Dec. 1647, he was ſent by them, with Stephen Marſhall, to the king at Cariſbrook-caſtle, in the iſle of Wight, in attendance upon the commiſſioners then appointed to carry the four dethroning votes [B], as they are now called; for which ſervice they were rewarded with no leſs than 500l. a-piece. About the ſame time alſo Nye was employed by the ſame maſters to get ſubſcriptions from the apprentices in London, &c. againſt a perſonal treaty with the king, while the citizens of that metropolis were petitioning for one. April the next year, he was employed, as well as Marſhall and Joſeph Caryl, by the Independents, to invite the ſecured and ſecluded members to ſit in the houſe again, but without ſucceſs. In 1653, he was appointed one of the triers for the approbation of public preachers; in which office he not only procured his ſon to be clerk, but, with the aſſiſtance of his father-in-law, obtained for himſelf a living of 400l. a year. In 1654, he was joined with Dr. Lazarus Seaman, Samuel Clark, Richard Vines, Obadiah Sedgwick, Joſeph Caryl, &c. as an aſſiſtant to the commiſſioners appointed by Parliament to eject ſuch as were then called ſcandalous and ignorant miniſters and ſchoolmaſters in the city of London. After Charles II's reſtoration in 1660, it was debated by the healing Parliament, for ſeveral hours together, whether he and John Goodwin ſhould be excepted for life: but the reſult was, that if Philip Nye, clerk, ſhould, after the 1ſt of Sept. in the ſame year 1660, accept, or exerciſe any office, eccleſiaſtical, civil, or military, he ſhould, to all intents and purpoſes in law, ſtand as if he had been totally excepted for life. Nov. 1662, he was vehemently ſuſpected to be engaged in Tongue's plot; but nothing was proved againſt him.

He died in the pariſh of St. Michael's Cornhill, London, in Sept. 27, 1672, and was buried in the upper vault of the ſaid church. Wood repreſents him to have been a dangerous and ſeditious perſon, a politic pulpit-driver of independency, an inſatiable cſurient after riches, and what not, to raiſe a family and to heap up wealth. He left two ſons, James and Henry, who ſeem to have been bred to literature, by the books mentioned below [C]. Athen. Ox.

[B] Theſe were, 1. To acknowledge the war raiſed againſt him to be juſt. 2. To [illegible]liſh epiſcopacy. 3. To ſettle the power of the militia in perſons nominated by the two houſes. 4. To ſacrifice all thoſe that had adhered to him. Salmon's Chron. hiſt. under 1647.

[C] We ſhall here give a liſt of his works, as follows: 1. "A Letter from "Scotland,

"Scotland, to his Brethren in Eng-
"land, concerning his ſucceſs of
"Affairs there: 1643." Stephen Marſhall's name is alſo ſubſcribed to it. 2. "Exhortation to the taking of the "Solemn League and Covenant, &c. "1643." 3. "The excellency and "lawfulneſs of the Solemn League "and Covenant, 1660." 2d edit. 4. "Apologetical Narration, ſubmitted "to the honourable Houſes of Parlia-"ment, 1643:" to this there came out an anſwer intituled, "An Anatomy "of Independency, 1644." 5. "An "Epiſtolary Diſcourſe about Toleration, "1644." 6. "The Keys of the "Kingdom of Heaven and Power "thereof, &c. 1664." 7. "Mr. An-"thony Sadler examined, &c." by our author's ſon, aſſiſted by his father, 1654. 8. "The Principles of "Faith preſented by Thomas Good-"win, Philip Nye, &c. to the Com-"mittee of Parliament for Religion, "&c. 1654." 9. "Beams of former "Light, &c. 1660." 10. "Caſe of "great and preſent Uſe. 1677." 11. "The Lawfulneſs of the Oath of Su-"premacy and Power of the King in "Eccleſiaſtical Affairs, with Queen "Elizabeth's admonition, &c. 1683." It was then reprinted, and, being printed again in 1687, it was dedicated by Henry Nye, our author's ſon, to James II. 12. "Vindication of Diſ-"ſenters, &c." printed with the pre-ceding, in 1683. 13. "Some Ac-"count of the Nature, Conſtitution, "and Power of Eccleſiaſtical Courts," printed alſo with the former in 1683.

INDEX

TO THE

NINTH VOLUME.

	Page
MAIGNAN, Emanuel	1
Maimbourg, Lewis	4
Maimonides, Moſes	5
Maintenon, Madam de	10
Maittaire, Michael	16
Maldonat, John	20
Malebranche, Nicholas	23
Malherbe, Francis de	25
Mallet, David	28
Malpighi, Marcellus	30
Malvezzi, Virgil	32
Mambrun, Peter	ib.
Mandeville, Sir John	33
Mandeville, Bernard de	ib.
Manetho	38
Manfredi, Euſtachio	39
Mangetus, John James	40
Mangey, Thomas	ib.
Manichees	41
Manilius, Marcus	45
Manley, Mrs.	48
Mantuan, Baptiſt	51
Manutius, Aldus	52
——— Paul	53
——— Aldus	ib.
Mapletoft, Dr. John	54
Marca, Peter de	55
Marcellinus, Ammianus	59
Marchand, Proſper	62
Marcilius, Theodore	63
Marcionites	ib.
Marets, John de	65
——— Samuel des	67
Margaret, counteſs of Richmond	71
——— ducheſs of Newcaſtle	74
Mariana, John	75
Marinella, Lucretia	78
Marino, John Baptiſt	ib.
Marivaux, Peter Carlet de	80
Markham, Gervaſe	81
Markland, Jeremiah	82
Marloe, Chriſtopher	85
Marolles, Michel de	86
Marot, John	86
——— Clement	87
Marracci, Lewis	89
Marſh, Narciſſus	91
Marſhal, Thomas	92
Marſhal, Nathanael	93
Marſham, Sir John	94
Marſigli, Lewis Ferdinand	96
Martton, John	98
Martialis, Marcus Valerius	99
Martianay, John	102

	Page
Martin, Thomas	103
—— Benjamin	107
Martini, Raymond	ib.
Martyr, Peter	108
Marvell, Andrew	112
Marullus	118
—— Michael Tarchaniſtis	119
Mary, queen of England	120
—— queen of Scots	124
—— queen of England and wife of William III.	128
Maſcardi, Auguſtin	130
Maſcaron, Julius	131
Maſſieu, Guillaume	132
Maſſinger, Philip	133
Maſſon, Papirius	134
—— John	135
Maſſuet, Rene	136
Mather, Dr. Cotton	ib.
Maty, Matthew	137
Maugin, John	139
Maupertuis, Peter-Lewis	140
Mauriceau, Francis	141
Maximus of Tyre	ib.
May, Thomas	142
Mayer, Tobias	145
Mayerne, Sir Theodore de	ib.
Maynard, Francis	147
Mayne, Dr. Jaſper	148
Maynwaring, Arthur	150
Mazarine, Julius	153
Mead, Richard	155
Mede, Joſeph	160
Medicis, Coſmo de	164
—— Laurence of	ib.
Meibomius	165
Mela, Pomponius	166
Melanchon, Philip	ib.
Melito	172
Melmoth, William	173
Melvil, Sir James	174
Menage, Giles, in Latin Egidius	176
Menander	183
Menandrino, Marſilius	185
Mencke, Otto	ib.
—— John	186
Mendez Gonzales, Peter	188
Mendez, Gonzales, John	188
Mercator, Gerard	189
—— Nicholas	ib.
Mercurialis, Jerome	ib.
Merſennus, Martin	190
Merula, George	193
—— Paul	ib.
Methodius	194
Meurſius, John	195
Mezeray, Francis Eudes de	197
Meziriac, Claude Gaſpar Bachet, Sieur de	200
Michael Angelo Buonarruoti	202
Michael Angelo da Caravagio	204
Micrelius, John	205
Middleton, Sir Hugh	206
—— Dr. Conyers	207
Mignard, Nicholas	220
Milbourn, Luke	ib.
Mill, John	221
—— Henry	224
Miller, James	228
Milletiere, Theophiles Brachet, ſieur de la	ib.
Milton, John	230
Mimnermus	243
Mirandula, John Picus, earl of	244
—— John Francis Picus, prince of	248
Miræus, Aubertus	249
Miſſon, Francis Maximilian	250
Mitchell, Joſeph	ib.
Modrevius, Andreas Fricius	252
Moine, Stephen le	253
—— Francis le	ib.
Moleſworth, Robert	254
Moliere	257
Molinæus, Carolus; or Charles du Moulin	261
—— Peter; or, Peter du Moulin	ib.
Molinos, Michael. See Quietiſts	
Molloy, Charles	265

	Page
Molſa, Francis Maria	265
—— Tarquinia	268
Molyneux, William	271
Monardes, Nicholas	276
Mongault, Nicholas Hubert	277
Monk, George	278
—— the honourable Mrs	283
Monnoye, Bernard de la	285
Monſon, Sir William	287
Montague, Dr. Richard	290
—— Charles	293
—— Edward	296
Montaigne, Michael de	298
Montanus	301
—— Benedict Arias	303
—— John Baptiſt	304
Monteſpan, Madam de	305
Monteſquieu, Charles de Secondat, baron of	308
Montfaucon, Bernard de	315
Montgaillard, Bernard de	317
Montmaur, Peter de	319
Montpenſier, Anne Marie Louiſe d'Orleans	322
Morant, Philip	323
Morata, Olympia Fulvia	325
Moravians	327
Mordaunt, Charles	339
More, Sir Thomas	342
—— Dr. Henry	353
—— Alexander	358
Moore, James	360
Morel	361
Morel, Andreas	362
Moreri, Lewis	363
Mores, Edward-Rowe	365
Morgues, Matthew de	371
Morhoff, Daniel George	373
Morin, John Baptiſt	374
—— John	379
—— Simon	380
Morinus, Stephanus	382
Moriſon, Robert	383
Morley, Dr. George	384
Mornay, Philip de	387
Morton, Thomas	391
Moſchus and Bion	394
Moſheim, John Laurence	395
Moſs, Dr. Robert	396
Mothe le Vayer, Francis de la	397
—— Antoine Houdart de la	401
Motteaux, Peter Anthony	402
Motteville, Frances Bertand, madame de	403
Mottley, John	ib.
Mountfort, William	406
Moyle, Walter	409
Munday, Anthony	413
Munſter, Sebaſtian	414
Muratori, Lewis Anthony	ib.
Muretus, Marc Anthony	416
Muſæus	419
Muſchenbroeck, Peter de	420
Muſculus, Wolfgangus	ib.
Muſgrave, Dr. William	423
Muſurus, Marcus	425

N

Nævius, Cneius	427
Nani, John Baptiſt	ib.
Nantueil, Robert	428
Naſh, Richard	431
Naude, Gabriel	439
Naugerius, Andreas	442
Naylor, James	ib.
Neander, Michael	445
Needham, Marchamont	446
Neefs, Peter	449
Nelſon, Robert	ib.
Nemeſianus, Aurelius Olympius	455
Nemeſius	456
Nemours, Marie d'Orleans	ib.
Nepos, Cornelius	ib.
Neſtor, a monk of the convent of Petcherſki at Kioſ in Ruſſia, whoſe ſecular name is not known	457
Netſcher, Gaſpard	459
Neve, Timothy	460
Newcomb, Thomas	461
Newton, John	463
—— Sir Iſaac	464
—— Richard	482
—— Thomas	487
Nicaiſe, Claude	489
Nicander	490

Nicephorus,

	Page
Nicephorus, Gregoras	492
——— Callistus	493
——— Blemmidas	ib.
Niceron, John Francis	494
——— John Peter	495
Nicetas, David	496
——— surnamed Serron	497
——— Arhominates	ib.
Nichols, William	498
Nicholaitans	501
Nicole, John	502
——— Claude,	ib.
——— Peter	503
Nicolson, William	505
Nieuwentyt, Bernard	506
Nigidius Figulus, Publius	508
Nizolius, Marius	509
Noailles, Louis Antheny de	510
Noldius, Christian	514
Nonnius, Lewis	515
——— a Greek poet	ib.
——— Peter	516
Noodt, Gerard	ib.
Norden, Frederick Lewis	519
Norris, Henry	521
——— John	524
North, Francis	526
——— Dr. John	530
——— George	531
Norton, Thomas	533
Noſtradamus, Michel	ib.
Novat, or Novatus	537
Novatian	538
Noy, William	539
Nye, Philip	543

END OF THE NINTH VOLUME.

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